

JULY, 1909

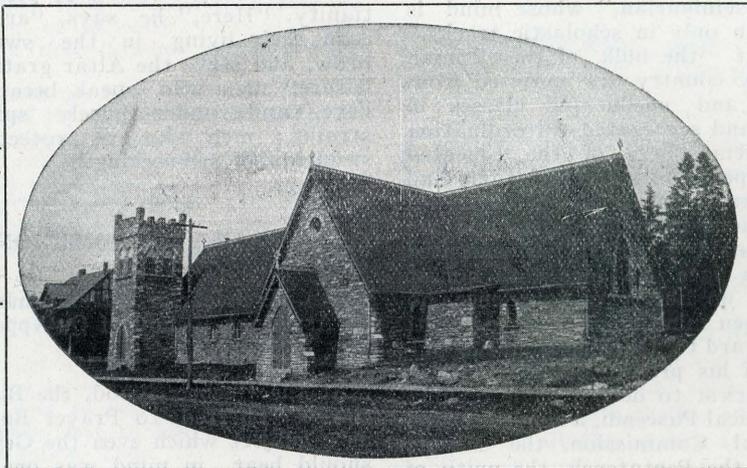
Now it is high time to
awake out of sleep.



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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“THE DEARTH OF CLERGY.”

A WRITER in a contemporary tells us that under this title, the renowned Roman Catholic priest, Father Tyrrell, writes a singularly interesting article in the “Contemporary Review” for May. Confining himself to two well-recognised causes for the admitted scarcity of candidates for Ordination—intellectual doubts and financial difficulties—he has much to say which the ecclesiastical authorities of all denominations may well take to avizandum.

Considering, first of all, the intellectual deterrents to the supply of Ordinands, Fr. Tyrrell draws a vivid contrast between the intellectual “atmosphère” in which the embryo Roman Catholic cleric is nurtured and that of his Anglican confrere. The former he bluntly describes as “a spoon-fed, blinkered seminarian,” whose mind is taught to “run only in scholastic tracks.” He avers that “the bulk of the Roman clergy in every country are recruited from the backward and uneducated classes in tender years, and segregated till ordination from the atmosphère of the educated world.” He speaks of secret delations and garbled conversations on the strength of which suspensions from the priesthood are inflicted. Should a priest so educated come later on face to face with honest doubt, he has no liberty of conscience, no right to an open mind or private judgment, either with regard to teaching from the pulpit or even in his private opinions. “It is enough for a priest to deny a single opinion of the Encyclical Pascendi, a single decision of the Biblical Commission, the Mosaic authorship of the Pentateuch, the unity of Isaiah, the scientific and historic inerrancy of the Bible, in order to incur the charge of ‘Modernism,’ that ‘compendium of all heresies.’” For such an one the ruin is irremediable.

In sharp contrast to this lurid picture of inadequate education and its disastrous results, Fr. Tyrrell places the “recruiting system” of the Anglican Church. “At home, at school, at the university, the ideas current in the educated world are inhaled with the natural atmosphère. The candidate for Ordination . . . has passed his youth among good and intelligent people, of whom many call in question the doctrines to whose defence he is asked to devote his life . . . And if he decides to take the risk, he does it freely, open-eyed,

and from a strong personal conviction. In after years, should an Anglican cleric unfortunately find himself unable to continue teaching the Faith he has received and pledged himself to defend, such does not nowadays bring with it “that note of moral infamy and social disgrace in the Church of England that still attaches to it in Roman Catholic society. It entails a broken career, not disgrace.” Nor is he ever likely to be the victim of secret professional assassination.

In dealing with the financial difficulties besetting this question of the dearth of clergy, the reverend writer boldly plumps for the adoption of some such system as prevails amongst the “Catholic Apostolic” body—a voluntary or gratuitous ministry; the establishment of a “priestly class that has no pecuniary interest to serve by its ministrations.” This he holds to be, in some measure, a return to primitive Christianity. “Here,” he says, “are men who earn their living in the sweat of their brow, and serve the Altar gratis with their leisure; men who ‘speak because they believe,’ and under purely spiritual constraint; men who are protected from all suspicion of self-seeking.”

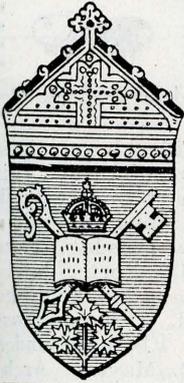
IN THE DOMINION.

Ven. Archdeacon Harding has been elected Assistant Bishop of Qu’Appelle.

At the Quebec Synod, the Bishop in his charge referred to Prayer Book Revision as a subject which even the General Synod should bear in mind was one which concerned the whole Anglican Communion. Truly this is a matter which should be hastened slowly if lasting results are to be attained.

Rev. A. R. Kelley, M.A., for several years assistant priest at St. Matthew’s, Quebec, has volunteered to become a missionary in China.

St. Matthew’s, Quebec, has agreed to give up for the moment its quest for a new church organ in order to be able to raise instead \$5,000 or \$6,000 as soon as possible towards the formation and expansion of a new diocese under a Canadian Bishop in Honan, North China.



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A FRAGMENT.

I DO not ask, O Lord, that life may be
A pleasant road :
I do not ask that Thou wouldst take from me
Aught of its load :
I do not ask that flowers should always
spring
Beneath my feet,
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead
Lead me aright—
Though strength should falter and though
heart should bleed—
Through Peace to Light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here :
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see,—
Better in darkness just to feel Thy hand,
And follow Thee.
Joy is like restless day, but Peace Divine
Like quiet night ;
Lead me, O Lord, till perfect day shall shine,
Through Peace to Light.

—A. A. Procter.

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

O Spirit, Lord of light and life,
The Church with strength renew,
Compose the angry voice of strife,
All jealousies subdue :

Do Thou in ever-quickenning streams
Upon Thy saints descend,
And warm them with reviving beams,
And guide them to the end.

A ROOD SCREEN FOR ST. PAUL'S CHURCH, GUELPH.

ON Wednesday, May 26th, the Bishop of Niagara visited this parish and held a Confirmation service in St. Paul's Church. He also dedicated the beautiful rood screen presented to the church by the Misses Billings, of Guelph, in loving memory of their mother. The screen, which separates the chancel from the nave, is made of polished brass and wrought iron. It is 14 feet wide and 12 feet in height. The design is in five Gothic arches. The top portions of all the arches are filled with scroll work and those at the sides have six electric lights worked into the design. The central arch is surmounted by a beautiful jeweled cross. The bottom portion of the side arches is filled in with grill work to the height of $3\frac{1}{2}$ feet from the floor, the central ornament being a large I.H.S. in monogram. The central arch has two very handsome gates, with jeweled cross in the centre and with shepherd's crook at the hinge ends. Across the top of the grill work and gates is an enriched band, on which in raised brass letters on a background of red and blue enamel is the following inscription: "To the Glory of God, and in loving memory of Sarah Orr Billings, of Guelph, who entered the Higher Life January 15th, 1907, R.I.P."

out to the edification of the Church, and the Bishop will never acknowledge fatigue.

On Sunday, after celebrating in St. John's, Port Arthur, at 8 a.m., he proceeded to St. Luke's, Fort William, for Matins and Confirmation service at 11 a.m., a hearty service and a full church. At 3 p.m., he was at St. Thomas', West Fort, for Evensong and Confirmation, five of the candidates being from Mr. Rankin's unorganized mission district, Slate River. At 7 p.m., the fine new Church of St. Paul's, Fort William, was filled with a congregation of 600, and 38 candidates received the laying on of hands. This service was the most encouraging one of all the district. Under the energetic Rectorship of Rev. H. G. King, St. Paul's congregation has shown an aggressive spirit of enthusiastic Churchmanship, and the large congregation and offerings, and the large Confirmation class with a majority of men, including many of the leading citizens of the city, was an evidence of strong life and growth.

On Monday, a meeting of the Clergy of the Deanery was held in St. Paul's. Papers on "Some Modern Manifestations of the Holy Spirit," contributed by Rev. T. J. Harper, and on "The Episcopacy," by Rev. C. W. Hedley, were followed by discussion, and helpful remarks by the Bishop. The mission work within the Deanery and other practical matters were discussed, as was also a most enjoyable luncheon kindly provided by Mrs. C. W. Jarvis, the Bishop's hostess. During the afternoon a private Confirmation service was held in St. Luke's parish, and other engagements occupied the Bishop till a late hour in the evening.

On Tuesday, accompanied by Rev. S. M. Rankin, a visit was paid to the mission Church of St. James', Oliver, with Matins and Holy Communion at 10 a.m. Returning by train to West Fort, an hour was spent at St. Thomas' Church, where the energetic W.A. of the Mission were holding a tea and sale of work, after which the Bishop returned to Port Arthur for a reception at St. John's Rectory.

An early train on Wednesday carried his Lordship down to Nipigon, 60 miles east, where Mr. Claude Monckton is temporarily holding the fort. Owing to the building of the Transcontinental Railway, this station has grown to some importance and there is great need of improvement in the little church which has been too much neglected. The return train was delayed by a rock-

slide and only arrived at 1 a.m. in Port Arthur, notwithstanding which, the Bishop was up at 7 a.m. on Thursday, Ascension Day, and off for West Fort for an early service in St. Thomas' Church, where he also held a dedication service in the evening, this being his first visit since the restoration of the church after the recent fire. At 11 a.m. he was back in Port Arthur for a promised visit to St. Ansgarius' Swedish Mission Church with the new incumbent, Rev. L. E. Gullander, and at 4 p.m. St. Paul's claimed him for a special children's service.

On Friday the first Episcopal visit was paid to the Mission of St. Michael and All Angels' on the historic Dawson Road.

Saturday was hardly a Sabbath as it might have been, for in addition to a volume of correspondence one more visit was required in St. Luke's, Fort William, and a meeting with the representatives of the Swedish congregation had been arranged, and an adult baptism service and private Confirmation service of an invalid candidate was held in St. John's during the afternoon.

On Sunday morning again the Bishop celebrated at 8 a.m., Matins was held at 10.30, and Confirmation service, with 34 candidates, at 11 o'clock. After a hurried lunch, a bolt was made for the C.P.R. station to catch a train at 1 p.m. for Schreiber, where a Confirmation class was awaiting the Bishop, and a visit to outstations was planned for the day following. Nipigon Lake, owing to ice, was closed for travel and had to be left for a later day.

Not the least value of the Bishop's visit is the example he leaves not only of strenuous work but of constant brightness and unflinching courtesy. He is open to all and not the smallest claim is disregarded. During his visit Port Arthur parish enjoyed the presence also of Rev. E. A. Dunn, Rural Dean of Gaspé, Quebec, who was visiting his brother, Rev. H. C. Dunn, assistant of St. John's Church, and who took part in many of the special services.

GRAVENHURST.

THE congregation of St. James' Church, Gravenhurst, marked the Festival of the Ascension by a social gathering of the congregation at the Rectory. This was, of course, subsidiary to the real keeping of the day as a Holy Day,

but it was at least felt that something might be done in this way to mark the day by a gathering of the Church family, as we keep the Christmas feast in our own family gatherings. At 7.30 a.m. there was a choral celebration of the Holy Communion; Matins was said at 9 a.m., and a second celebration at 9.30 a.m., besides opportunity given to the sick by a private celebration. Directly after school hours, a short children's service was held, and at 7.30 p.m., Evensong with short sermon. The people immediately afterwards gathered at the Rectory, where a very pleasant social evening was spent. The programme of music, recitations and games, and the refreshments, were all undertaken by the members of the Girls' Auxiliary, who, under their energetic president, Mrs. McPhee, assured the fact of every one having a very enjoyable evening. Notwithstanding the rain there was a good congregation for Evensong, and there were more than the usual Sunday number of communicants in the morning, the great majority at the earlier hour. Thus we hope we have made another step forward in emphasizing the greatly neglected Festival of the Ascension of our Lord, which ought to mean so much for us.

COPPER CLIFF.

WHITSUNDAY found the Bishop at Copper Cliff—the most eastern point in the District of Algoma. Though but three miles intervene between Copper Cliff and Sudbury, the dividing line which separates the civil Districts of Algoma and Nipissing is within that distance. The work of the Church at Copper Cliff can be described as excellent. There is good leadership and considerable zeal. The people are generally interested in the proposal to build a new church. A good site has been offered to us on a lease, but, unfortunately, the management is not able to give a long lease. This hampers us seriously. A new church is certainly badly needed—(1) because the old one is out of the way, and (2) because it is now not large enough for the Church family. Copper Cliff is much improved in appearance. The sulphur difficulty is largely overcome and, therefore, residents may look for some show of verdure. For twenty years the sulphurous fumes killed all vegetation for miles around. One doctor of long experi-

ence said that not only vegetation, but many infants succumbed to the same deadly fumes. Now a great change is looked for. The village is gaining in appearance since the authorities are making a centre around which will be drawn the churches and larger buildings of the place.

GARDEN RIVER.

ON May 27th, the Bishop was at Garden River, where he confirmed ten persons. He also visited the school conducted by Mr. Hardyman. The interior of the church he found much improved in appearance by hangings which the missionary has procured. The general improvement in that something that testifies to care and reverence for God's house reflects credit upon the Indians.

The missionary, Rev. T. B. Holland, has successfully led and guided many improvements to the grounds about the church, the repairing of fences and a valuable addition to the parsonage.

He is still fighting the saloon evil on the shore opposite (on Sugar Island, belonging to the United States) and hopes to succeed in doing away with an evil across the river which the laws of Canada would not permit to exist on our shores.

FORT WILLIAM—ST. PAUL'S.

SUNDAY evening, May 16th, 1909, will long be remembered in the new parish of St. Paul's as the occasion of the first regular visit of the Bishop of the Diocese for Confirmation. A throng of nearly 700 people crowded the Church, and the volume of sound in the hymns, Psalms, canticles and responses was inspiring. The choir of nearly forty men and boys in cassocks and surplices won the hearty commendation of the Bishop for their beautiful and reverent leading of the service. Thirty-eight persons were confirmed, the class being unique in that 33 were adults. Of the total number 22 were males and 16 were females. The Bishop preached a sermon glowing with thankfulness to Almighty God who had so abundantly blessed the new parish of St. Paul's, and expressing his heartfelt hope that the loving enthusiasm of the people would continue through the years to come.

On Ascension Day, a Children's Service was held in the church, when the children of the Sunday School brought an abundance of cut flowers and potted plants, which were presented upon the altar, and afterwards taken to the sick in the homes and hospitals of the parish. The Bishop gave the congregation of young people a graphic account of the visit paid to His Majesty King Edward VII. by the Bishops attending the Lambeth Conference last year, touching upon the proper spirit of Empire and Victoria Days, and leading up to the thought of the honour and loyalty due to the King of Kings upon His Ascension Day.

After the service, a former Roman Catholic woman who had been prepared by the rector, the Rev. Harold G. King, was formally admitted to the communion of the Church of England by the Bishop.

Among the many branches of work in connection with this thriving parish, a newly organized Men's Club with nearly 100 members has actively taken up the social side of the Church life among men. An intermediate football team has been entered in the New Ontario League, and confidently hopes to carry the new club colours, red and black, to victory this season. A cricket section, with the rector as captain, has been started with every prospect of a successful season. Not to be outdone, the Girls' Club organized last fall has commenced harrier running, and is preparing to play basket-ball. Good, clean, honest athletics are thus provided for, strong bodies being conducive to clean, healthy minds. As a kind of undercurrent, the advance of the parish is largely due to the untiring, self-denying labours of the Brotherhood of St. Andrew, the members of which never rest in their splendid spiritual work, and from whose inspiration the wider organizations took their rise. Hospital visiting among the many sick and injured men, Church door work and what might be termed "parochial hunting" for men, in a city where men are in the majority, and where the Brotherhood has one of the best fields for work in all Canada, keep the men of St. Paul's Chapter busy and happy. Here, as everywhere throughout the Dominion, the Woman's Auxiliary is doing devoted work. In about a year's time they have more than half paid for the new \$3,000 organ, and raised a goodly sum besides, not neglecting their missionary duties to the outside world. All honour to our good women!

DIOCESAN NOTES.

Mr. R. William James (Huron College) has been sent up to Michipicoten as student-missionary during the long vacation. It is a place for "spade" work.

Mr. A. D. Currie (Huron College) arrived at Providence Bay, Manitoulin Island, where he will be the Church's student-missionary during the summer. He will have a large district to cover.

The "Cobalt Nugget" says:—"Bishop Thorneloe is one of the most beloved men in the District of Nipissing, not only by Anglicans, but by other denominations as well."

If we include the Bishop, the roll of clergy in the Diocese of Algoma numbers forty-seven. There are also sixteen regular lay missionaries and eight summer students at work in this diocese. Altogether there is a total of seventy-one paid agents in this missionary diocese. A greater number than at any previous date.

Times have changed. The Bishop has a number of applications for work in the diocese—more than he can place. The great need now is money wherewith to keep up the work in hand.

The Bishop and the Executive Committee are face to face with an estimated shortage in the Mission Fund. The sum of the grants from the Fund is \$16,505.75. The probable deficit is \$3,209.80. Unless this latter sum can be raised the only way to avoid debt is by starving certain missions—closing some or putting them with others or manning them with laymen who cost less.

Mr. Claude Monckton has been sent from Nipigon to Murillo.

Mr. G. I. Longmore has been sent to Gow Ganda, Latchford having a summer student, Mr. A. T. Grant, from Bishop's College, Lennoxville.

On June 2nd our missionary at Port Carling, Rev. Mr. Evans, was married to Miss Agnes Richardson, of Brantford. Our heartiest good wishes are theirs.

Archdeacon Furse, of Johannesburg, has been elected Bishop of Pretoria.

Sudbury is proposing to erect a new church on the church lot. The present building will then be made useful as a hall.

Burk's Falls is to build a new church and has secured a design for a good building from Mr. R. M. Ogilvie, architect, of Ottawa. It is proposed to erect it of cement and brick.

Rev. W. T. Hallam is doing summer duty in Franklin Mission. Other summer workers are Mr. J. Cartledge (Huron Coll) at Widdifield, Mr. G. W. Morgan (Trin., Tor.) at Foote's Bay, Mr. F. W. Sherring (Bishop's Coll., Lennoxville) is at Thessalon, the missionary, Rev. P. W. P. Calhoun having gone on a holiday jaunt to visit friends in England.

Just as we are making up our paper it is learned that on June 12th Mr. A. H. Campbell died at his home in Toronto at the ripe age of 90 years. He was a well-known capitalist, and at one time prominent in Church affairs. For seven years at the beginning of Bishop Sullivan's episcopate he was the Hon. Treasurer of Algoma.

The Bishop of Ontario is reported to have said in his "charge" to the Synod of Ontario that he would favour the meeting of the General Synod once in six years. It was very expensive and time was wasted by faddists. Of one thing the Church should have knowledge, for upon good authority we say that very important subjects are dealt with when less than a quorum is present.

"THE HOLY CATHOLIC CHURCH OF CHINA."

IT is just a little over sixty years since the Anglican Church began its work in China, and now we read of a great conference of the Anglican communion at Shanghai, and a heroic resolution on the part of the Church in China to organize itself in definite form with a General Synod and a Constitution and Canons. It is a bold move, and one which indicates a growing feeling of security amongst our

brethren in the East. But still bolder is the name which it is proposed to assume—"The Holy Catholic Church of China." Perhaps it will appear too bold to the Episcopate of the Church at home, which will have to ratify the proposed Constitution; and the question will certainly be raised how far a particular branch of the Catholic Church is at liberty to use as a local name a title which belongs by right to the Universal Church? We may be sure, however, that the Church in China does not mean to aggrandise. It is the living faith of its members that suggests the name; and after all where could it be more nobly worn than in the land where, above all others, the blood of the martyrs has been the seed of the Church?—The Scottish Chronicle.

THE TREND CHURCHWARD.

IT is strange how old prejudices are passing. The elder Protestant sects left the Church of England because of objections to what they called "Popish superstitions," e.g., the keeping of the Christian year, the use of the cross, the wearing of ecclesiastical vestments, and the ring in marriage. Now, no Christian thinks of being married without a ring, meeting-houses are cross-crowned, we hear of "vested choirs" in all sorts of connections, and the feasts, at least, of the Church are being generally observed. Christmas long ago conquered a place for itself, even among the spiritual descendants of those who "put down Christmas" with Acts of Parliament and muskets, in the Great Rebellion. The Easter followed, although sometimes those who kept it showed no more knowledge than that worthy gentleman who informed his congregation: "As Good Friday and Easter come so close together this year, we will have our Good Friday service Sunday morning, and our Easter services Sunday evening!" And now we hear of Lenten lectures on all sides, of "special Lenten services," and the like. It is harder to keep fasts than feasts, and we must not be surprised if the Lenten character of these occasions is rather obscured. But it is a hopeful sign, and if Church people set a good example of consistency and thorough-going loyalty to Church ways, much would be accomplished towards real Church unity by this healing of old wounds.—Living Church.



GENERAL CHURCH NEWS



IN Scotland "The Scottish Chronicle" is the newspaper representative of the Church in communion with us. The Scotchman seldom loses anything by his caution. Therefore we may pay heed to our contemporary when it says:

Our "incomparable Prayer Book" is suffering many things at the hands of its friends. A craze for revision seems to be sweeping over the Church, and even our sturdy Canadian brothers have succumbed to the universal craving for change. That changes will be made seems inevitable; but alterations are not always improvements, and unless the Church in Canada has developed the liturgical instinct more fully than the Church at home, we would advise our friends in the Dominion to "gang warily."

Some very interesting things were recently said by the President of the Congregational Union in England at its opening Conference. The President's subject was "Catholic Independency," an expression which certainly needed all the explanation that he gave of it. "Congregationalists," he observed, "were lacking in the sense of Catholic Churchmanship. The Christian life was a social life, and could never be completely lived apart from the Church." This is an admission which should lead on to the ultimate abandonment of Independency.

The University Church at Cambridge was crowded on a recent Sunday afternoon, when the Bishop of Birmingham delivered a sermon of an unusually searching character. It was an appeal for intellectual effort and courage in facing religious questions. Protestant orthodoxy, reeling from the successive shocks which had shaken its cardinal doctrines, was tempted to take refuge from thought in philanthropic activities, in carrying the Gospel to the masses, in "evangelising the world in this generation," or in promoting schemes of reunion.

The Bishop of Birmingham some time since deplored what he called the "worship of G" as the note upon which the Church's services were so commonly said. It was too high. The Bishop of Keewatin, in his recent charge to his Synod, says the very best keynote is B natural. Certainly that is low enough.

In several of our missionary dioceses there is no cathedral. It could not be expected. But a church in the see town—the only church as a rule—is designated for a cathedral—called "pro-cathedral." The ordinary newspaper man in his not inexcusable ignorance frequently extends the syllable "pro" into "Protestant," and the church becomes a "Protestant" Cathedral. "Pro" is not an abbreviation of "Protestant," nor is an Anglican Cathedral correctly so called.

An advertisement in "The Guardian" tells us that the story of "Father Pat," one of our Canadian missionary heroes, has been published by Minchin and Gibbs, Gloucester. It is from the pen of Mrs. Jerome Mercier, author of "Our Mother Church." The preface is written by the Bishop of New Westminster and Kootenay. Price, one shilling.

It is noted by a correspondent in an English Church paper "that the Diocese of Saskatchewan is not in any sense an equivalent expression (geographically) to the Province of Saskatchewan." The Diocese of Qu'Appelle is in Saskatchewan Province.

The action of the French authorities in Madagascar continues to be anti-religious—putting insurmountable obstacles in the way of English missionaries who have been working on the island for years—before the days of French control.

Canadian Churchmen will learn with sorrow of the death in England of Bishop Anson. He was the first Bishop of Qu'Appelle. That diocese owes very much to him. His was a type of sturdy Churchmanship that was distinctly of value in a new country.

Archdeacon William Banister, long a missionary in South China, has been elected as the first Bishop of a new see to be formed in the Province of Hu-nan, in Central China.

The Ottawa Diocesan Synod is summoned to meet on June 22nd. All the funds are reported to have credit balances.

CHURCH TEACHING

THE ATTITUDE OF THE CHURCH OF ROME ESSENTIALLY SCHISMATICAL.

THE charge which Romanists commonly hurl against the Church of England is that she is in schism; and that forsooth because she withdrew, in the time of Henry VIII. from the Papal obedience.

But since the Pope of Rome never had any right to exercise or claim supreme power over the Church, or any part of it outside his own Diocese, Romanists are on perilous ground when they make such a charge.

It is indeed possible for Churches to submit of their own will, or through misapprehension, to the tremendous claims of the Papacy. They may indeed drift by degrees into an attitude of submission as Rome perseveres in pressing its demands upon them. History proves this only too plainly. And while Churches thus submit without complaint it may appear as though Rome had the right to lord it over them.

It is indeed quite characteristic of Romanist methods that such cases of submission are adduced as proofs of Rome's right to rule. They say "look at the submission of this Church or that, in the eleventh or twelfth, or thirteenth century, as the case may be; consider the appeals made to Rome by this Bishop or by that, and the decrees issued in response to such appeals, and received with respectful obedience by those to whom they were addressed." And they ask, "Is not this sufficient evidence that the Pope was supreme?"

But we answer it is evidence of nothing of the kind. It may indeed be evidence that he exercised supreme lordship wherever he could do so. But it is no evidence that he had the right to exercise it. The point is not did the Pope exercise supreme power? But had he the right to do so? And this the Romanists can only assert, not prove. In fact, early history and Holy Scripture alike fail utterly to supply any satisfactory evidence to establish such a claim.

The Church of England is an instance of what is alluded to above. She gradually yielded to the dictation and tyranny of Rome. Indeed, she fell at times into an

attitude of even servile dependence upon the Pope's authority and judgment, although throughout the darkest periods there were notable protests against his claims.

It was not strange. Roman missionaries helped to convert Saxon England. The position of Imperial Rome commanded the respect and reverence of the wide Christian world. It was easy for such relations to become exaggerated into a supremacy.

But the strange part is that Rome now points to the Church of England's submission as proof of the Pope's right to rule over her. His right was only the right of might. Her submission gave him no title to permanent Lordship. She was as free to shake off his rule as she had been to submit to it in the first instance. And his charge of schism, hurled against her for rejecting his authority, recoils upon himself.

For surely the assertion made by Rome that a Church becomes schismatical by rejecting the Papal sway is the setting up of a new test of faith unknown to the Church of the Apostles, and therefore is of the nature of schism. By this assertion Rome not only cuts off other Churches from herself, but casts herself off from others. It was thus that Rome separated from the great Eastern Catholic Church. So she has separated from the Anglo-Catholic Church. Claiming to be the whole Church she draws a line round herself and shuts others out. Asserting that only by allegiance to the Pope does any Church become Catholic, she sets up a new doctrine not found in Scripture or early history, and thus assumes an attitude essentially schismatical.

We learn that the Moravian General Synod is about to meet at Herrnhut, when the Lambeth committee's response to Moravian overtures will be discussed. The Bishop of Durham hopes that as a result one more step will be taken towards the unification of God's work. For nearly two centuries the Moravian missionaries have been toiling in the ends of the earth. While other Churches send out as missionaries about one in five thousand adult communicants, the Moravians send about one in sixty—a contrast at once magnificent and humiliating.

The Algoma Missionary News

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

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(Box 66) Sault Ste. Marie West,
Ontario.

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

SIXPENNY BOOKS.

FIRST-CLASS WORKS AT POPULAR PRICES

It is hoped that the following list of books may be useful to the clergy and others. They are books, not pamphlets. There are others, but the list published contains those which are among the most useful. They vary in length, difficulty and value. The publisher's name is printed in parentheses:—

THE BIBLE

- G. Milligan:—"The English Bible." (Black.) 6d. net.
Mackie:—"Bible Manners and Customs." (Black.) 6d. net.
Robinson:—"Thoughts on Inspiration." (Longmans.)
Smyth:—"How We Got our Bible." (S.P.C.K.) 6d. net.

THE OLD TESTAMENT

- Robertson:—"The Old Testament and its Contents." (Black.) 6d. net.
Skinner:—"Connection between the Old and the New Testaments." (Clark.)

THE NEW TESTAMENT

- McClymont:—"The New Testament and its Meters." (Black.) 6d. net.
Farrar:—"Life of Christ." (Cassell.) 6d. net.
Robertson:—"Our Lord's Teaching." (Black.) 6d. net.
T. Hughes:—"The Manliness of Christ." (Macmillan.)
Gore:—"The Sermon on the Mount." (Murray.)
Robertson:—"Studies in the Acts of the Apostles." (Black.) 6d. net.

Farrar:—"Life and Work of St. Paul." (Cassell.) 6d. net.

DOCTRINE

- Liddon:—"Some Elements of Religion." (Longmans.) 6d. net.
Illingworth:—"Personality." (Macmillan.)
Illingworth:—"Divine Immanence." (Macmillan.)
Westcott:—"The Historic Faith." (Macmillan.)
Robinson:—"Thoughts on the Incarnation." (Longmans.)
Gore:—"Prayer and the Lord's Prayer." (Wells, Gardner.) Net.

APOLOGETIC

- W. R. Nicoll:—"The Church's One Foundation." (Hodder.)
Warschauer:—"Anti-Nunquam." (Allenson.)
Salmon:—"Evolution and Other Papers." (S.P.C.K.)
Welsh:—"In Relief of Doubt." (Allenson.)
J. M. Wilson:—"Problems of Religion and Science." (Macmillan.)
Westcott:—"The Gospel of Life." (Macmillan.)
Gore:—"Roman Catholic Claims." (Longmans.) 6d. net.
Illingworth:—"Christian Character." (Macmillan.)
Longridge:—"Testimony to Foreign Missions." (S.P.C.K.)
Welsh:—"The Challenge to Christian Missions." (Allenson.)
"Are Foreign Missions Doing Any Good?" (Stock.)

CHURCH HISTORY

- Cowan:—"Landmarks of Church History to the Reformation." (Black.) 6d. net.
Newman:—"Callista." (Burns.)
"St. Augustine's Confessions." (Melrose.)
Kingsley:—"Hypatia." (Macmillan.)
"Jewel's Apology of the Church of England." (Cassell.)
Shorthouse:—"John Inglesant." (Macmillan.)

MISCELLANEOUS

- Creighton:—"Thoughts on Education." (Longmans.) 6d. net.
"Law's Serious Call." (Allenson.)
Geo. Herbert:—"The Temple." (Bagster.) 6d. net.
Newman:—"Apologia." (Longmans.) 6d. net.
Newman:—"Dream of Gerontius." (Longmans.)

DON'T SAY CATHOLIC WHEN YOU
MEAN ROMAN CATHOLIC.

AT the recent meeting of the General Synod of the Church of Ireland, the following declaration by the Archbishops and Bishops was issued to the Synod:

"The Archbishops and Bishops call the attention of the members of the Church to the increasing misuse of the term 'Catholic,' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.' This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the society which He founded is one great feature which distinguished Christianity from all other religious systems. Christ's Church is universal or Catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, kindreds and people, and tongues.' If we now surrender our title to membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times, that belief in the 'Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside of the body of Christ; and to be described as 'not a Catholic' is equivalent to be described 'not a Christian.' It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

The sincere thanks of the Synod were conveyed to the Bench of Bishops for the above pronouncement.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 31st May, 1909:—

DOMESTIC MISSIONS

Falkenberg, \$2; Beatrice, \$1; Ufford, \$1; St. Paul's, Fort William, \$12.50; Huntsville, \$15; Marksville, \$2.50; Marksville, Bishop's visit, \$1.55; West Fort William, \$3; Sucker Creek, \$1.50; Parry Sound, \$15; St. John's, Sault Ste. Marie West, \$7; Shegunandah, St. Paul's, \$3.50; Shegunandah, St. Andrew's, \$1.50; Bidwell, \$2.50; Port Arthur, \$25; Magnetawan, \$3; Dunchurch, \$2; Richard's Landing, \$3.50; Bruce Mines, \$6.

THE JEWS

Sprucedale, \$1; Midlothian, \$1.30; Gore Bay, \$1.70; Gordon No. 1, 42c.; Shegunandah, St. Andrew's and St. Peter's, 66c.; Jocelyn, \$1.75. London Society Fund—Garden River, \$1.50. Bishop Blythe's Fund—West Fort William, \$5; Missanabie and White River, \$1.20; St. Luke's, Fort William, \$11.18.

CHURCH AND PARSONAGE FUND

Mrs. Edgell, Sherbrooke, \$4.

DIOCESAN EXPENSE FUND

St. Luke's, Fort William, \$6.75; Walford, \$3.25; Port Sydney, \$3.53; Newholme, \$1.10; Beaumaris, \$2.42; Sudbury, \$28.96; Little Current, \$3.50; Sucker Creek, \$1.12; Green Bush, 40c.; Bayville, \$2.00; Ravenscliffe, 32c.; Falkenberg, \$3.36; Beatrice, \$1.11; Ufford, \$2.16; Nipissing, \$2; New Liskeard, \$8.06; St. Luke's, Pro-Cathedral, \$23.77; Port Carling, \$3.65; Gregory, \$3.70; Port Sandfield, \$2.75; Huntsville, \$8.82; Cobalt, \$12; Novar, 55c.; Purbrook, 48c.; Uffington, \$2.15; St. John's, Sault Ste. Marie West, \$1.83; Copper Cliff, \$4.61; Callander, \$2; Blind River, \$4.62; Cutler, \$3.90; Spragge, \$1.45.

SPECIAL PURPOSES

Bartlett & Son, for Bruce Mines parsonage, \$121.28; collected by H. G. Watts, for Desbarats Church, \$17; per H. G. Watts for Echo Bay Church, \$12.50; S.P.C.K. for Victoria Mines Church, \$145.45; Richard's Landing W. A. for Richard's Landing parsonage, \$5; Latchford for S.P.C.K., 45c.

MISSIONARY APPORTIONMENT

Little Current S.S., \$7.02; Gore Bay S.S., \$6.33; Cobalt S.S., \$15; White River S.S., \$5.22; Westfort S.S., \$7; St. Luke's S.S. Pro-Cathedral, \$19.50; St. Stephen's S.S., Sault Ste. Marie, \$5.70; St. John's, S.S., Sault Ste. Marie West, \$7.02; Silverwater and Meldrum Bay S.S., \$8; Victoria Mines, \$5.51.

SUPERANNUATION

Shegunandah, St. Andrew's, 55c.; Bidwell, 60c.

FOREIGN MISSIONS

Latchford, 51c.

INDIAN HOMES

Copper Cliff S.S., \$6.96; Falkenberg S.S., \$5.