

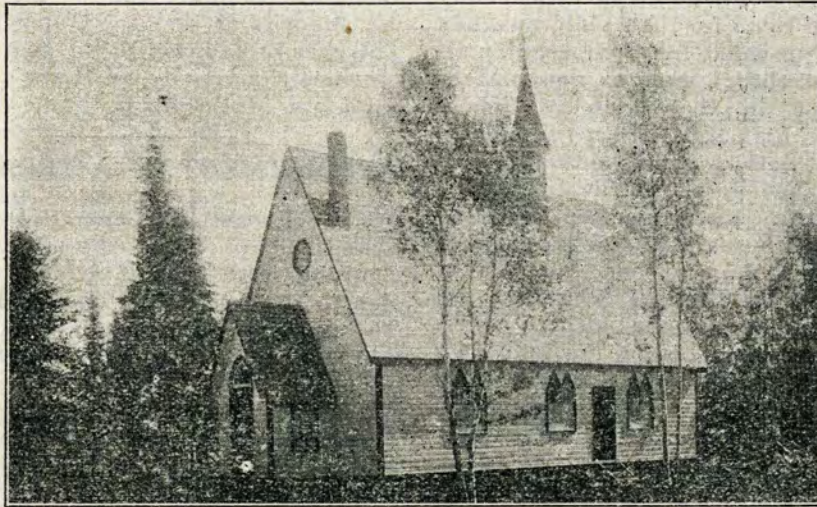
Now it is high time to
awake out of sleep.



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



ALL SAINTS' CHURCH, CONISTON.

ARCHBISHOP

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

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Indian Homes - - - Sault Ste. Marie, Ont.

HOME RELIGION

To the Clergy and People
of the Diocese of Algoma.

Dear Brethren :

In response to a request from the General Board of Religious Education, I call your attention to the subject of home religion, and the great necessity of fostering it and building it up in the interests both of Church and Nation.

There is too great a tendency to relegate the religious education of our children to the Church and Sunday School. Many of our people feel satisfied that they have done all they can reasonably be expected to do for their children when they have provided for their regular attendance at church and for their unfailing presence in their Sunday School class. It is high time that we should all realize that nothing can take the place of home influences in the inculcation of religious truth : that upon the example and precepts brought to bear upon them in their homes must depend to a very large degree the life and character of those who make up our rising generation. Only when behind the influences of the Church and of the Sunday School lie the well regulated and spiritualized forces of the home, can we reasonably look for anything in the way of satisfactory results from our efforts to mould our children for God.

It is of unspeakable importance that religious teaching should be incorporated into the daily curriculum of our public and high schools. But not even religious teaching in the day school, super-added to the influences of the Church and Sunday School, would avail to effect what we desire for our children, without proper training at home.

I commend the efforts being made by the Board of Religious Education, and the publications they are putting out, to the consideration and use of both clergy and people throughout the Diocese.

Faithfully yours,
GEORGE ALGOMA.

Bishophurst,
Sault Ste. Marie, Ont.,
21st January, 1920.

THE ARCHBISHOP'S ANNIVERSARY

On the Feast of the Epiphany our beloved Archbishop observed the twenty-third anniversary of his consecration. There was a celebration of the Holy Communion in the Pro-Cathedral at 10 o'clock, at which His Grace was the celebrant. In a short address the Archbishop spoke of the many causes for thankfulness in regard to the work of the Church in the Diocese, in spite of the numerous needs and anxieties.

Among the offerings at the service was a cheque for \$640.00 from the Algoma Woman's Auxiliary for the increase of the stipends of the missionary clergy. This was in addition to the sum of \$300, previously given by St. Luke's Branch, Sault Ste. Marie, for the same purpose.

APPOINTMENT OF A TREASURER

The Executive Committee of the Synod has appointed the Rev. F. W. Colloton, Treasurer of Synod, in succession to the late Mr. Harry Plummer. The appointment is made by the Committee pending action by the Synod in June.

The Committee has expressed its appreciation of the work of Mr. E. P. Molony, Acting Treasurer, who during Mr. Plummer's illness and since his death has performed the duties of the office in a most efficient manner.

GARDEN RIVER

The Christmas Tree and children's entertainment was held on the evening of Christmas Day. Through the kindly assistance of Mrs. Stephenson the tree was heavily laden with useful and pretty gifts. The evening was thoroughly enjoyed by young and old.

The newly organized branch of the Woman's Auxiliary of St. John's Church held a very successful entertainment and sale of baking and candy on New Year's Day in the Council House, realizing \$91.00. The branch has also made a considerable sum by knitting articles for sale in the lumber camps.



The Algoma Missionary News

New Series—Enlarged
Volume 1 No. 2

SAULT STE. MARIE, FEB., 1920

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ARCHBISHOP'S APPOINTMENTS

February, 1920

- 1 **Septuagesima**—Sault Ste. Marie.
- 2 **Monday, Purification B. V. M.**—Sault Ste. Marie.
- 3 **Tuesday**—Sault Ste. Marie.
- 4 **Wednesday**—Sault Ste. Marie.
- 5 **Thursday**—Sault Ste. Marie, Executive Committee.
- 6 **Friday**—Sault Ste. Marie.
- 7 **Saturday**—Sault Ste. Marie.
- 8 **Sexagesima**—Sault Ste. Marie. Final message re A. F. M. from Bishop.
- 9 **Monday**—Sault Ste. Marie. A. F. M. Canvass.
- 10 **Tuesday**—S. S. Marie. A. F. M. Canvass.
- 11 **Wednesday**—S. S. Marie. A. F. M. Canvass.
- 12 **Thursday**—S. S. Marie. A. F. M. Canvass.
- 13 **Friday**—Callander. A. F. M. Canvass.
- 14 **Saturday**—A. F. M. Canvass.
- 15 **Quinquagesima**—Powassan and Chisholm.
- 16 **Monday**—Trout Creek.
- 17 **Tuesday**—Nipissing.
- 18 **Ash Wednesday**—South River.
- 19 **Thursday**—Eagle Lake and Sundridge.
- 20 **Friday**—Burk's Falls and Midlothian.
- 21 **Saturday**—Train to Parry Sound.
- 22 **1st Sunday in Lent**—Parry Sound and Depot Harbour.
- 23 **Monday**—Missions.
- 24 **Tuesday, St. Matthias, A. & M.**—Seguin Falls.
- 25 **Wednesday, Ember Day**—Broadbent.
- 26 **Thursday**—Sprucedale.
- 27 **Friday, Ember Day**—Novar, Meet Rural Deans Parry Sound and Muskoka.
- 28 **Saturday, Ember Day**—Train to Emsdale.
- 29 **2nd Sunday in Lent**—Emsdale and Kearney.

PER ARDUA AD ASTRA

Lift me, O God, above myself,—
Above my highest spheres,
Above the thralling things of sense
To clearer atmospheres.

Lift me above the little things,—
My poor sufficiencies,
My perverse will, my lack of zeal,
My inefficiencies;—

Above the earth-born need that gropes,
With foolish hankerings,
About earth's cumbered lower slopes
For earthly garnerings;—

Above the vanities and cates
Of the Forbidden Land:—
Above the passions and the hates
That flame there hand in hand.

Lift me, O God, above myself.
Above these lesser things,
Above my little gods of clay,
And all their captivings.

And grant my soul a glad new birth,
And fledge it strong new wings,
That it may soar above the earth
To nobler prosperings.

Lift me, O God, above myself.
That, in Thy time and day,
I somewhat grace Thy fosterings
And climb Thy loftier way.

—John Oxenham.

A life need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree—in a little gem as in a great mountain.

—J. R. Miller.



DIOCESAN NEWS



THE ARCHBISHOP'S VISITATIONS

New Liskeard

On Friday the 28th November, the people have given Mr. Franklin-Watson a as incumbent of the mission of New Liskeard took place, the little church being filled to its utmost capacity. The people have given Mr. Franklin-Watson a hearty reception, and he has already begun his work in real earnest, planning for an aggressive advance, and for an awakening of fresh interest all along the line.

The Woman's Auxiliary has made the house much more comfortable by certain additions and improvements, and an attempt is being made to provide more adequate accomodation for the Sunday School and Bible classes. A very encouraging prospect confronts Mr. Franklin-Watson, and he is greatly cheered in connection with the work. At present all thought of a new church has to be laid aside owing to the cost of building, and the old church will be, without any needless expenditure, made as satisfactory as possible.

Ordination at Haileybury

On Sunday the 30th, St. Andrew's Day, at St. Paul's Church, Haileybury, the Archbishop admitted to the Diaconate Mr. James Templeton, who has recently been appointed to the charge of the mission of Englehart, Charlton and Krugerdorf. The Rev. F. Franklin-Watson was the preacher, and delivered an eloquent and impressive sermon. Despite the cold weather the church was well filled, and much interest was manifested in the service, which was new to many of those present. Excellent arrangements had been made by the Rector, the Rev. F. H. Hincks. A splendid opportunity for aggressive work is offered Mr. Templeton in his new mission, and he goes with high hopes and sincere resolution to do his best.

At three o'clock in the after-noon of the same day the Archbishop confirmed in the same church eleven persons who were presented by the Rector. His Grace preached from the text, "The promise is to you and to your children."

Cobalt

At seven o'clock the Archbishop visited Cobalt, and confirmed twenty-one persons in St. James' Church, preaching on Hebrews 6: 2. Mr. Sims is as active as ever in the various departments of church work, and loses no opportunity of making his influence felt in all public interests, and especially in the work of the public schools. He holds a somewhat unique place in the town, and is looked to for advice and help by those interested in public affairs. The church is in excellent condition and the service was one of the most effective yet held in St. James' parish.

Baysville

The next day the Archbishop made a flying trip to Baysville in Muskoka to attend the funeral of the late Mrs. Hazlehurst. It was a sad occasion. Canon Hazlehurst has the sympathy and prayers of all his brethren and of a wide circle of friends. Not only the mission of Baysville but the whole country round had learned to appreciate the devotion and gifts of Mrs. Hazlehurst. Her removal is a great loss to the Church at large, and will be a serious blow to the congregation of the mission of Baysville, which, it will be remembered, only a short three months ago lost its beautiful church edifice by fire. We assure Canon Hazlehurst that we feel most deeply for him, and that he has the heartfelt sympathy of the whole Diocese.

The Canon is greatly encouraged by the hearty interest shown in the work of rebuilding St. Ambrose' Church. Many have already contributed voluntarily, and he is taking in hand a general ap-

peal for assistance from his friends far and wide. Unfortunately the insurance on the church is less than one-third of the probable cost of reconstruction. It is therefore a heavy burden which is laid upon the Canon's shoulders.

Sturgeon Falls

On Sunday the 14th December the Archbishop visited Sturgeon Falls and Cache Bay. After a celebration at eight o'clock, service was held at eleven, the Archbishop preaching on 1 Cor. 14: 1, appealing for greater interest in the Sacred Ministry. At Cache Bay at three o'clock His Grace again preached on St. John the Baptist as the type and pattern for the ministers of Christ. In the evening a splendid service was held at Sturgeon Falls, seven persons being confirmed, and two received from the communion of the Church of Rome.

Warren

On Monday the 15th the Archbishop paid a semi-private visit to Mr. and Mrs. G. B. Warren of the Village of Warren, baptizing an infant during his stay. It is deeply to be regretted that no regular services can be held at this point. The number of Church people is so small, and the difficulty of providing ministrations so great, that nothing so far has been arranged.

A Serious Blow

The Archbishop has made one or two flying visits to the cities in connection with his position as Metropolitan of Ontario, and these visits have made a somewhat heavy tax upon his time and energies. It is a matter of sincere regret that recent railway legislation deprives the heads of all religious bodies and those specially concerned in missionary work of the transportation privileges hitherto accorded them. Only very restricted aid is now granted. This will be a serious blow to the work of the Church, as it will be impossible to meet the increased expenditure out of the present meagre funds at our disposal.

Garden River

The Archbishop was at Garden River on the 21st December, St. Thomas' Day,

and the service held on that occasion in the little Indian church was quite the best and heartiest service held in the place for years. The building was practically full, eighty at least being present. The new incumbent, the Rev. D. A. Johnston, took the service, and the Archbishop preached from the Epistle for the day. Chief Shingwauk read the lesson from the New Testament in Ojibway, and did it very touchingly. The modest restrained manner of the Indian lent interest to the reading. The congregation seem to appreciate their Chief's ministrations. Two persons were confirmed.

Mr. Johnston has made a good beginning in his work in this mission and is greatly interested in the Indians of whom he is in charge. We trust good results may follow. Mr. Ferris, the retired missionary, is still living in the place. Miss Ferris having charge of the school, the family is occupying the rooms provided for the teacher. Unfortunately, Mr. Ferris' health does not improve. We trust that with the coming summer he may be stronger and better, but the prayers of the brethren should be offered in his behalf. His appreciation of the Archbishop's visit and blessing was touching.

Sudbury and Copper Cliff

On Sunday the 28th, the First Sunday after Christmas, the Archbishop visited Sudbury and Copper Cliff. After an eight o'clock celebration in the Church of the Epiphany, Sudbury, he drove to Copper Cliff for the eleven o'clock service. The Rev. A. Cooper who took charge some months ago has done well, and greatly encouraged the Archbishop by announcing that the congregation was prepared to become self-supporting at the beginning of the new year. This was great news.

Unfortunately the church building is not in good condition. The foundation seems to be defective, and the walls are shaken in consequence. Leakage is injuring the appearance of the interior, and something should be done forthwith.

It is astonishing what changes have taken place in Copper Cliff since the first days of the Archbishop's acquaintance with it. The mission was then an outpost of Sudbury, weak and struggling; without any building of its own, and a mere handful of people. It was a great achievement to get together \$600 to put up a little chapel capable of seating fifty or sixty people. Now it is becoming a self-supporting parish, with a good congregation and a somewhat costly church. We have good reason to thank God and take courage.

Returning to Sudbury the Archbishop addressed the Sunday School children in the church at a special children's service; and at seven o'clock he confirmed nine persons, and preached to a large congregation on the text: "Behold I make all things new." It was quite one of the finest services ever held in this church. The Rev. P. A. Paris has done excellent work in the short period of his rectorship.

The debt on the parsonage at Sheguiandah has been reduced to \$353.00. The small number of white people in the mission, and the inability of the Indians to give much, make it a difficult matter to liquidate this debt. But an effort is likely to be made in the near future to clear it away. It would be an immense relief if this long-standing obligation could be paid.

Madame Ernestine Hamilton, widow of the late Dr. W. H. Hamilton of Fort William, in obedience to the wishes of her late husband, has recently given the sum of \$2,000 towards the debt on St. Paul's Church in that city. This is in addition to a former gift of \$1,000 for the same purpose. The church is most grateful for these generous gifts.

The people of Englehart are taking steps to provide a house for their clergyman in the spring. They still need a few hundred dollars, but have a sufficient amount in hand to justify taking immediate steps as soon as the weather permits.

A LENTEN MESSAGE

My Dear Brethren:

These are strange times through which we are passing as we approach the Season of Lent in this year of grace, 1920.

The whole world seems to be in a state of ferment. On every hand are evidences of restlessness and discontent. In many quarters a revolutionary spirit lifts its head against established law and order. We hardly know what to expect. "Distress of nations and perplexity" are everywhere in evidence. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." No thinking person can look around him, and take knowledge of existing conditions, without asking what it all means, and whither it is tending. It is not enough to refer it all to the disturbing effects of the war. The war itself was part of the strange convulsion of affairs which in these last days has left the world shaken, trembling and apprehensive.

Meanwhile, Lent once more approaches. Lent approaches! Lent,—the same great institution of appeal and warning which, from the early days of Christianity, has borne its annual witness before a misguided and wilful world! With its exposure of sin and its call to repentance the great season of reminder will soon be upon us!

And we are still in the years of grace. All that has been happening in the world has not availed to close the door of mercy against us, nor to check the flow of Divine aid that streams down from the Cross of Calvary, through sacramental channels, for the saving of mankind. There is still time. It is still the "day of salvation." God's love is not quenched. His arm is not shortened. The call of Lent, in this year of grace 1920, is still the call of hope.

Have we not here then just what this bewildered and staggering world needs? To stanch its wounds, to quell its discontent, to harmonize its conflicts, to silence its doubts, to bring it lasting peace,—what else can avail but the

Gospel of Love, proclaimed once for all by the incarnate and crucified Son of God, and announced afresh each year in Lent through the ministry of His Holy Catholic Church?

One might almost imagine it self-evident that the way of the world is futile. For how can the principle of "each for himself" bring peace? And how can strife between classes and nations pave the way for freedom and contentment? How can anything good result from this turmoil of self-seeking which on every hand is reducing the world to chaos?

But selfishness dies hard. It blinds its victims to the obvious truths that the way of peace must be the way of love, that nothing but discord and misery can come of ignoring the good of others, that moral beauty and the satisfaction of the human soul can never be attained by violation of the principles of the Gospel. And not seeing these great truths, selfishness in the heart of man must be subjected to the stern discipline of trial, it may be even to the shaking of foundations and the shattering of hope; if so be at last the blind eyes may be made to see, and the hardened heart to feel, the force and glory of the law of love.

So then, after an unprecedented experience of world shaking, and in the midst of tumults and apprehensions born of human selfishness, Lent comes to us this year with very special significance. Its appeals are pictured on the background of a disordered world, accompanied by the outcries of red-handed revolution, and emphasized by the wails of famishing thousands of men, women and children.

It is thus, my dear brethren, no ordinary Lent which claims our observance this year. We may well believe that mighty issues hang upon the response we make to its appeals. Already by our "Forward Movement," with its call for renewed self-sacrifice of life and wealth, the ground has been somewhat broken. And now the Church, rising in the might of her Apostolic authority, and in the power of her love for souls, bids us

shake off the remnants of the selfishness of this world, and give ourselves, without reserve, to the Divine Lord, the King and Saviour of men, the one great Master of self-sacrifice and love.

Let it not be wholly in vain that this appeal is made to us; lest, by our indifference and neglect, we set the seal of finality upon our own condemnation and rejection in the Day of the Lord.

Your faithful Father in God,

GEORGE ALGOMA.

Bishophurst,

Sault Ste. Marie, Ont.,

31st January, 1920.

* DIOCESAN NOTES *

The fifth session of the Diocesan Synod of Algoma will meet at Sault Ste. Marie on Wednesday the 2nd of June.

Sons have recently been born to the Rev. and Mrs. E. Montizambert of Little Current, and the Rev. and Mrs. W. S. G. Bunbury of Sault Ste. Marie; and a daughter to the Rev. and Mrs. F. H. Hincks of Haileybury. We extend our congratulations and best wishes.

We are glad to learn that Mrs. Miles, wife of the Rev. C. Miles of Emsdale, who has been in Toronto for some time for hospital treatment, has come back much improved in health. Mr. and Mrs. Miles have had the deepest sympathy of their friends in their time of trial.

At one of the services held in Little Current on the 4th of January, Michael Bawa, a Roman Catholic Indian, was formally received into the communion of the Church of England in Canada, under a mandate from the Archbishop.

The Rev. H. Peeling, formerly of Thornloe, has been in charge of the Mission of Uffington since the 1st of October last.

Mr. W. F. Smith, the lay reader who has been working in St. Simon's mission, North Bay, and Callander, is now residing in the latter place.

THE BISHOP OF MACKENZIE RIVER VISITS ALGOMA

The Right Reverend J. R. Lucas, D. D., Bishop of Mackenzie River, has been a welcome visitor in the Diocese. From the 11th to the 18th of January he gave a series of addresses in various places in connection with the Anglican Forward Movement.

On Sunday the 11th His Lordship visited Gravenhurst, and preached both morning and evening in St. James' Church, telling of the conditions of missionary work among the Indians and Eskimo in his vast jurisdiction, and urging the claims of the Forward Movement upon Church people. During the week successful meetings were held in Bracebridge, Huntsville, North Bay, Sudbury, and Parry Sound.

Arriving at Sault Ste. Marie on Saturday the 17th, Bishop Lucas addressed an after-noon meeting of women in St. Luke's Hall, held under the auspices of the Woman's Auxiliary. Mrs. J. A. Reid, President of the Diocesan Board, presided. His Grace the Archbishop introduced the speaker as "the Bishop of the largest Diocese in the world," and those present, of whom there was a goodly number, listened with rapt attention while the Bishop told the simple story of the heroic labours of the missionaries in the Arctic regions, and while he spoke on the spiritual side of the Forward Movement, appealing for prayer, and more prayer.

On the following day Bishop Lucas preached in the morning at St. Luke's Pro-Cathedral, and in the evening at St. John's. In the after-noon he visited the Bishop Fauquier Memorial Chapel, and spoke to the children of the Indian Homes, telling them of child life among the Eskimo who live so near the Pole. He recalled the fact that he had visited the Chapel six years before, when he was appealing for funds to send a missionary to the "Copper Eskimo", a heathen tribe who live on the shores of Coronation Gulf. He remembered that at the close of that service a little silken

bag was handed to him, containing an offering of seven dollars, marked "For the boat." He told the children that the boat had since been bought and fitted up, and had taken the missionary and his Christian Eskimo helpers to their destination, a distance of some two thousand miles. Unfortunately, however, it had been burned, but not until it had served its purpose of bringing the first tidings of the Gospel to that heathen tribe. He had hopes that with the return of Mr. Girling, the missionary entrusted with this work who had to go back to England for a short time, these "Copper Eskimo" might surrender themselves to the worship and service of Christ.

The Diocese of Mackenzie River consists of 600,000 square miles, but has a population of only about 6,000: one person to each hundred miles. Bishop Lucas has spent twenty-eight years in the far north, where the Church of England has been carrying on work for sixty years; and his story of the marvellous change brought about in the lives of the Indians and Eskimo who have accepted Christianity is an intensely interesting one. Before the missionaries began their work infanticide was a common practice among the Eskimo: newborn children, especially girls, who were not wanted were put outside the snow house to perish of cold in a few minutes. Old men and women, when they became unable to hunt and fish with the younger people, were left to die of cold and starvation: with the result that up to a few years ago there were no aged people to be seen. Immorality, drunkenness, treachery and thieving were also rife. Deadly feuds separated the Indians and Eskimo in the old days. An Indian woman now living at one of the mission stations was the only survivor of a massacre of her band by the Eskimo. Today she receives the Holy Communion along with the children of those who slew her people. Wherever the Gospel has been preached these terrible conditions are a thing of the past. The Christian Eskimo are very anxious that their heathen brethren should be evan-

gelized, and some of them accompanied Mr. Girling on his mission at their own expense.

These Christians in the far north know how to give for the Master's work. Bishop Lucas tells of a visit to the tent of an Indian who with his family had travelled a very long distance to have a child baptized. As the Bishop entered the tent a trader, who had been buying curios from the natives, left it. After the baptism the Indian handed the Bishop four valuable skins, saying "These are for Jesus." The trader afterwards told the Bishop that he had tried to buy them, offering a very good price, but had been told that they were not for sale.

One of the objects for which the financial appeal connected with the Forward Movement is being made is the work of the Church among the Indians and Eskimo of Canada. The Canadian Church is now wholly responsible for this work; and no one hearing Bishop Lucas speak of the results in his Diocese can say it is not worth while.

A FORWARD MISSION

In connection with the Anglican Forward Movement now in progress throughout Canada, the Church of St. John the Divine, North Bay, held a "Forward Mission" during the first eight days of the season of Advent.

Each day began with a celebration of the Holy Communion; and each of these early celebrations was used by the members of some one of the parish organizations as an opportunity for corporate communion. There was a service of Morning Prayer daily at 9.15, a Children's service at 4.20, and Evensong at 5. At 7.30 a Mission Service was held, the Rector, the Rev. C. W. Balfour, giving a series of instructions on the various clauses of the Apostles' Creed, those fundamental things which underlie our Faith and should govern every action.

Such a mission cannot but help people to realize that the aim of the Forward Movement is not merely financial, but is

primarily spiritual; for, as has been well said, "if the Church gained the earthly riches of the whole world, but did not advance spiritually, she would lose her own soul".

THE NAME OF THE CHURCH

The Editor,

"Algoma Missionary News."

Sir :

Permit me to express in your columns an emphatic objection to Mr. Jull's suggestion of a name for the Church. I have already pointed out the grave objection to the term "Protestant," as applied to the Anglican Church, as unduly exalting the Church of Rome; and I now wish to point out that Mr. Jull's suggestion unduly belittles the Anglican Church. It seems plain to me that when the Apostolic Church in the United States adopted the name "The Episcopal Church", using the term "Episcopal" as a mere adjectival description, it brought itself down to the same plane as the Puritans, Quakers, etc., losing sight of its primitive Apostolic character. It is to be hoped that no such misfortune shall befall the Church in Canada, which is properly called "Anglican" because it is a branch of the Church of England; which is almost the only Church in existence which maintains in their purity the doctrines and the practice of the Apostles.

Yours, etc.,

E. M. CHADWICK.

In its final form the Christian life is not a life of renunciation, but a life of consecration—a life that means giving up only in so far as giving up is giving upward—giving upward of the whole self, its gifts, its present and its future. It is the life of courageous freedom, the life of security in peril, the life of abundance in the midst of want, the life of peace in the midst of care, the life of large fellowship in the heart's loneliness.

—Bishop Brent.

THE LITTLE HELPERS

The Babies' Branch of the Woman's Auxiliary of the Diocese of Algoma came into existence in May, 1905, with Mrs. Hunter of Korah as Diocesan Secretary-Treasurer. In 1906 the membership was 79: the following year it had increased to 139, with a contribution of \$43.38. Last year "the five hundred Algoma babies" gave the magnificent sum of \$166.71. Of this the sum of \$108.00 was devoted to the work of the Japanese Kindergarten, which has the first claim, as the pledge for the upkeep of this work was given to the Babies at the request of the Babies' Branch Committee of the Dominion Board at the Triennial Meeting held in 1918. The sum of \$50.00 was given to Miss Florence Spencer for her work in Japan; and \$2.00 for the Japanese mission at Port Essington in the Diocese of Caledonia. The balance was retained for expenses.

The objects of this organization are these: 1. To awaken in the tender hearts of young children a compassion for those who do not know the Saviour of the world; 2. To secure for the Church in its great missionary work the help and blessing of little children; and 3. To help mothers and godmothers to bring before the children the missionary work of the Church of Christ, of which they have become members in their baptism.

The two rules are very simple: 1. The child is taught to use this prayer daily. "God bless all the missionaries all over the world, and all the little helpers; for Jesus' sake. Amen." 2. The child is to drop a cent into the mite box every Sunday if possible, using the prayer when doing so; thus being taught to lay aside an offering on the Lord's Day, according to the Apostolic rule.

Recently an important change has taken place. The Font Roll of the Sunday School and the Babies' Branch of the W. A. have amalgamated. We hope with the union of these two activities to do much better work. The Font Roll is an extension of the work of the Sunday School, which has been well named "the

nursery of the Church." And the Babies work in connection with that great missionary organization, the Woman's Auxiliary. This union has simplified matters greatly. The Font Roll Secretary and the Babies' Branch Secretary should if possible, be the same person. Her interest will be twofold: to remember and gather in the little ones to the Church's school, and to teach them to offer their prayers and their pennies for the spread of the Gospel.

I do not think that the Secretary of the Little Helpers will find the work at all difficult. Such a work is a great privilege, for it is done for Him who said, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God."

May I close with a touching incident. Some time ago I was asked to stand as one of the sponsors at a baptism, and willingly did so. After the service I asked the mother if she would like the little one to become a member of the Babies' Branch, and she gladly consented. At the end of the year the mite box filled with pennies, was returned to me. The dear little child was soon called home to God's better land; but in his brief life he had taken some part in the work of Christ's Church. He had been enrolled as a Little Helper, and offerings made in his name had helped to spread the glad tidings of the Saviour.

LILLIAN J. GOATBE,

Dio. Sec.-Treas. of the
Little Helpers.

CHRISTIAN SCIENCE

In a recent letter to "The Guardian," one of the leading Church papers in England, the Rev. Edward C. Trenholm, S.S.J.E., writes as follows regarding "Christian Science":

"This heresy is rather specially to the fore just now, and likely to be more so. Some of us know this privately, and the public advertisements of its lectures are conspicuous in some places in London. It is a peril to unwary Christians, and now is the time to point this out, even

The Algoma Missionary News

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Subscribers and friends are requested 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 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.

though the statement be lacking in novelty.

"Many among us seem to be unaware that Christian Scientists are not Christians at all, but honour Jesus the Son of Mary as a human prophet (which Mohamedans, for instance, also do), while Christians worship Him as God the Son Incarnate. The doctrine of the Holy Trinity, and our Lord's Incarnation, Atonement, and Godhead are all denied in the strange language and empty metaphors of their text-book. Mrs. Eddy's "Science and Health." The same negations are to be found in plain English in their minor official publications, notably in a candid booklet which they circulate entitled "What Went Ye Out for to See?" In fact, though their representatives may sometimes be indefinite about it with enquirers, it is a vital part of their system that Christ was not Himself God, but worked miracles by just the same human faith as we can work them by if we believe in "Spirit," and disbelieve in the reality of matter, sin, evil, sickness, and death, all of which are mere illusions of our darkened minds. I have found it maintained among us that, even though they be utter heretics, we may go to them for healing, as one

might consult a mental specialist or physician without regard to his religious creed. But this cannot be conceded from the standpoint either of principle or of prudence. It can be plainly shown from experience that Christians who resort to them thereby run into a temptation which is almost a certainty of becoming "Christian Scientists" themselves, and so apostates from Christ.

"This is not to say that we can learn nothing from their teaching. Our Bishops, to whom we look up, are accustomed to tell us that every heresy lives by the truth which it contains. Thus there is in "Christian Science" the truth of the omnipotence and love of God, which is applicable to the spiritual healing of bodily ailments. But the Catholic holds the truth of spiritual healing through faith in the real Christ, no mere superman of past history, but One Who can Himself be present to heal by His own Divine power. It must be confessed, and I think we are beginning to realise, that in practice we make too little of this truth, and of such means of healing as faithful prayer and the Scriptural Sacrament of Holy Unction. But, happily, we escape two errors of "Christian Science" as to healing. First, we know that God in His love also heals by the ministry of physician and surgeon, and that their science is an ally, not a contradiction, of our faith. It is perhaps rather specially known to observers who have lived in America (the home of the sect) that Christian Scientists not infrequently kill as well as cure by allowing themselves, or those dependent on them, to die of perfectly curable diseases rather than call in the doctor, whose art is anathema to Mrs. Eddy. In the second place, we do not exalt the healing of the body to such pre-eminence in our Gospel as to stake all upon it, or permit our attention to be absorbed by it to the detriment of our higher spiritual life and interests.

I think we may say that Christian Science attracts by its healing, by some of its language about God (partly true and partly false), and by some estimable personal traits which we recognise in its

devotees, as well as by their refusal of controversy and argument, which is a prudent position for them to adopt. But when we add to our summary of this religion its concentration of interest on the body and the present life; its loss of the sense of the Fatherhood of God consequent on its Unitarian denial of the Trinity; its creed that our sins are mental illusions, and that we neither need nor have a Divine Saviour; its rejection of Baptism and all other Sacraments; and its theoretical follies as to matter, evil, sickness, and death, set forth by Mrs. Eddy as revelations—we can but say. From such a religion may God preserve His people. And in order that they may be preserved, their pastors must be faithful watchmen."

As this sect is carrying on a ceaseless propaganda in Canada, we take the liberty of reprinting the above warning. It is well to be on one's guard against teaching so destructive of Christian truth.

ACKNOWLEDGEMENTS

Receipts by the Treasurer of Synod to the 31st December, 1919

ALGOMA MISSION FUND

Port Arthur, \$50.25; Gore Bay, \$43.15; White River, \$10.33; Missanabic, \$17.20; Sundridge, \$22.50; Espanola, \$16.90; Worthington, \$11.00; Chisholm, \$5.50; Trout Creek, \$22.00; Blind River, \$9.50; St. Luke's, Fort William, \$126.00; St. Paul's, Fort William, \$50.00.

Dominion W. A. (Temiskaming work) \$75.00; Diocese of Ottawa, (Chisholm), \$25.00; Diocese of Ottawa, (Gravenhurst chaplain) \$50.00; payments on stipend—Torrance, \$7.50; Tarentorus, \$8.50; Markstay, 76c; Biscotasing, \$17.54; Coniston, \$25.00.

M. S. C. C. APPORTIONMENT

Port Arthur, \$327.00; Gore Bay, \$43.15; Chisholm, \$2.00; Trout Creek, \$8.00; Blind River, \$12.13; St. Luke's, Fort William, \$126.00; Garden River, \$16.53; Little Current, \$58.00; Thessalon, \$21.39; Emsdale, \$44.16; Sturgeon Falls, \$16.00; Cache Bay, \$8.50; Haileybury, \$128.05; Silverwater, \$17.00; Burk's Falls, \$50.00; St. Paul's Fort William, \$50.00; St. Luke's, Sault Ste. Marie, \$110.00.

DIOCESAN EXPENSE FUND

Schreiber, \$13.36; Thessalon, \$12.85; St. Paul's, Fort William, \$40.00.

SUPERANNUATION FUND

Thessalon, \$9.71.

BISHOP SULLIVAN M. S. FUND

S. J. Hawkins, Webbwood, \$13.00; St. Michael's, Allensville, \$36.00.

INDIAN HOMES

Dominion W. A., \$75.00; D. K. Goodfellow, Beauharnois, \$25.00.

SPECIAL PURPOSES

White River Parsonage—Dominion W. A., \$100.00.

Stee ton Memorial Church—Dominion W. A., \$70.90.

Dorion Church Altar Rails—English Association, £3-3-0, \$12.82.

Upper Canada Bible Society—Silverwater, \$2.75.

Jewish Missions—Port Arthur, \$25.00; St. Paul's, Fort William, \$10.00.

S. P. G.—Port Sydney, \$3.00.

THE WIDOWS AND ORPHANS FUND FOR THE DIOCESE OF ALGOMA

As required by Canon, the Treasurer makes the following statement:

Amount of Fund, Dec. 31, 1919 \$30,127.02
Amount of Income, " 1,300.77

Annuitants

Mrs. Llwyd	\$150.00
Mrs. Chowne	150.00
Mrs. Sullivan	125.00
Mrs. Pardoe	100.00
Mrs. Ulbricht	100.00

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SUPERANNUATION FUND FOR THE DIOCESE OF ALGOMA

The Treasurer makes the following statement in regard to this Fund:

Amount of Fund \$36,693.74
Amount of Income 1,902.06

Annuitants

Rev. Canon Young	\$300.00
Rev. Canon Frost	300.00
Rev. Canon Boydell	300.00
Rev. L. Sinclair	300.00
Rev. S. H. Ferris	180.00

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