

NOVEMBER, 1909

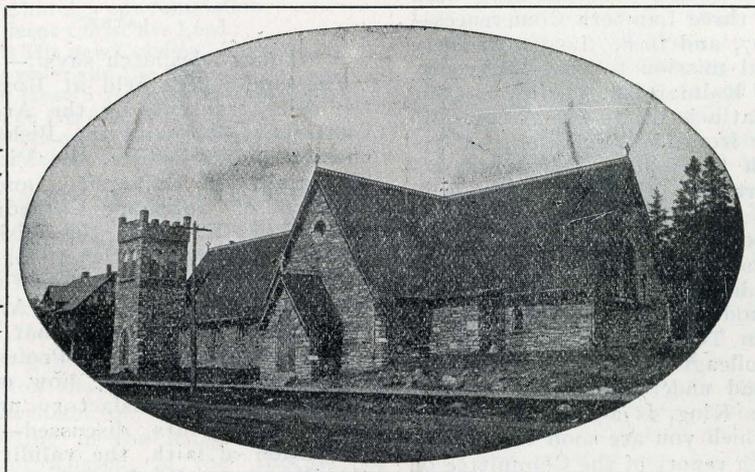
Now it is high time to  
awake out of sleep.



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



## Bishop:

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

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### OUR RELATIONS WITH THE CHURCH OF SWEDEN.

**A**N important mission has been sent from the Anglican Church to the Church of Sweden, with the object of a conference to consider the possibility of arranging closer relations and ultimate inter-communion between the Churches of England and Sweden, and the Episcopal Church of America. The English Church was represented at the Conference by the Bishops of Salisbury and Winchester, Canon A. J. Mason, Vice-chancellor of Cambridge University, and Chancellor Bernard, of Salisbury, and the American Episcopal Church by Dr. G. M. Williams, Bishop of Marquette, Michigan. The relations of the Anglican and Swedish Churches have been considered by three Lambeth Conferences—viz., 1888, 1897, and 1908. Last year there was an official mission to the Conference. The Bishop of Kalmar (Dr. Tottie) was the bearer of a Latin letter to the Archbishop of Canterbury from the Archbishop of Upsala, in which the following sentence occurs:—"We rejoice that you Anglican Bishops have for some time had in view the binding together of your Church and ours in some sort of alliance. I would ask that you should deliberate as to the points and the method of such an alliance with Henry William Tottie, Bishop of Kalmar, my beloved colleague, who, with your kind permission, and under the orders of our most gracious King, is about to come to the Council which you are soon to hold."

The Lambeth report of the Committee on non-Episcopal Churches, signed by the Bishop of Salisbury, says:—"The Bishop of Kalmar produced further evidence in support of what may now perhaps be described as the received opinion, that the actual succession of the Episcopate is unbroken. It appears from documents to which he has drawn our attention, that importance was attached to the historic Episcopate at different periods in the history of the Church of Sweden. He has translated the various forms of consecration and ordination used in it at different times, distinguishing them from the forms of admission to a benefice, with a view to showing that they have been from the first sufficient. With regard to the form for the Episcopate, the evidence which has been produced is such as to command very serious attention." The Church of Sweden is a State Episcopal

Church, and its doctrines are generally Lutheran. Bishop Collins, referring to this Church in "The Cambridge Modern History," refers to the Synod of 1586, when the Reformation in Sweden was finally effected, and the doctrines of the Church decided upon. This Synod, at which Bishops, clergy and laity were all represented, laid down "the rule of Scripture as the basis of doctrine." Then it sought a doctrinal standard, and the obvious one was the Augsburg Confession, which had already been accepted in Sweden, though it had not been definitely adopted by the Swedish Church. The articles were now gone through one by one, after which it was solemnly received as the confession of the Swedish Church. The Lutheran Catechism was made the basis for instruction in religion.

#### LATER

A "Times" despatch says:—

The conferences held at Upsala between the delegates sent by the Archbishop of Canterbury—to wit, the Bishops of Winchester and Salisbury, the Vice-Chancellor of Cambridge University, and Chancellor Bernard of Salisbury Cathedral—for the Church of England, the Bishop of Marquette (Michigan, U.S.A.), for the Episcopal Church of America, and the Church of Sweden, represented by the Archbishop of Upsala, the Bishop of Kalmar, the Dean of Upsala Cathedral, and Professors Soderblom and Guensel, are now ended. They have led to a satisfactory understanding on all the points discussed—namely, the confession of faith, the validity of orders, the Diaconate, Confirmation, and the relations of the Church of Sweden to Swedish settlers in the United States.

A Standing Committee is to be appointed by the Primate of Sweden at the forthcoming General Synod of the Swedish Church for the two-fold purpose of continuing communications with the Commission appointed by the Archbishop of Canterbury, and to promote further investigation into certain points as yet not definitely ascertained.

A demonstration against the Congo regime by the Christian forces in and around London will be held November 19, with addresses from the Archbishop of Canterbury, Dr. Clifford, the Bishop of Oxford, and others.



# The Algoma Missionary News

New Series—Enlarged  
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## A FAIR CRITICISM OF THE LAYMEN'S MISSIONARY MOVEMENT.

The Church's one foundation  
Is Jesus Christ her Lord ;  
She is His new Creation  
By water and the Word :  
From Heav'n He came and sought her  
To be His holy Bride :  
With His own blood He bought her,  
And for her life He died.

PITY—smiling pity, not to say ridicule and contempt, is sometimes dealt out to the poor individual who holds to his ground and stands firm against the sweep of the great and popular Laymen's Missionary Movement wave. From a contemporary's columns we publish an opinion and conviction that does not lend itself to the polychurchism of the "Movement":—At the meeting of the Rural Deanery of Prescott and Russell, in the Diocese of Ottawa, the Rev. G. Scantlebury read a paper on the "Laymen's Missionary Movement." The writer stated that he did not wish to pose as the judge of any class of men, for to their own Master they stand or fall, but contended that the Church of England in Canada should refuse to be allied with this movement because its name is misleading, it compromises her position, weakens her influence, strengthens and increases the false theory that there are hundreds of churches, confines her ministrations, and places her on a level with modern societies. He said that the Church of England in Canada was doing grand and noble work before this movement existed. She was gradually but surely gaining the admiration and esteem even of those who disliked her most because of her devotion to principle, and was receiving the sincerest kind of flattery from others,

which arose from their imitation of her teaching and practice. Her clergy were working more earnestly and faithfully and her laity were assisting more effectually and giving more liberally than before. "What reason, then, was there to interfere with this real advancement, to break down the fence which had been raised around her for her protection. She will receive well-deserved ridicule for her infidelity, for not possessing the courage of her convictions. This movement may produce more money and enthusiasm than the old methods because for the moment it is popular and gives the balance of power into the hands of one party of men. But what earthly prosperity can atone for the loss of honour, fidelity, and principle involved? This movement does not bring peace, but a sword. It will put many of our clergy and people in a very unpleasant situation. We are prepared to defend the Catholic faith and principles of our dear Mother Church to the end, in spite of opposition. May the Almighty give His Church grace to see her danger in time to avoid it by returning and resuming her true position as the keeper and witness of the truth."

Canon Averill, Archdeacon of Akoroa, who has been in the colony for fourteen years, has been appointed Bishop of Waipu, New Zealand.

The churches of St. Margaret's and St. George's, Toronto, have decided to amalgamate after each congregation had held a meeting. Canon Cayley, of St. George's, will be rector, and Rev. R. J. Moore, of St. Margaret's, will be the rector's assistant, with the title of vicar.

## DIOCESAN NEWS

### UP THE NIPIGON.

**B**EGINNING on the 18th of August, the Bishop spent over a week up the Nipigon, visiting our Indian Mission up on Nipigon Lake and its surroundings. It is no longer a trip to be made in birch bark canoes with laborous toiling over portages. The Bishop travelled in a comfortable steamboat to the first portage, thence to be transferred by means of the Superior Co's. narrow gauge tramway in an hour or two to South Bay. He thus rapidly covered the first 30 miles, which before had taken from two to three days to traverse. At South Bay there is a little group of people who are chiefly in the employ of the Superior Co. There he found a boat, the Ombahbika, lying at the dock, ready to start for the upper waters of the lake. The Nipigon-Superior & Construction Co. has arranged these modes of transportation for the purpose of conveying goods to the line of the new transcontinental railway on the north shore of Ombahbika Bay. The resident missionary has found these arrangements very useful, and the company has been very considerate. Nevertheless, the mission boat, the

MARY ELLEN WILLIAMSON

has a wide sphere of usefulness. She awaited the Bishop's arrival at South Bay, and in five hours carried the party—the Bishop, the missionary, Rev. B. P. Fuller, and two Indians—to Ningwenang on Grand Bay. Two or three days were spent at the mission there visiting and instructing the Indians. Daily Morning and Evening Prayer was said in the little church, and on each occasion an instruction was given.

The Indian band is small, not more than thirty persons, but they are all Church of England people, and all who are old enough are communicants. The three last of this class were confirmed. One was the wife of a young man, newly married, but had recently been baptized from paganism. The old chief, Oshkopikida, is frail and can hardly last long. He is a picturesque figure, and has been the leading spirit in the mission from its early days, clinging tenaciously to the Church and its gospel teaching, and looks forward with faith to his final rest. It is to be hoped we shall

have a missionary there to minister to him then.

From this mission a grand tour of the lake was made, the first point touched being Nipigon House, a Hudson Bay post. Here three persons were confirmed, all of whom

WERE CONVERTS FROM PAGANISM

Thence the north shore of the lake was skirted as far as Ombahbika Bay, where three important supply camps were visited. They each contained from 20 to 30 persons. A service was held at Camp No. 2. These supply camps form the basis of operations for supplying construction camps a few miles away, where the line of the Grand Trunk Pacific Railroad is being built. Here are many men without the ministrations of religion, and a great need exists of an earnest, vigorous man to take this work. He must be strong enough to endure the climate and to do much tramping about. He should also be able to manage a boat in the summer and to drive dogs in the winter. Such a man, with the love of God in his heart, will find a useful and interesting sphere.

This visit of the Bishop was in some respects sad, since it is the last he will pay to this region before Mr. Fuller leaves it to take up work at the Shingwauk and Wawanosh Indian Homes at Sault Ste. Marie. Mr. Fuller has done a splendid work in this out-of-the-way region. Without thought of self he has simply devoted all his energies to the good and welfare of the scattered population—both Indian and white men—and his name has become a household word with all. His removal is a great loss to these isolated people. It is fervently hoped that no long interval will elapse before his successor is found.

The work on the Transcontinental railroad and in the supply camps is likely to continue for some time. The field has become more important in consequence of the addition to the white population. The Indians are not increasing, and it is only by an occasional conversion from the few roving pagan Indians that our mission members can be increased, but the possibilities of development by means of this incoming

railway open up a future for this region, and it is important, not to say imperative, that we should occupy the position more effectively than we have yet done. The Bishop's hope is to secure a clergyman for the southern end of the lake—having Nipigon Station for his headquarters, with South Bay and Negwinenang as outposts, together with surrounding territory—while the northern region, where camps and construction work are situated, would form a wide field for an energetic and devoted lay worker.

The splendor of the scenery of this region with the magnificent proportions of Nipigon Lake and its varied character, make it altogether likely that this section of country will be in the future one of the great playgrounds of the north, and this will become more likely when the railway is completed and the country becomes accessible to the outside world.

#### MISSANABIE AND WHITE RIVER. <sup>1909</sup>

ON Sunday, August 29, the Bishop visited Missanabie and White River.

In the former place he in the morning confirmed eight persons in the quaint little church there. It was a very interesting service. In the afternoon he went on to White River, where the congregation is small, consequent on so many removals. However, a good feeling exists there. Really the missionary, Rev. S. H. Ferris, has done excellent and telling work.

A pathetic incident occurred on Saturday, the 28th, at Missanabie, where the Bishop privately confirmed a helpless invalid, outdoors beside an Indian wigwam. The young person was very critically ill of tubercular trouble. An earnest and sympathetic little band of people stood around her during the service and the young woman evidently appreciated fully this means of grace.

#### MICHIPICOTEN.

IT was on Saturday, September 4th, that the Bishop took the boat at Sault Ste. Marie for Michipicoten, where he arrived next morning at 10 o'clock, remaining in the vicinity until the

9th. There are three principal stations:—The Harbour, with a population of about 50; Helen Mine, with some 300 souls, and Michipicoten River, with a population of perhaps 100, chiefly French half-breeds, though there are from 15 to 20 Church people.

In addition to these are certain mines and camps, especially the Norwalk Mine. There is also a group of people at The Falls, where the power is developed which runs the Helen Mine, 10 miles off, and the Norwalk Mines 3 miles away.

All the people seemed glad to have a service. Till Mr. James came in May they had been long without. They appreciated his work. And he certainly devoted himself to it. His average Sunday walk has been 20 miles. He covers a wide area of wilderness country many miles square—a rough mining region.

Work at the Helen Mine goes on summer and winter. The most urgent appeals were made that Mr. James might remain or that the Bishop would send another student. The people really

#### NEED A CLERGYMAN.

The trouble is to find the right man. Perhaps some one vigorous and not afraid of long and lonely walks—some one with the love of God and of souls in his heart—will offer himself.

Mr. James had made excellent arrangements for the Bishop's visitation of all of the principal places: "The Helen," "The Harbour," "The River," and "The Falls." He held services in all these places, in dining camp or school, hotel or private house. All the population seemed delighted to see him. He baptized 5 children. He celebrated Holy Communion at the Helen Mine at 5.30 a.m. on Monday, Sept. 6th, seven communicants being present.

The Helen Mine is the chief place. Indeed, everything circles round it. Here the services were best attended, were most orderly, and very well rendered. The other services were more primitive. Mr. and Mrs. Sidford, at the Helen, and Mr. Campbell at the River, seemed very helpful and given to hospitality.

At The Falls the Beattie's gave the Bishop and Mr. James a warm welcome, and a really nice service was held in their living room. The place is most interesting. The Michipicoten River

## LEAPS OVER A SUDDEN

incline of rock, descending, perhaps, 150 feet in about the same distance. This, of course, means immense latent power. Already 1,500 horse power has been developed. More is waiting. This is one of the chief assets of the region. It will make mining possible by providing power at possible rates. Some day this region may be very busy and populous. As a spectacle the Falls are magnificent, quite worth coming a long distance to see.

Scattered over the country there are probably 100 Church people—mining, laboring, trading or prospecting. It is grievous that we can give them so little in the way of ministrations. Mr. James has done a splendid work and all appreciate him.

## MICHIPIGON ISLAND

was visited hastily. Here are only some 30 souls, all told. The Island is 13 miles long by 4 or 5 wide, and is situated some 40 miles out in Lake Superior. It is quite out of touch with the world. Two boats a week (and in summer only, of course), that is all. The people resident are chiefly Scotch. Some few of them are Romanists; only two or three are our people. The sole occupation is fishing. Many hundredweight of splendid fish are sent out by each boat. The boat's arrival is the one event. Life here is banishment, indeed. Yet the people seem cheerful.

Returning from Michipicoten the boat on which the Bishop travelled was delayed by the burning of a tug in Gargantua harbour. It had to go in and take off the crew. No lives were lost, happily, though some men escaped only through their cabin window. The burning of a vessel is a dreadful experience, reminding one of God's merciful protection of travellers. We are not half thankful enough.

The delay caused by the burning tug cost the Bishop his connection for Rosseau, where he was due for his next visitation.

## COPPER CLIFF NOTES.

**A** GOOD start has been made in the erection of the new church here, on which our hopes have been set for so long. The ground plan describes a cruciform building, which appears in excellent proportion now that the foundation walls are up. These are of poured concrete

on a wide concrete footing, and run up about five feet, above which cement blocks and bricks will be used. The floor will be laid about two feet thick with packed cinders and granular slag, which will make a warm and frostproof basement.

Mrs. Ironside, the President of the W.A., paid us a visit at the end of September and addressed a gathering of Church ladies on the work and objects of the W.A. At the close of the meeting tea was very kindly provided by Mrs. McFeetor's, in whose house the meeting was held.

## BLIND RIVER.

**T**HIS town, and, indeed, the whole mission, has sustained a great loss in the removal of Rev. F. H. Hincks, M.A., to Bracebridge. During the six and a half years he had been here he has endeared himself to everyone throughout the mission. Ever since he came he has worked hard for Christ and the advancement of His Church in this district. Everyone throughout the district has nothing but warm appreciation of his work, and all earnestly pray that he may be spared to continue his loving work for many years to come. Before leaving Blind River, the congregation presented him with a purse of money and an address. Since his departure the services have been conducted by Mr. H. Bruce, of Spragge Mission, who is also moving to another field at the end of September, viz., Victoria Mines. On Sunday, Sept. 26th, Harvest Festival services were held, the church had been prettily decorated by ladies of the congregation. The services commenced with a celebration of the Holy Eucharist at 8.30 a.m., Matins at 10.30, Choral Eucharist at 11 a.m., the celebrant and preacher being Rev. A. J. Oakley, B.A., of Webbwood, who gave a very helpful and encouraging sermon. Evensong was sung at 7 p.m., conducted by Mr. Bruce. The new hymn books were used for the first time. Everyone is now looking anxiously for the arrival of the new incumbent, and he can be sure of willing and loyal support from all members of the congregation.

A CORRESPONDENT.

At the Harvest Thanksgiving services at North Bay on October 1st, Rev. Canon Piercy was the preacher.

DIOCESAN NOTES.

**R**EV CANON MACHIN, full of years and service, ripe in good works, is retiring at the end of October from active work. Now we feel the need of our Superannuation Fund. It is a reproach beyond words that the Church should have nothing to give her worn-out workers when the instruments of toil drop from their hands.

Bracebridge was evidently sorry to lose Rev. Canon Burt. A local paper in its editorial says many good things about him and his work in the town during ten years past. The congregation met in the Memorial Hall to say farewell to him. His Honor Judge Mahaffy was the chairman. Following a musical entertainment, the church wardens presented Canon Burt with an address which was accompanied by a fine travelling bag of bull seal, fitted with a complete toilet outfit in ebony and silver. After that came an address from the A. Y.P.A. and a signet ring. Many and deep are the regrets of the parishioners at the severance of the tie which bound together priest and people.

Mr. Percival Mayes, the catechist at Elk Lake City, is to enter College this autumn, and it is probable that the Rev. J. Goodchild, recently arrived from England, will succeed him. Mr. Mayes has done a very exceptional work, having built a church and gathered a vigorous congregation at Elk Lake. The unfortunate destruction of the church by fire a few weeks ago is a grievous calamity, and will make the field a hard one for any new comer. But the spirit of the people is admirable, and with proper leading all will come right.

The Bishop inducted the Rev. T. H. Hincks as rector of Bracebridge in succession to the Rev. Canon Burt on Sunday, the 12th of Sept. In the evening the rector preached his first sermon. We hope and believe Mr. Hincks will have a career of much usefulness.

The Rev. Pierre de Lom spent the summer on the Muskoka Lakes ministering to visitors in the various hotels. He has now returned to Toronto.

The Rev. W. T. Hallam, of Wycliffe College, Toronto, took services very acceptably, and at much personal sacrifice, in the mission of Fox Point during the summer months.

Rev. Canon Burt has begun his new work in the Muskoka Associated Mission. He has settled himself in Huntsville, which is central for his work.

The parish of Sranstead, Quebec, celebrates its jubilee on October 25th and 26th. The Bishop, at one time the missionary there—it was his first cure—has promised to take part in the proceedings.

The Bishop goes to St. John, N. B., to attend the M.S.C.C. Board meetings in the middle of October.

SUNDAY SCHOOL COMMISSION.

**O**FFERINGS from Children's Services on the 19th Sunday after Trinity (Oct. 17th) for the Sunday School Commission of the Church:

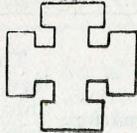
Sunday School	Amount
Kearney and Emsdale .....	\$2.10
Callander .....	60
Port Sydney .....	1.45
Falkenburg and Beatrice .....	2.32
Bracebridge .....	2.85
New Liskeard .....	3.44
Ravenscliffe .....	26
Gravenhurst .....	1.25
Copper Cliff .....	60
Little Current .....	1.00
Depot Harbour .....	1.00
Byng Inlet .....	1.50
North Bay .....	5.00
Sault Ste. Marie (St. Luke's St. John's and St. Stephen's).....	10.50
Port Arthur .....	5.55
Huntsville .....	6.39
	<hr/>
	\$45.81

The above amount received towards one Diocesan quota of \$54 up to Oct. 26th. Further offerings will be acknowledged in the next issue of the A. M. N.

C. WILFRED BALFOUR,  
Treas. Diocesan Committee.

All Saints' Rectory,  
Huntsville, Ont.

# WOMAN'S AUXILIARY

ONE BODY  IN CHRIST

**T**HE annual meeting of the Algoma Woman's Auxiliary was held on Thursday and Friday, Sept. 30th and Oct. 1st, 1909, at North Bay.

The opening service in St. John's Church was most impressive, there being a large number of communicants. The Bishop of Algoma preached an earnest, helpful sermon, and Rev. C. E. Bishop, the rector, assisted in the service.

All the business sessions were held in St. John's Parish Hall, which was taxed to its utmost capacity most of the time. The committee in charge of the arrangements, composed of members of the W.A. and G. A. Branches of North Bay, were indefatigable in their efforts to keep everything running smoothly, and no better helpers could have been found. Mrs. Bishop welcomed the visitors in a brief, cordial address, which was replied to on behalf of the delegates by Mrs. Allman, of Burk's Falls. It was a delightful opportunity to renew old friendships, and to make new ones, many being there for the first time. Greetings were received from the General Board, and from the Dioceses of Montreal, Ottawa, Quebec and Niagara.

In her address, the President gave a loving welcome to all present. She referred with deep gratitude to the progress made in all departments of our work in the past year, and outlined many excellent plans for the advancement of our work in the future.

The reports of the several departments were presented during the different days of the meetings. The Recording Secretary told of 52 senior, and 8 Girls' Branches, 60 in all, with 1,010 members. The total amount of money raised by the W.A. and G.A. Branches in the year was \$10,253.93.

The Treasurer reported total receipts of \$1,470.56. All pledges had been fully met. The E.C.D. receipts for the half year amounted to \$23.45. Seven Branches contribute to this fund.

The Dorcas Secretary-Treasurer reported 10 bales and 4 parcels sent out during the year, containing 270 new and 19 second-hand articles of clothing, besides a quantity of rag-carpet, groceries, games, books, etc., and some new material. The value of material and freight for bales amounted to \$146.15.

The Juniors now have 13 Branches, with 280 members. Besides meeting all their own pledges for the year, they contributed \$8.85 towards the United Thank-Offering, and \$31.50 towards the Senior pledges. A balance of \$25.48 (undesignated funds), remained in the hands of the Secretary-Treasurer at the close of the year, and this balance was voted by the meeting to purchase a font and two sets of Communion vessels.

The Literature Secretary-Treasurer told of the distribution free of 85 parcels of missionary literature in the period of four months, since which time Mrs. Piercy resumed charge of the work.

The Babies' Branches now number 12, with 197 members. Total receipts for the year \$56.04—\$15.00 of which is given annually to support "Mary Algoma," our baby in the "Birds' Nest", China, and the balance was voted towards the erection of a church at Desbarats.

There are now 428 subscribers to the "Letter Leaflet" in Algoma, a slight increase over last year.

The offerings designated by the meeting were:—E.C.D. Fund for the half year since the Treasurer's books closed, amounting to \$50; \$35 to assist in rebuilding the little church at Sand Lake in the Mission of Emsdale, which was destroyed by fire during the summer, and \$15 to the church at Elk Lake, which was also burned recently. The Thank-offering made at the meeting amounted to \$22, and this was donated to the Shingwauk Home.

All the former officers were re-elected.

Mrs. Greene very kindly addressed the meetings twice, her first subject being work among the Chinese in Victoria, B.C., and in the afternoon the subject of Rev. Mr. Antle's Mission Boat, used in his work in the Columbia Coast Mission, was dealt with in an interesting and attractive manner. Both addresses were listened to with close attention, and a vote of warmest thanks tendered Mrs. Greene by the meeting.

Several interesting and instructive papers were contributed. Miss Halson, General Dorcas Secretary, contributed an excellent paper on Dorcas Work. Mrs. Gossage read one entitled "Consecration to and Perseverance in our Work as Members of the W.A.,"

(Concluded on page 132)

## GENERAL CHURCH NEWS

THE Rev. C. A. Jones, of Dedham, Essex, formerly vicar and rural dean of Dedham and for 23 years senior mathematical master of Westminster School, left estate valued at £31,149 gross. He bequeathed £1,800 to the Archbishop of Rupert's Land for the endowment of St. John's College, Winnipeg; and £1,210 for various religious and charitable objects.

By the death of the late Mr. C. R. W. Biggar the Church in Toronto loses an active and much respected son.

At a rural deanery meeting in the Diocese of Ottawa, Rev. Rural Dean Osborne read a paper on "The importance and value of introducing a Church paper in every Church home. A Church paper is beneficial, not because it advocates our own ideas, but on account of the wider grasp of spiritual truths and work which is many sided. A Church paper tends to promote Christian fellowship. Too many Church papers are undesirable, and a source of weakness. We need an authoritative Church paper under the direction of our General Synod, as representing Anglicans all over the wide Dominion. Large funds and very general support are necessary to make a good Church paper successful.

English encaustic tiles have been laid in the aisles of the cathedral, Ottawa, a gift in memory of the late Newell Bate, from the family. The Woman's Association have given money for oak seats and flooring, for the chancel.

Rev. C. W. Vernon has been addressing the parishes of the diocese, in the interest of "Church Work". Strange that a useful auxiliary has to be toilfully projected into the good will of the people!

Bishop Farthing (Montreal) announces that a home has been secured in Montreal and rescue work will be untiringly followed up. A lady missionary has been engaged whose duty it would be to visit the courts and render help to young women, regardless of creed or race, who had fallen

into evil ways. It would be her object to remove these girls from temptation and place them in situations where they could earn an honest living.

The Rev. H. Russell Wakefield, D.D., rector of St. Mary's, Bryanston-square, London, was installed as Dean in Norwich Cathedral.

At a meeting of the Liverpool Cathedral Committee, held on Monday, designs for the chapter house of the new Cathedral were presented by Mr. Gilbert Scott, the architect, and passed by the committee, subject to the approval of the Freemasons of the West Lancashire province, who are erecting the chapter house at a cost of £10,000 as a memorial to the late Lord Lathom.

The Right Rev. A. M. Knight, who, as we announced last week, resigns the Bishopric of Rangoon to become Warden of St. Augustine's College, Canterbury, belongs to the Auckland Brotherhood which, trained under Lightfoot and Westcott, has supplied so many leaders to the Church during the last twenty years.

Rev. E. C. Cayley has been elected rural dean of Toronto, to succeed Canon Welch. Rev. C. J. James was a good second in the running.

The Bishop of Keewatin confirmed twenty-nine Indians lately at York Factory and at the Cree service sixty-five were communicants. The Indians gave the local mission \$200 last year, besides timber.

Canon G. H. Webb, general missionary of Calgary, has resigned that post as the S.P.G. Western Canadian Fund is being withdrawn, throwing a dozen missions on the General funds.

Rev. Dr. J. P. Llwyd has assumed duty as vice-provost of Trinity College, Toronto. He preached in Trinity College chapel as one of his first engagements.

(Concluded on page 131)

CHURCH TEACHING

THE NEED OF WATCHFULNESS  
AGAINST ROME'S SUBTLE  
AGGRESSIONS.

IT is a well established fact in human affairs that if you only repeat a thing often enough and with sufficient emphasis, no matter how extravagant or fanciful the thing may be, some will be found ready and willing to accept it.

Romanists have not been slow to recognize and take advantage of this peculiar fact in human life and character. In defiance of abundant evidence, and in the face of sound reason, they have simply gone on asserting and reasserting their old discredited stories of Papal claims and Papal rights. Closing their eyes and ears to facts, they have deliberately continued to put forth, with increasing rather than diminishing emphasis, their fondly imagined but historically baseless and unscriptural theories and dogmas. Without apparent scruple and in spite of modern enlightenment, they have maintained age after age their fanciful and superstitious practices. And so by sheer force of persistence they have impressed and even captured from time to time numbers of ill-instructed, unthinking or susceptible people. It is essential, therefore, that we should be on our guard continually against this aggressive persistency of Romanist self-assertion, and should remember that mere statements and claims are by no means the same thing as proofs, however often and persistently they may be repeated.

Another well established fact in human affairs is the superior strength of those influences which are subtly and secretly exerted. And here, too, we find that Romanists are wise in their generation. All around us, at the present time, they are bringing to bear upon our people influences which are powerful and dangerous just because we are not alive to their reality.

Large numbers of our children are sent to-day to Roman schools and convents simply because such institutions are cheaper than our own. And there, under the

gentle and attractive training of self-devoted brothers and nuns, although no open attempt is made to win them, they are influenced in the most powerful manner possible by their surroundings. They see little or nothing of Roman error and superstition. They are impressed and won, at least to think favorably of Romanism, by the beautiful lives and by the kindness of their teachers. And our people are willing to have it so. For our parents appear to think more of a paltry dollar or two than of their children's spiritual safety! The Romanists are not only within their rights, but from their standpoint deserve all credit for providing these schools. Nevertheless, we are simply playing into their hands, and setting our own principles aside, when we send our children to them.

Again, the Romanist hospitals, which are found in every considerable parish, and which deserve all praise for the work they do, are wielding a remarkable influence in favour of Romanism. How can it be otherwise? Our sick, who enter them for lack of other facilities, are received with gracious consideration and treated with tender care by the devoted sisters. They admire the example of these women who, without remuneration, give their lives to such work. Their hearts are touched by the attention meted out to them. And when they leave they are very likely more than half won over through their affections, although no word of open persuasion or set argument has ever been addressed to them. Surely it were wise for us to reflect that these institutions, in which Rome is so rich and we are so poor, are a source of tremendous gain to the Romanist cause! It is not for us to decry them. We owe them too much to be guilty of that. But remembering what Romanism is it were well for us to be more on our guard against their influence.

Did space permit we might go on to speak of Rome's subtle influence in other directions, and particularly of her method in cases of mixed marriages, and of her clever use of the press. But surely enough has been said to warn our people, and to show them the need of continual watchfulness against the influence and aggressiveness of Romanism.

**The Algoma Missionary News**

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All communications to the Editor or to the Secretary of the Executive Committee should now be addressed to

REV. CANON PIERCY,  
STURGEON FALLS,  
ONTARIO.

Will all those whose care and duty it is please forward, at earliest convenience, the missionary appointments from the parish or mission to the Treasurer of the Synod. This, of course, if not already done.

**METHODISTS TURN TO RITUAL.**

THE Manchester Guardian calls attention to the Wesleyan Guild of Divine Service, having for its object reunion with the Church. The Guild, first formed at Beccles, has been in existence six years, and among its practices are: Kneeling at prayer; reverent administration of the Sacraments; reading of appointed lessons; offering of alms at the Communion table; fuller observance of Church seasons; enlarged use of the Church Prayer Book; frequent Communion; a more dignified and churchlike style of building for chapels. There are those in the Guild who, rather than reject salutary ritual, would join the Church of England. Their founder, we

know, would have grieved that ever they should have left it, and we may believe that he would equally rejoice to see them with their faces set in the direction of the old home. Ere long they must discover that neither set forms, nor pointed arches, nor ceremonialism makes a Church, but the acceptance of the Catholic creed and the Apostolic ministry. Within the Church, there would be nothing to prevent them from calling themselves Wesleyans still, and practicing the rule of the original Methodists. A Methodist Guild of Churchmen would be a genuine religious force.—From the Church Times.

**GENERAL CHURCH NEWS.**

(Concluded from page 129)

A preliminary conference of representative Anglicans was held at Toronto, at the call of the Bishop, regarding the establishment of a Church book room.

The design chosen for the window at St. Luke's, Toronto, in memory of the late Archdeacon Langtry, rector, is one of The Ascension.

Rev. J. L. Buchanan, Presbyterian, has resigned the charge of Whitburn, Linlithgow, and will enter the Anglican clergy ranks.

The Bishop of Iowa has restored to the priesthood the Rev. R. P. Eubanks, who abandoned his orders for the Roman Communion in 1902. He has served the canonical probation necessary.

The plan of New York Diocese to augment stipends to \$1,200,—plus a parsonage for married priests, has been successful, \$10,000 having been subscribed for the current year.

Rev. Horace Whitten, of the Presbyterian Church in the United States, and lately received into the Anglican Church and confirmed at Philadelphia, is to take a divinity course at Trinity College, Toronto, with a view to ministerial service in the North-west.

## WOMAN'S AUXILIARY.

(Concluded from page 128)

which should be an inspiration to those who heard it; and Mrs. Campbell's paper on "Our Pledges" brought forth an animated discussion. The three short papers on Girls' Work contained many practical suggestions for the advancement of these Branches, and were also fully discussed.

The Girls' Branch at North Bay arranged a delightful social evening for the visitors, which was greatly appreciated.

## TYRRELL'S ANSWER.

Father Waggett, it is said, was once sitting in his study engaged in conversation with one who was somewhat disturbed about his position in the Anglican communion, and was asking advice. Father Waggett said:—"Why not write to Father Tyrrell?" His friend did so, and fully explained his difficulties. His reply from Father Tyrrell was received on a postal card, in substance as follows:—"Once upon a time there was a man who was somewhat disturbed and made uncomfortable by a smoky chimney in his house; so he removed to another house; but to his dismay, after a little while he found that here all the drains were out of order.—G. Tyrrell."

## AN ABSURD ERROR.

IN some of our daily papers and in one of our Church papers has appeared a paragraph headed, "H. M. King Edward, clergyman." The paragraph in question informs the reader that "King Edward possesses several distinctions not known to the man-in-the-street. Everybody is aware that he is the earthly head of the Church, but few know that he is actually a clergyman, being a prebendary of St. David's Cathedral, Wales, receiving a salary of £1 a year, which entitles him to preach a sermon in the Cathedral pulpit." It is seldom that a paragraph of so few lines contains so many errors of fact. In the first place, King Edward is not the head, earthly or otherwise, of the Church, and his Majesty would be the first to say so. Neither is he a clergyman. A cowl, we know, does not make a monk, neither does

a stall make a priest, though it may make him a prebendary. The holder of a prebendal stall is not entitled to preach in virtue solely of the stall; he must possess the qualifications of having been ordained by a Bishop. Queen Victoria was a Prebendary of St. David's. Does the writer of the paragraph suppose that she was also a clergyman? The Sovereign's appearance as a member of the Chapter of St. David's is a curious survival of a practice, not to be commended, of appointing laymen to benefices, though they were themselves incapable of performing the duties that pertained to them.

## ACKNOWLEDGMENTS

Receipts by Treasurer of the Synod to 30th Sept., 1909.

## EPISCOPAL INCOME.

Murillo \$2, Uffington \$1.50, Purbrook \$1, Van Konghuet \$1, Richard's Landing \$3.50, Powassan \$7.25, Haileybury \$15.

## MISSIONARY APPORTIONMENT

Chinese Class, St. John's, Port Arthur, \$7, Emsdale \$5.77, Kearney \$3.31, Sand Lake 59c., New Liskeard \$23.25, Englehart \$6.41.

## BISHOP SULLIVAN MEM. SUS. FUND

New Liskeard \$4, Port Carling \$2.55, Gregory \$5.32, Port Sandfield \$2.15, Webbwood \$1, Midlothian 35c., Sprucedale \$1.95, Kagawong \$2.50, Legacy from the Estate of the late A. H. Campbell \$500.

## SPECIAL PURPOSES

S. P. G. special for Mr. Munford \$48.37.

## EXPENSE FUND

Sudbury at the Bishop's visit \$7.72, Novar \$1.22.

## MISSION FUND

Algoma W.A. \$112.50, Novar 70c., Thessalon C.C.S. \$353.10, S.P.G. \$264.52, Beaumaris Mr. and Mrs. Scoll \$25, Mrs. McKay and family \$30, Mr. Hilliard \$10, Mr. Reuben Miller \$50.

## SUPERANNUATION FUND

Haileybury \$12.

## INDIAN HOMES

S.P.C.K. grant £100 (\$483.25), St. Cyprian's S. S., Maisonneuve, \$15, Lennoxville B., W.A. \$25, St. Paul's S. S., Port Dover, for Louis White \$7, Miss Gooch Torquay for Elijah Augustin \$2.43.