

AUGUST, 1916

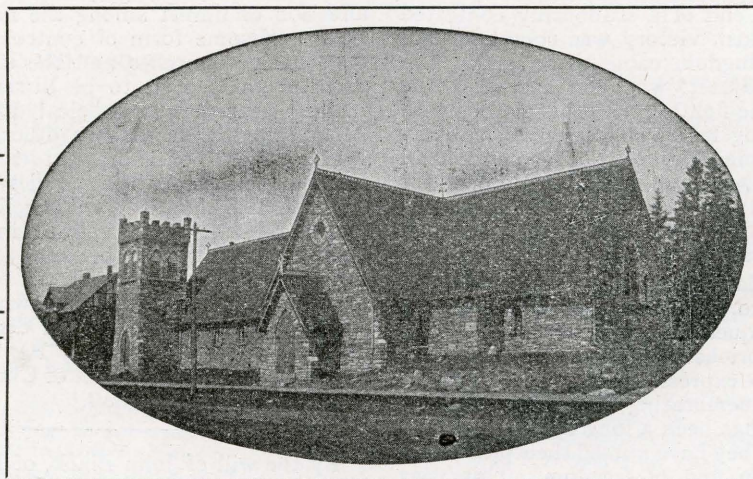
Now it is high time to
awake out of sleep.



Be 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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KOSSOVO DAY.

ON the 15th of June, 1389, was fought one of the great decisive battles of history. The Ottoman Turks were now firmly established in the Balkans, though Constantinople and some outlying districts still flew the flag of the Roman Empire: they had subdued the Bulgarians and the greater part of the Greeks. To the west lay the kingdom of Serbia, the home of romance and of knightly adventure. After much frontier fighting with varied fortune, Murad I., one of the greatest of the sons of Othman, entered on a campaign of conquest. The Tsar Lazar assembled a great host, with auxiliaries from the Christian lands beyond, and met the invader on the plain of Kossovo, the Field of Blackbirds. The Tsar and the Sultan both fell by felon strokes at the end of a stubbornly contested day; the Turkish victory was complete, and the Serbian kingdom came to an end. The new Sultan Bajazet, who had himself borne the brunt of the fighting, used his victory with caution, offering favourable terms of submission to the Serbian nation; but he obtained all that he sought, and the way was laid open for the further advance of the Ottoman armies, long delayed, which carried them once and again to the walls of Vienna.

From that day to this the Serbs have celebrated Kossovo Day. It is striking evidence of the unconquerable spirit of the people. They have glorious memories of victory, but they prefer to express their sense of nationality by commemorating a day of disaster. Their history has been a long tragedy, and on Kossovo Day they have nursed their passionate hopes of union and of freedom. This year again, as many times before, they will keep the anniversary under conditions of utter defeat and apparent extinction; their bravest and best will keep it as exiles far from their own land; their Allies, who have failed to uphold them in their latest agony, will join them in mourning and in their inflexible resolution to lift once more the standard of their national existence. Keeping to the Old Style, they are now thirteen days behind us in the Calendar, and on Wednesday next (June 28th) we and they together in a new brotherhood will celebrate Kossovo Day.—*Church Times*.

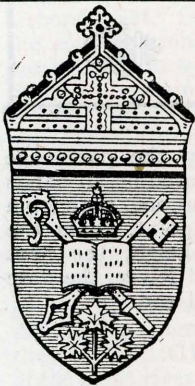
Bishop Bury, of North and Central Europe, recently paid a visit to Petrograd, where he was received by the authorities of the Russian Church with great courtesy and cordiality. Coming in full robes and with his staff, he was embraced by the Metropolitan and stood by him at the altar while he celebrated.

A GOVERNMENT COMMISSION IN NYASALAND.

A COMMISSION was recently appointed by the Governor of Nyasaland to inquire into the cause of a rising instigated by a man named Chitembore, who, after being educated in a negro Baptist seminary in the United States, instigated a rising, the objects of which were "the extermination or expulsion of the European population and the setting up of a native state or theocracy of which Chitembore was to be the head. Two of the recommendations of the Commissioners, with which we cordially sympathize, are (a) "the examination by Government of the credentials of religious sects which seek to be established in the Protectorate and the exclusion of those which are likely from any cause to lead to disaffection or unrest among the native population; (b) some form of control for independent native churches and the suppression of such as are proved to be disseminating unsettling or seditious political doctrines." In Africa more than in any other part of the Mission Field political agitators have tried to gain a sanction for their theories by professing to be heralds of a new form of religion, and the Government is fully justified in taking precautions in order to prevent sedition being preached under the cloak of religion. The two Missions in Nyasaland to which the Commissioners refer with special disapproval are entitled "The Seventh Day Baptist Mission" and "the so-called Church of Christ Mission."—*The East and the West*.

By the will of John Black, of Baltimore, an estate of over a million dollars was bequeathed to religious, charitable and educational purposes. There are five beneficiaries which will receive about \$200,000 each; the Church of the Ascension, Baltimore (of which Mr. Black was a vestryman); the Theological Seminary and High School of Virginia; the Cathedral Foundation of Baltimore; the Domestic and Foreign Missionary Society, and John Hopkins University.

The general testimony of missionaries has been that the war "has been used to a surprisingly small extent in Japan as an argument against Christianity." The moral prestige of the Western World has, however, received a blow, "and it is anticipated that there will be an increase of Oriental self-complacency as against the West, and that the missionary will have to commend Christianity on other grounds than that of its power to control national life."—*Scottish Chronicle*.



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UNUSED SPICES.

"They bought spices . . . that they might anoint Him."
"They came . . . bringing the spices they had prepared."
"They . . . found not the Body of the Lord Jesus."
"They . . . returned."

WHAT said these women as they bore
Their fragrant gifts away—
The spices that they did not use
That Resurrection day ?

Did Mary say within her heart,
"Our work hath been in vain !"
Or, counting o'er the spices bought,
Of so much waste complain ?

Not so ; for though the Risen Lord
Their offering did not need,
Not unrewarded was the love
That planned the reverent deed.

For though unused their fragrant store,
Yet well might they rejoice,
Since they were first to see the Lord,
And first to hear His voice.

Old story ! hast thou not some truth
For my impatient heart ?
Some lesson that shall stay with me
Its comfort to impart ?

The little knowledge I had gained,
My little strength and skill ;—
I thought to use them for my Lord,
If such should be His will.

But no ! my store unused hath been,
The strength I prized is gone ;
My weary hands have lost their skill,
Yet still my life goes on.

In all the busy work of life
I have but scanty share,
And scanty seems the service done
For Him whose name I bear.

So many hopes and plans have died
In weariness and pain,
My heart cries out in sore distress—
Is all my work in vain ?

Be still, my heart, thy hopes and plans
Are known to One Divine,
He knoweth all thou wouldst have done
Had greater strength been thine.

The unused spices ! Risen Lord,
They were prepared for Thee,
Yet, if for them Thou hast no need,
Let love my offering be !

Nay rather, Lord ! our smallest gifts
Unused shall never be,
Thy Love will somehow use them all
If once prepared for Thee.

J. E. R.

The Rev. R. J. Campbell is publishing a book entitled "A Spiritual Pilgrimage," containing a statement of why he became a Congregationalist after leaving Oxford, and why, after many years of service, he decided to enter the ministry of the Church of England.

Burma, which is about the size of France, has a population of more than twelve millions, who are divided into forty-seven races speaking forty different languages.

A new church for the coloured population of Cleveland, Ohio, was opened by Bishop Leonard on June 25th, which has a seating capacity of 300, and cost in all about \$32,000.

So far seven students of St. Augustine's College, Canterbury, have given up their lives on the battlefield for their country.



DIOCESAN NEWS



"MISSING."

THE *Gore Bay Recorder* says, "Flight-Lieut. C. Victor Hewson is reported missing, according to a message received by his father, Judge Hewson. The message which was from the British War Office read: 'Regret to inform you that your son Victor is missing since July 9th. This does not necessarily mean that he is wounded or killed.' Up to date Lieut. Hewson's name has not been published in any casualty list.

"Lieut. Hewson is but 22 years of age. He went to England in January last, and at the Military Aviation School in England qualified for a commission in the Royal Flying Corps. He has been at the front for some time.

"Prior to enlistment, Lieut. Hewson was a student of the Harbord Collegiate Institute, where he was preparing for his matriculation examinations for entrance into Toronto University where he intended to pursue the study of medicine.

"There is just a possibility that Lieut. Hewson's name may be confused with that of another officer of the same name at the front."

Much sympathy will go out to His Honor Judge Hewson and Mrs. Hewson and family in the time of anxiety and suspense. We hope more cheerful news will soon be received.

THESSALON.

THE Deanery of Algoma met July 4th, 5th and 6th, and was well attended.

The opening service was evensong and sermon. The special preacher being the Rev. D. A. Johnston. The following day Holy Communion was celebrated at 7.30 by His Grace, who was assisted by Rev. Rural Dean Tate. The Archbishop gave a most helpful address at this service. At 9.30 came matins, litany and address. The Archbishop again addressed those privileged to be present. The Greek Testament taken from 1 Tim. 2 was ably conducted by the Rev. O. L. Jull and was productive of considerable discussion. Papers were given by the Rev. H. F. Hutton, on a summary of two chapters from Bishop Brooke's lectures on Preaching, and the Rev. C. C. Simpson, on "Church Festivals." A reception was given the members of the Deanery by Mr. and Mrs. Beck at their beautiful home. The W. A. kindly provided dinner and supper on the second day and also a well

attended social was held on the parsonage lawn. The meeting was declared on all hands to have been a most successful one, both from a spiritual and social standpoint. On the invitation of the Rev. J. Leigh, the next meeting will be held at Blind River, the date to be arranged by the Rural Dean.

PARRY SOUND.

VARIOUS proposals looking to improvement of Church property in this town have been made, and several meetings for consultation have been held. The proposal which has prevailed is beginning to take shape, i.e., the removal in due course of both church and rectory, or rather the erection of new buildings upon a new site. Already a splendid site in the central part of the town has been secured, and an effort is being made to raise the amount of money required to secure it. The congregation of Trinity Church is warmly interested in the scheme, but is wisely content to realize that for the full completion of their hopes a considerable length of time will be required. Plans for a new church are being sought for, and the aim is to secure a design which will lend itself to gradual completion, but will ultimately provide adequate accommodation and a splendid structure. There are yet many details to be decided upon, and a year or two must elapse before the work begins to take visible shape. So attractive and pleasant a place as Parry Sound should warrant an attractive place of worship.

NIPIGON MISSION.

ON Sunday, July 16th, the Archbishop was present at the new church at Dorian, in the Mission of Nipigon, and confirmed a class of six persons. The church has a seating capacity of sixty. It is a frame structure on a cement foundation, the basement wall being high enough to form a spacious parish room. The interior above and below are as yet unfinished, yet services have been held in the building since early spring. The building will be churchly and satisfactory when completed. It looked very pretty on the morning of the confirmation, when it was decorated with an abundance of wild flowers. The seating arrangements at present are temporary. The church was filled to its

utmost capacity on the occasion of the Archbishop's visit. Great credit is due Mr. Bull and the congregation. A great part of the work has been done with their own hands. So far, the debt remaining on the building is not large. The settlement is a farming region of considerable promise, but it is new, the people are only beginning to get on their feet. A convenient train on the newly opened C.N.R. conveyed His Grace and Mr. Bull to Nipigon for Evening Service. Nipigon has lost many of its residents partly through the completion of constructive work on the railway, and partly through the enlistment of men. It is a difficult problem to anticipate the future of the place. Its natural beauty and presence of the great river which brings down the waters of Lake Nipigon to Lake Superior marks it out as a possible centre of future interest and industry. Moreover, the presence of two great railways—the C.P.R. and C.N.R. will help to give it importance and altogether one is justified in clinging to the hope that it will not die out, especially as it is the gateway into the wonderful Nipigon fishing region so widely and deservedly famous. The Rev. P. F. Bull at present has the field to himself and is doing an excellent work appreciated by all without regard to other religious connection. Mr. Bull includes in his wide jurisdiction the whole wide lake region, visiting as opportunity offers the settlements of Indians and the industrial camps on its shores.

FILLING A GAP.

IT is only a year since the Archbishop asked me to "fill a gap" at White River, and so I am endeavouring to live up to His Grace's request. Services are being held on Sundays at White River and Missanabie; on Tuesdays and Thursdays at Franz and at Mobert twice during the month respectively; once a month in week day service at Amyot. About once in three months visits are made at Heron Bay and Nicholson's Siding and along the Algoma Central I make periodic visits at Michipicoten, Gondreau, Magpie, Helen Mines and Hawk Junction. The work is very interesting among the railroad men, miners and Indians. There are of course a few experiences and some privations accompanying the missionary as he moves about his district. In the spring I made a visit to the Gondreau mine and had arranged with the Superintendent to hold a service in the boarding house at 8 p.m. I was partaking of my dinner with the men, when the fire alarm was given and in three hours the large building capable of housing two hundred men was levelled to the ground and no service could

be held. About the middle of June, I was on my way into the Magpie mine when the tender jumped the track and landed in the ditch. Fortunately, no one was injured, but I had nothing to eat for nearly twenty-four hours. The mosquitoes were like a swarm of bees and feasted upon me during the night as I tried to sleep in the coach. About two weeks later, I went into the Magpie Mine and was coming out when the engine became derailed. I had to stay there over night. The next morning one of the horses that was hauling refuse from the mine, dropped through a trap-door and was dashed to pieces. Something extraordinary seemed to happen every time I visited the mines of Michipicoten. Charlie, one of the conductors, says to me: "You must be a Jonah." However, I am thoroughly enjoying my work, in spite of all that is said and done.

SCHREIBER MISSION.

ON Tuesday, July 18th, the Archbishop was again at Schreiber where he passed a few hours inspecting the new church, recently bricked by the efforts of the W. A. The work is exceptionally well done. A kind friend in response had offered a hundred dollars to pay off remaining indebtedness to contractor on condition this brick work was done. It is very gratifying to reflect that this generous offer was not made in vain—thanks to the people of the Church, to the many generous friends outside—but most of all to the W. A., and not forgetting the devotion and self-sacrifice of the late incumbent, the Rev. E. H. C. Stephenson and his wife, the Mission of Schreiber now possesses the beautiful commodious substantial church, free of debt, likely to remain for many a year a credit to their zeal and an inspiration to the religious life.

STEELETON.

ON Sunday evening, June 25th, the Archbishop was present in the above Church of St. Peter, Steelton. The object of His Grace's visit was to hold a confirmation service. Five candidates were presented by the incumbent, the Rev. O. L. Jull, to receive the apostolic rite. The little church was crowded to its fullest capacity, it being the largest congregation in the history of the church. The service was both hearty and devotional. His Grace took for his text, Hebrews 6:2, and in a devotional and practical manner dealt fully with the important sacrament he had just administered. All those who were present, whether confirmed or not must have been both helped and instructed

by the words spoken by our Father in God. We cannot help but think that the visit of the Archbishop and his address will have a very beneficial effect upon this young and promising mission.

WHITE RIVER MISSION.

THE Archbishop favoured the Mission of White River with a visit on the evening of July 18th, where evensong and confirmation was held in the pretty church, when three candidates received the "laying on of hands." White River at present is quiet, but the congregation is holding its own and the attendances at the services are distinctly encouraging. Missanabie was visited on the 10th, where His Grace was the guest of Mr. Finlayson of the Hudson's Bay Company. Many Indians from Brunswick House were encamped in the vicinity, and the church was well filled at 3 o'clock for evensong and confirmation, when four were confirmed. It was a toughing service, most of those present being Indians who manifested keen interest.

SAULT STE. MARIE.

THE Rev. W. S. G. Bunberry, rector of pro-cathedral, was recently a visitor to Quebec for a week. While in the city he preached at the Cathedral where formerly he was assistant.

Another young man who was connected with the Church of St. John the Evangelist up until the call of king and country took him to France, has laid down his life. He was Sergeant Charles C. Chambers, age 21, a dutiful son—regular communicant—a helper in the Sunday School, and a choirman. Recently a memorial service was held. The church was crowded to do honour to his memory. The rector, the Rev. W. H. Trickett, conducted the service.

The Church of St. John the Evangelist has been enriched by the gift of a beautiful white altar frontal, super-frontal and desk hanging, the gift and work of Mrs. Falcon. The gift came through the Algoma Association, an association which does much to help in many ways by prayer, work and money—the manifold needs of this needy Diocese.

DIOCESAN NOTES.

The Rev. Canon Hedley, Chaplain of 94th Can. Battalion writes an interesting letter to the Archbishop describing an interesting passage across the Atlantic to Liverpool. There were eight other chaplains on the transport, mainly Anglicans. They had a daily

celebration at 6 a.m. with a second celebration on Sundays at 7.30, and most days services fore and aft at sunset.

The Rev. E. H. C. Stephenson, who is leaving Schreiber this month (July) after doing noble work at Schreiber and elsewhere in the Diocese is retiring from active work, and is to make Sault Ste. Marie his home. The neighbouring clergy will, we venture to say, be glad of occasional help, which we know he will unsparingly give.

Miss M. C. Schultz, who has done a remarkable work at the Indian Day School at Sucker Creek, has resigned her position to take work under the Rev. B. P. Fuller at the Indian Homes. Mr. Malcolm Roberts, who has lately been engaged as school teacher near Haileybury, is to succeed Miss Schultz.

Captain P. H. B. Dawson, Paymaster of the 119th Battalion—an Algoma regiment, has left for England with his comrades. Captain Dawson is an ardent churchman, one of our Diocesan Executive Committee and a delegate to the Provincial Synod.

Sheshegwaning School is doing exceedingly well under the direction of Mr. Weeks—nineteen names are on the roll at present, with a prospect of increase in the fall.

Three families of Cockburn Island Indians who have embraced the faith as taught by the Anglican Church have moved to Sheshegwaning.

His Grace the Archbishop is one of the delegates of the Canadian Church to attend the Episcopal Church General Convention to be held in October next at St. Louis, Missouri, U.S.A.

The Archdeacon is taking charge for the present of the Mission of New Liskeard, and the Rev. R. F. Palmer has gone to the charge of Englehart, Charlton, Kingersdorf, etc.

The Rev. F. W. Clayton is in temporary charge of the Mission of Sundridge, South River and Eagle Lake.

On Tuesday, July 11th, a meeting of the Executive and Indian Homes Committees were held in the city of Sault Ste. Marie.

At the Church of St. John the Evangelist, Sault Ste. Marie West, recently a child at its baptism was named "Kitchener."

HAS THE ENGLISH CHURCH PRE-
SERVED THE EPISCOPAL
SUCCESSION ?

TO this question we answer undoubtedly "yes." At one time the succession seemed through circumstances to be in peril. The year after the accession of Queen Elizabeth all the English sees save one were vacant through death, uncanonical intrusion, or deprivation by the civil power; and there remained but few bishops—such, mostly, as had been uncanonically dispossessed of their sees under Queen Mary—to continue the succession.^a The peril, however, was carefully awarded off. Matthew Parker was consecrated as Archbishop of Canterbury on Dec. 17, 1559, by four bishops, William Barlow, John Scory, Miles Coverdale and John Hodgkyns;—of these, William Barlow, bishop in succession of St. Asaph, St. David's, Bath and Wells, and then elect of Chichester, being the chief consecrator. We have in the Lambeth Register, and in another contemporary manuscript now at Corpus Christi College, Cambridge, an exact description of the whole ceremony, including minute details of the dresses worn, prayers used, the hour and course of the service, including also the statement that all the bishops laid their hands on Parker and all said the words of consecration. The fact is confirmed by other contemporary evidence. In Parker's own diary we read: "17 Decemb. A° 1559 *consecratus sum in Archiepiscopum Cantaur.* (I was consecrated Archbishop of Canterbury.)" Not long after his consecration, Parker, with Scory and Hodgkyns, consecrated several more bishops, and since then there is no question of our succession having failed.

Can then any case be made out against Anglican orders? "A case," we must remember, can be *presented* against any fact of history. But that no case can be *made out* against our Orders is shown among other things by the variety of hostile pleas which have been taken up, only to be abandoned in turn.

(1) The "Nag's Head" legend was published by a Romanist in 1604, to the effect that in the tavern of the Nag's Head in Cheapside were assembled all the new bishops elect, and Scory merely touched them on the head with a Bible, saying, "Take thou authority to preach the Word of God sincerely." This absurd story, not heard of till 45 years after the event, has now been repudiated by all respectable Roman Catholic writers. "It is

very unfortunate," says one of the ablest and fairest of them, Canon Estcourt,^b "that the Nag's Head story was ever seriously put forward: for it is so absurd on the face of it, that it has led to the suspicion of Catholic theologians not being sincere in the objections they make to Anglican Orders."

(2) It is alleged that "Barlow himself was no bishop, he had never been consecrated." It is indeed the case that, like the records of thousands of historic facts which are never questioned, the register of his consecration has not been found. The same is true of several contemporary bishops whose orders Rome does not question. But the evidence of consecration is more than enough. Barlow, who was appointed in 1536, acted as undisputed bishop for the last ten years of Henry VIII's reign, and we must remember that the king to the end of his life strongly upheld the old doctrinal system. He had moreover a law-suit with his Dean and Chapter at St. David's, who would at once have won their case if they could have proved him no true bishop. It is incredible that a man, elected to one bishopric after another, never proceeded to consecration, and yet was accepted as a consecrated bishop by every one; either deceiving the king, the primate, the bishops and all concerned, or having them all as his accomplices. This point is well put by the Roman Catholic historian, Lingard:^c "When we find Barlow, during ten years, the remainder of Henry's reign, constantly associated as a brother with the other consecrated bishops, discharging with them all the duties, both spiritual and secular, of a consecrated bishop, summoned equally with them to parliament and convocation, taking his seat among them according to seniority: it seems most unreasonable to suppose, without direct proof, that he had never received that sacred rite, without which, according to the laws of both Church and State, he could not have become a member of the episcopal body."

It may be added that even if the chief consecrator had been no true bishop, it would not be reasonable to doubt the validity of the consecration, as each of the four bishops laid on his hands, and each said the words of consecration.

(3) Objection has been taken to our Ordinal: "You have not used the right *form* and *matter*"—*form* and *matter* being technical expressions for the necessary words and acts in the administration of a sacrament. (a) As to *matter*, it has been asserted that the necessary *matter* of ordination is the delivery or "porrection" to the candidate of the "instruments" of his

^a It should be noted that we are not now discussing the question of the *jurisdiction* of Parker, which is to be the subject of another leaflet.

^b *The Question of Anglican Ordinations*, p. 154.

^c *History of England*, vol. vi, p. 329.

office, e.g., to a bishop a pastoral staff, to a priest a chalice and paten. Indeed, this was solemnly decreed by Pope Eugenius IV., in answer to the Armenians in 1439. And this ceremony we have certainly been without. But unfortunately for this objection, in 1655 a learned French Oratorian, Morinus proved that this "porrection of the instruments" was unknown to the Church for a thousand years (and was still not used in the Eastern Church),^d so that it could not possibly be a necessary ceremony. (b) As to *form*, all agree that imposition of hands with appropriate prayer is essential; and this we have: but it has been asserted that the prayer or words must contain specific mention of the "order" conferred, e.g., the episcopate; and this was lacking in the form used at Parker's consecration.^e The Roman authorities have themselves destroyed this objection. For on April 9, 1704, the Congregation of the Holy Office resolved that certain ordinations made in Abyssinia were valid: in these ordinations the Archbishop had simply laid his hand on a number of candidates with the words, "Receive the Holy Spirit," and that in neglect of the ancient rite of his own Church. This decision, to quote Estcourt again, rendered the objection we are discussing "nugatory."^f

(4) An objection has recently been pressed, that the consecrators of Parker lacked a right *intention*, that is, that they had to intention of making a bishop, and so did not make one: and this objection is applied to all our ordinations. Now, men cannot deal with the internal "intention" in the heart of any minister of a sacrament, which is hidden from all human knowledge. If Roman Catholic theologians draw from this, any argument against the validity of any sacrament, they plunge the whole matter into the "very dungeon of uncertainty." With all Catholic antiquity we decline to follow them. What we are really concerned with is the "intention" expressed by the outward acts and words of the minister of a sacrament. With regard to this question we can accept Canon Estcourt's account.^g "The intention necessary for the valid administration of a sacrament is the *intentio generalis faciendi quod facit ecclesia*" (general intention of doing what the Church does). "Hence a sacrament conferred with the correct matter and form by a heretic, or even an atheist, is valid, if he intends to do that rite which the Church does,—and not specially the Roman Church, but the Church *in con-*

fuso" (in the vague): "even though he might not believe in the reality of the sacrament." Now the intention of the Church of England in ordaining in Parker's time may be gathered plainly enough from the Preface to the Ordinal, which said (and still says): "It is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. . . . And therefore, to the intent that these Orders may be continued and reverently used and esteemed in the Church of England," &c. The Church of England then in ordaining plainly "intended" and still "intends" to carry on the ancient Orders of the Ministry. Thus it cannot be alleged with any show of reason that our "intention" is defective. The Roman Church, which accepts the Orders of the Greek Church which she has excommunicated, and of Eastern heretical Churches, cannot logically deny our Orders.

(5) The remaining objection is that our bishops in ordaining to the priesthood are asserted to have had no intention of giving the power of sacrifice in offering the Holy Eucharist because there is no express mention of it in our form: and so have not made true priests. To this objection it is a sufficient answer that ordination is ordination to an office, and therefore, to all the functions which belong to a "dispenser of the Word of God and of His holy sacraments"; that it is not necessary to specify one function in particular; and that in the earliest forms of ordination both Eastern and Western, we find only vague references to sacrifice, none specially to the Holy Eucharist.

Having then reviewed the objections made to our Orders, we are fully justified in the conclusion that no case has been made out against them.—*The Church Historical Society*—*Pamphlet I.*

Writing to the Archbishop, Mr. Weeks who is teacher at Sheshewganing School, but who is visiting his home at Monetville, says: "I have been asked by the people of Monetville—where my home is and where I intend to pass my vacation—to hold services amongst them, this I intend to do. There are few Anglicans and no one ever goes to hold a service. There is no church, and no Sunday School, and the children are growing up devoid of religious instruction. Mrs. Weeks is endeavouring to get the children together for instruction. I myself, intend holding services on Sundays, and I would be glad if you could do something for these people—if only by sending some one occasionally.

^d Nor is it used in the Eastern Church to this day.

^e The words "for the office and work of a Bishop in the Church of God" were inserted in the formula of consecration in 1662.

^f *Anglican Ordinations*, p. 192.

^g *Ibid.*, p. 199.

GENERAL CHURCH NEWS

Lieut.-Col. Harry Cockshutt, in addition to his other good works, has generously offered to give to St. James' Church, Brantford, the proceeds of a mortgage, and cash, amounting in all to \$1,800, on the purchase price of a rectory, provided the congregation raised the balance. This splendid offer has been gladly acted upon, and a sufficient sum is now in hand to purchase the new rectory. At a recent meeting of the congregation, the Rector and churchwardens were asked to convey to Lieut.-Col. Cockshutt personally their grateful appreciation of what he has done for that parish.

Owing to lack of funds, it is very doubtful whether the *Southern Cross*, the Melanesian Mission Ship, which goes from island to island, will be able to make her customary voyages this year. This means that large numbers of the islanders will be deprived of the sacraments, and the Mission work will be disorganized and the missionaries inconvenienced.

The Bishop of Chichester is supporting the suggestion that instead of innumerable individual brasses, etc., being placed on the walls in parish churches, war memorials should take the form of village crosses, or the restoration of village crosses where they exist. The suggestion is finding considerable favour in Sussex.

The Church in England sustained a great loss by the death of Mr. W. J. Birkbeck, who had a more intimate knowledge of Russian affairs, both civil and ecclesiastical, than any one else, and who has done a great deal to bring about a better understanding between the Russian and English Churches.

The Rev. Arthur Carlisle, the rector of the parish of All Saints', Windsor, who has been serving for some time past as a chaplain at the front, has resigned, and is returning to Canada.

Bishop MacInnes, of the Jerusalem and the East Mission, is appealing for funds for the erection of a Cathedral in Cairo, Egypt, in memory of Lord Kitchener.

The Bishop has fixed the Athabasca Diocesan Synod for Wednesday and Thursday, August 16 and 17, at St. Peter's Mission, Lesser Slave Lake, Grouard.

The English Episcopate have requested the Bishop of Worcester to proceed to the Convention of the American Church in October next, and have asked Bishop Montgomery to accompany him. The triennial meeting of the Convention is to be held on October 11th at St. Louis, in the Diocese of Missouri. The Bishop of this Diocese is the veteran Dr. Daniel Sylvester Tuttle, who is not only by virtue of his seniority the presiding Bishop of the American Church, but the senior prelate in order of Consecration of the whole Anglican Communion. His consecration dates back to May 1st, 1867.

Father A. Palmieri, a member of the Roman Catholic Church, who has spent many years in Russia, writing of Russian missionaries in Siberia, says: "The services they rendered to the enlargement of the Kingdom of Christ are priceless, and Siberian Christianity, in spite of its debility and falterings, shines as a golden trophy in the history of the Russian Orthodox Church.

Speaking at the annual meeting of the U.M.C.A., the Bishop of Winchester said that the news from the Missions in East Africa filled them with grave anxiety. The European missionaries were well when they last wrote on March 13th, but a cable on May 26th stated that twenty of the imprisoned native clergy and teachers had died from hardship. "My advice is," he added, "to be prepared for the worst possible news while hoping for the best."

The Sons of England from all parts of the Dominion have been meeting in Halifax. A special service was held for them at All Saints' Cathedral on August 8th, at which an effective sermon was preached by His Grace the Archbishop.

The "Contakion," an anthem for the departed, from the Liturgy of St. Chrysostom, sung as a part of the Memorial Service for Lord Kitchener at St. Paul's, London, was translated from the Russian by Mr. Birkbeck.

On a recent Friday, at the end of Evensong a detachment of the 66th Canadian Battalion from Edmonton, Alberta, deposited the regimental colour in St. Paul's Cathedral. It hangs on the wall of the north side.

SHARING RELIGION.

THE Bishop of Edinburgh, who paid a visit to the United States of America last winter, refers in a recent charge delivered to his diocese to a revival and outburst of religious activity called the "Stonemen's Movement," in Philadelphia, to which it would be hard to find a parallel within recent times, either in Christian countries or in the Mission Field. After referring to the "spiritual wave" which made itself felt in Philadelphia, he says:—

"Apparently men of every class were caught by the power of the Spirit that was abroad, and then began to ask themselves questions respecting their personal relation to Christ. This they felt must mean fellowship with their brethren; but that which they found in their own religious body was too straight and too dry and cold for them. They wanted something broader and warmer. Looking out for this help, they learned that fellowship might be found in a club which met for the study of the Bible under an Episcopalian clergyman named Stone. They joined it, and the club, which then numbered between 100 and 200 members, now has a roll of nearly 100,000. Of these 100,000, between 40,000 and 50,000 have no Church affiliation. They include every class in the city: heads of business houses with large responsibilities, lawyers, surgeons, soldiers, sailors, policemen, clerks, and artisans. You will ask, what binds this enormous body of men together? And in brief we say, their pledge, their teaching, and the Sacraments."

He then described the Stonemen as he had observed them, explaining that the men resolved "by God's help to become foundation stones for Home, for Church, and for State." The founder and director, Mr. Stone, made this purpose very clear at the Initiation Meeting of 400 new members which I attended in the Church of St. James, Philadelphia, by giving a plain but brief address on the Home, the State, and the Christian Religion. Opportunity being given for any to withdraw, the candidates then advanced to tables and signed their names, giving their addresses. A very brief meditation was then given on the Home, the State, and God, the men following it in silence with bowed heads. They were then asked to make the pledge in the fellowship manner, with arms raised and the fists clenched, in token of their readiness to defend the principles to which they had given their assent. That, then, was the pledge. As I have said, nearly 100,000 men have taken this pledge which binds them together. But this is only the first step; two more must be taken before

they can be full members—the second and third degrees, as they are called."

The Bishop then described the second step as baptism for those who are unbaptized, and the renewal of their baptismal vows for those who had already received that sacrament, stating that 32,000 men had already taken the second step.

With respect to the third, which is the "Sacred Rite of the Fellowship," he said: "It consists in admission to the Holy Communion according to the Apostolic Rite of the Laying-on of Hands, and the stirring up of the gift of God's Spirit in all upon whom hands have been laid. Ten thousand men, I was told, were awaiting confirmation. In order that they may approach this with full understanding, the bishop of the diocese, Dr. Rhinelander, is instructing once a fortnight a class of 150 to 200 men."

Speaking then of this remarkable movement, he laid stress upon its simplicity, its unselfishness, its power, and its lay character. The founder told him, he said, that he had never asked any one to join it, nor would he. "Outwardly, there is nothing compelling nor attractive. No eloquent addresses, no moving hymns sung by well-drilled choirs, no great appeals. The service of Initiation which I attended was severely simple, and lasted only forty-five minutes, with nothing sensational about it. Those who were thinking of joining were warned that it was not easy to be religious, because, as Mr. Stone said, *if you have religion you must share it* and bear witness to it. That evening, when I was present, two men were there who had never been in a religious building for years; one had been absent for twenty-seven years, the other for eighteen. Both were there because a mutual friend, who had been a hopeless drunkard, had been sober ever since he joined the Fellowship some four months ago. It was the witness of his life that led them to enter the church, as it was the witness of word from three members that converted 600 sailors on board the American battleship *Texas*."

If the Church of Christ is to fulfil its obligations to the world, it must be by translating into action the principle which lies behind this movement in America: "If you have religion you must share it."

The whole purpose and object of a Missionary Society is to give to those who live in Christian lands the opportunity of sharing their religion with those who have never heard of the love of God.—*The Church Abroad*.

The Board of Management of the M.S.C.C. will meet (D.V.) in Montreal on October 19th next.

The Algoma Missionary News

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REV. CANON PIERCY, STURGEON FALLS, ONT.

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THE PRIVILEGE OF SACRIFICE.

AT the annual meeting of the S.P.G. Medical Missions Department, one of the speakers (Mrs. Hook), whilst emphasizing how great was the honour conferred upon parents who were invited to give up their children to become missionaries, said: "A little time ago I was staying with some friends who have six sons at the front (in the present war). I was astounded at the cheerfulness of the father and mother. I asked them, 'How can you be so cheerful?' and the mother answered, 'Every morning of our lives their father and I thank God with all our hearts that He has allowed us the honour of giving our sons.' If we can get fathers and mothers to understand the greatness of the honour which is conferred upon them when they are invited to spare their sons and daughters for the work of God overseas, we shall not, as we have often done, appeal in vain for missionary recruits."—*The Mission Field*.

News of the missionaries interned in German East Africa is of the scantiest description, but now and again small items of information reach their friends in England. The Church Missionary Society have received a telegram from Mombasa, which states that the missionaries working for their society in German East Africa have been removed by the Germans to Iranga, a hundred miles south of Mpwapwa, which is near the Dar-es-Salem-Tabora Railway.

FOREIGN MISSIONS.

NO, sir," says Tom, Dick, or Harry, "I don't believe in foreign missions; and as for foreign missionaries—phew! they're a poor lot, I tell you!" The funny thing is that Tom, Dick, or Harry never spent five minutes of his precious life in the serious study of the question; and the only foreign missionary he ever met was a poor, broken-down old chap, who, after years and years of obscure, self-denying labours among a mob of ignorant savages, had come back to die—a saint an hero in the eyes of God, "an ancient fossil" in the estimation of the blundering materialist at home. Now, hear what a man of standing and authority has to say. Professor Henry C. Adams, of the University of Michigan, who is now an adviser of the Chinese Government at Peking, made this statement the other day:—

"When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."

As has been said with perfect truth, amateur philosophers at home, reviewing in their erudite minds the respective merits of Christianity and the other religions of the world, often decide the case in favour of the other religions, and consequently find something impertinent and offensive in Christian attempts to proselyte the followers of Confucius or Buddha or Mahomet. But those who see the practical workings of Christianity set side by side with those of Confucianism or Buddhism or Mahometanism rarely do. They usually reach the conclusion that Professor Adams has come to.—*"Viator," in the Scottish Chronicle.*

Last month the Actors' Church Union held its annual conference in London. There were three Bishops present. Mrs. Irving, in an interesting address, said that actors had volunteered for "active service" in greater numbers almost than any other profession.

Dr. H. M. Speechly has said farewell to Pilot Mound, Man., where he has been one of the leading citizens for ten years. He goes to England for military duty, and on his return will practice in Winnipeg. Dr. and Mrs. Speechly have been ardent and most helpful members of the Church in Pilot Mound and the Diocese of Rupert's Land.

There was a falling off of \$21,000 in the income of the Church Missionary Society for the three months ending the 30th June last.

The Church of Ireland has, through the House of Bishops, entered a protest against the settlement of the "Irish Question" proposed by Mr. Lloyd George.

"The one great cause of animosity on the part of the Jews against the teachings of Christianity is the horrible history of brutal atrocities meted out to them in the sacred Name of Jesus Christ. Consequently they still turn a deaf ear to the voice of their Lord and Master."—*Jewish Missionary Intelligence*.

Work has been started on the new Christ Church building, Winnipeg, which it is hoped will be completed before winter. It will be a beautiful solid stone structure, which will be the pride of the Anglican communion in this city.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st July, 1916 :—

MISSION FUND

Grant, M.S.C.C., \$1,340.62 ; S.P.G., E. Gooper (£35)=\$163.22 ; S.P.G. (£270 17s.)=\$1,281.12 ; C. & C. C. S. (£87 10s.)=\$412.78 ; English Association (£84 15s. 7d.)=\$403.54.

SPECIAL PURPOSES

St. Simon's, North Bay, S.P.G. (£25)=\$120.88. Bedwell Church—English Association (£3 3s.)=\$14.99. Port Carling Church—English Association (4s.)=95c.

DOMESTIC MISSIONS

Copper Cliff, \$8.25 ; Port Sandfield, \$4.25 ; Emsdale, \$5.50.

BISHOP SULLIVAN MEM. SUS. FUND

Port Sydney, \$13.37 ; Newholme, \$2 ; Aspdin, 70c. ; Allensville, \$1.72 ; English Association (£59 11s. 6d.)=\$283.57 ; Uffington, \$1.62 ; Purbrook, 72c. ; Vankoughnet, 50c. ; Miss Le Fevre, per the English Association (£200)=\$952.00.

THE JEWS

Beaumaris, \$1.25 ; J. Hutton, 75c. ; Thessalon, \$3.70.

DIOCESAN EXPENSE FUND

Missanabie, \$2.51 ; White River, \$2 ; Falkenberg, \$6.88.

SUPERANNUATION FUND

English Association (£5)=\$23.80 ; Miss J. Swinburn, per English Association (£1,042 10s.)=\$4,962.30.

INDIAN HOMES

S.P.G. (£14)=\$66.30 ; S.P.G. (£10)=\$47.35 ; English Association (£1)=\$4.76.

MISSIONARY APPOINTMENT

Missanabie S.S., \$3.67 ; Blind River, \$75.

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Secure a piece of land now while it is cheap : \$40 to \$100 will purchase good land—it increases in value several times as development takes place. In the Clay Belt homesteads can be secured for 50c. per acre.

Ontario is centrally situated in North America—she is closely in touch with America's largest cities. Her markets are of the best. She has a large growing home market ; within a few years Ontario will be a self-sustaining province. Her shipping facilities are excellent—three trans-continental railroads, with numerous lines and electric roads intersecting, and the greatest chain of lakes in the world on three sides.

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Ontario's climate is ideal—cool winters and warm summers. The extremes of the west are unknown, the large bodies of water have an ameliorating effect.

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