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The Algoma Missionary News

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Burk's Falls, Ontario, Canada.

The General Synod.

The yearning in many hearts of Canadian Churchmen for union has begun to be satisfied. We say begun, because it is not probable that the formation of the General Synod should in all respects be perfect at the outset. When once the machinery established is put in motion there will be seen parts capable of improvement, and we doubt not that as years go by succeeding generations will amend the work so ably done by those who formed the first General Synod of the Church of England in Canada. We are not unconcerned to notice that the secular press unites in praising the admirable temper of its members. Amid many difficulties and decided opinions which seemed to jeopardize its successful formation, the desire for unity was paramount, and evinced itself in a commendable spirit of conciliation, bearing fruit in judicious concession on all hands. By her action the Church in the Dominion has asserted her strength and increased self-confidence, which "will scarcely fail to command respect in a world that is

prone to take institutions, as well as men, at their own valuation." For our part, we can only say that our hearts are filled with gratitude to Almighty God for the guidance of His Spirit in the accomplishment of so important an event. May "He who begun so good a work in (us) perfect it until the day of Jesus Christ."

Notes by the Way.

CANADA has now two archbishops of the Church of England.

THE Bishop will attend the meeting of the Domestic and Foreign Missionary Society in Halifax.

THE Bishop of Algoma is one of the delegation appointed by the General Synod to the General Convention of the Protestant Episcopal Church of the United States.

WE beg most emphatically to say to Brother Frost that his letters *are* of value, and their absence from the columns of THE NEWS for some months past is a distinct loss to our readers.

OUR readers will be pleased to learn that our Bishop has resumed his oversight and administration of the diocese, even though with the fact another must go, viz., that he is not yet able and not yet allowed by his medical advisers to work as hard as in the past. It goes without saying that the clergy in Algoma will do all that lays in their power to spare their diocesan.

Zululand.

"What," it will be asked by some of our readers, "has Algoma to do with Zululand?" The following letter will help to answer the question. It has recently reached Mr. Sullivan from a correspondent in England, whose name is John Zipo. John is a genuine Zulu, about twenty-four years of age, who came

to England after the Zulu war, found his way to Dr. Barnardo's Home (where he is now paying a visit), then emigrated to Canada, settling in Gravenhurst, Muskoka, where the Bishop met him. John has only one ambition, and that is to obtain education enough *to go back to Africa and become a missionary to his own people.* Toward this end he has toiled, and learned, and saved up a little money. Friends, however, have been raised up for John. Mr. Macrae's Bible class, in the Church of the Ascension, have adopted him, and are contributing \$100 per annum to pay the cost of his board and education at the Shingwauk Home. John returns from England this month to resume his studies there. Meanwhile his letter will speak for itself:

High Wycombe, England,
August 25th, 1893.

Mrs. Solomon, Sault Ste. Marie, Algoma:

MY DEAR MEME,—I am so glad to receive this time to write you a few lines. I wish I was able to compose English language so well so I be able to tell you all about my voyage. We went very nice voyage. It was calm all way long until we get Ireland. It was heavy breez from seven o'clock to ten a.m. Our journey was nine days only. Your brother in Montreal directed me to a gentleman in Liver Pool, the Rev. Mr. Bridges. I did not found him at home; he was way. After I get London I went in the place where the Bishop used to live. Mr. Kents was way for six weeks, I heard; I did not found any one at home I wish to see. I like England very much. I see some friends I knew; some of them been out Africa; told me some news about Africa. Sunday before last Sunday I was in the Sunday-school with a lady been out for missionary work in Africa. She told her scholars all about her works among the heathens in Africa. I was very glad to hear her works, so good to my country. They asked me to say few words to the scholars. I told the scholars

both about Africa and America, and the time I began school and the time I met the Bishop of Algoma, and that he been so good to me. The people very glad to see—telling them some different news of America and Africa. Last Sunday I went to see scholars at Sunday chapel. I found them; they were short in teachers. They gave me class of boys nearly big as my Indian boys. I taught in the Gospel St. John, 13th chapter, so I am busy all time here on my holiday. About a week or more I shall return.

My best love to Arch and Master Bruce.

Yours truly,

JOHN ZIPO.

Sheguiandah Mission.

I have not written to THE ALGOMA MISSIONARY NEWS for some time. I do not know if that is a very great loss to the paper. I do not suppose that my communications are of very great interest or value. However, I feel constrained to write a few words now to let people know that part of the mission at any rate is in existence still, although it is true the cruel fire has burnt up the best part, the home of the missionary. Our friends would like to know that we are living in the neighbourhood of the Indian village, and within sight of it—about a mile or so away, across Sheguiandah Bay. It is an old place, and partially dilapidated; yet thanks to our many friends of the W.A. and others, we have it furnished with tolerable comfort, and can manage, probably, to worry through the winter in it. The Bishop does not think it wise to begin to build until "all things are ready," lest the bystanders should jeer and say, "This man began to build and was notable to finish." I am not sure if these are exactly the Bishop's thoughts; I am speaking from the "best of my knowledge and belief." The work goes on just the same as before. One of my vehicles was burnt, but I bought another to replace it. The four services on Sunday are conducted the same as before. Of course it is not quite as convenient living at a distance from any of the stations, yet it is not *very* awkward. The moorage for the missionary boat is nearly as good here, and I have been able to make several trips this summer to the different Indian villages on the mainland. There have been difficulties and disappointments, yet I have, by God's help, generally eventually reached my destination in spite of obstacles. At one place we secured a canoe

to cross a lake some two miles or so in extent. We carried the canoe (a very heavy one) a long distance, but were bitterly disappointed, not to say angry, to find it leaked so badly that when but a few yards from the shore we barely had time to return before swamping. I felt almost ready to cry with vexation. However, we found an old punt which carried us safely over, and after extreme difficulty found our way through the bush and over the rocks to our village. The Indians gave us a good supper, and we had a good gathering in church and a hearty service. It is rather disappointing sometimes to find an almost deserted village after a long journey thither, yet while the Indians are so wandering in their habits and modes of life this can hardly be prevented. We have many opportunities of preaching the Gospel, if not at the village, at different places of encampment, where there are often several families together. I notice that Indians have much better boats than they used to have, and travel in better style generally than they did formerly.

Soon our beautiful summer weather will be over, and we shall have wind and rain and storm and tempest. The other night we had a taste of it when we sat round the camp fire partly clothed, while the rest of the things dried on the stakes above the fire. We were not so very badly off after all, for we had an excellent supper, and after we were dried and warmed and fed we spent a comfortable night. Next day was beautiful beyond compare, so we went on our way rejoicing. How unspeakably delightful is the life of the missionary of Christ! How blessed beyond everything we can ask or think! I carried Mrs. Frost with me one trip, but she sees no beauty in it to desire it. When she saw the wind boisterous she was afraid, and all enjoyment was gone.

I regret to say that I have been laid up a week or so with quinsy, so was unable last Sunday to conduct services. Rev. John Magrah (a former Shingwauk pupil), from Winnipeg River, kindly officiated for me.

Uffington Mission.

The services of our Church have been sustained in due course, and pastoral visits made in the different parts of the mission, without the occurrence of anything either startling or surprising. It is a happy fact, however, that to each of the

three churches parents have brought their children to holy baptism with little or no inducement. The number of communicants who have devoutly approached the Lord's table in obedience to the Saviour's command has increased, so that there were thirty persons who availed themselves of the blessed privilege open to them during the past month, instead of little more than half that number. Fine weather and prayerfully-disposed hearts have acted in union so as to bring together fair and encouraging congregations Sunday by Sunday, and it may be truly said that God has responded to the prayer, "Show us some token for good."

The recent hay crop in this locality was both magnificent and abundant, and now that the general harvest has been realized the inhabitants have received the call to render praise and thanksgiving to Almighty God, "the Father of mercies, and the God of all comfort."

CHRIST CHURCH, PURBROOK. — On Tuesday, September 26th, a harvest thanksgiving service was held here. A few offerings of flowers, fruit, and vegetables were presented, and very neat and becoming decorations were carried out. The service commenced at 2.30 p.m. The sermon was preached by the Incumbent from Jeremiah v. 24: "He reserveth unto us the appointed weeks of the harvest," and the offertory was devoted to the Superannuation Fund of the diocese.

ST. PAUL'S, UFFINGTON. — On Thursday, September 28th, the annual harvest thanksgiving service was held in this church. Many of the members sent offerings, and two or three came to assist for a short time with the decorations, but the main portion of the work fell to the wife of the Incumbent (Mrs. Allman) and Mrs. Jas. Kirkpatrick. A steady downpour of rain looked ominous, but as the time for service drew on the weather improved. The Incumbent (Rev. A. H. Allman) read the prayers, and the Rev. W. H. French, of Gravenhurst, read the lessons and preached the sermon. The latter was most suitable and instructive, and was listened to with much earnestness. The offertory was given to the diocesan Superannuation Fund.

LET US believe that there was never a right thing done or a wise one spoken in vain, although the fruit of them may not spring up in the place designated, or at the time expected. — *W. S. Landor.*

The Standing Committee.

SEVENTH MEETING.

The Standing Committee of the diocese met at Huntsville on September 26th. Present: The Bishop (in the chair), Rev. Rural Dean Llwyd, Commissary; Rev. Rural Dean Chowne, B.D., Rev. J. Boydell, M.A., Ex-Chaplain; Rev. C. Piercy, Secretary; and Mr. G. S. Wilgress, B.A.

After prayers, the minutes of the previous meeting were read and confirmed.

The Bishop made a brief address, thanking the committee for the work done the year past, especially commending the great wisdom and prudence of his Commissary. The Bishop had very lately visited the Shingwauk Home for Indian children, and found everything exceptionally neat and tidy, and expressed himself pleased with the sundry improvements made by the present principal, Rev. Mr. Irvine, whose appointment he had confirmed for a year. He was sorry to state that the late principal had endeavoured to alienate the subscriptions of English friends from the Shingwauk to the Home at Elkhorn, and that in a manner that was totally void of commendation.

On motion of Rev. Mr. Chowne, seconded by Rev. Mr. Boydell, the sale of the unfinished church at Todd's Corners was left in the hands of Rev. Mr. Piercy.

No action was taken respecting Chapleau, as it was undecided as yet whether it was in this diocese or in that of Moosonee, though the probabilities are that it is in the latter.

Rev. Mr. Llwyd then read an exhaustive report of his administration during the Bishop's absence. Beginning with an expression of thankfulness to Almighty God for sparing and bringing home to the diocese its honoured Bishop, the writer reviewed his work:

MANITOWANING.—Mr. Earle having refused the appointment and having left the diocese without the required notice, the services of Mr. Johnston were accepted as catechist therein.

SUDBURY.—During the year this mission had the services of Rev. Mr. Lutz for three months, and occasional services provided by the Rural Dean of Algoma. It is now vacant.

POWASSAN.—This mission has been taken from that of South River, and with three other stations besides the centre, has been ministered to by Mr. Franz Ulbricht, catechist.

PARRY SOUND.—During the vacancy in this mission great difficulty was ex-

perienced in supplying the ministrations of the Church. The fall of the year was the time when the roads were well-nigh impassable, and, in fact, one clergyman failed to reach Parry Sound in time for Sunday, and another only at great inconvenience and risk of health. Rev. Mr. Evans (of Schreiber) was ultimately placed in charge.

SCHREIBER.—Mr. Bryant, a student from St. John's, Newfoundland, was appointed catechist soon after the removal of Rev. Mr. Evans.

NORTH BAY.—In consequence of the ill-health of Rev. Mr. Young, incapacitating him from doing his work, the clergy from Huntsville northward supplied the mission at intervals. Since May last Mr. Molony, student at Wycliffe College, has served the congregations very acceptably, and has done good work at other points.

The forthcoming change in the incumbency at Gravenhurst was referred to, and the perplexing problem of the appointment of a principal to the Indian Homes at Sault Ste. Marie. The vacancy at Garden River, caused by the appointment of Rev. Mr. Irvine to the Indian Homes, was filled during the summer by Mr. Renison, son of the Rev. Mr. Renison.

COOK'S MILLS was vacated by Rev. Mr. Sims on June 1st. During the vacation, the Wycliffe College Mission Board maintained a student at this point.

AT WARREN, STURGEON, AND CACHE BAY—three stations on the C.P.R.—Mr. Swayne, student at Trinity College, Toronto, has worked during the vacation, and has succeeded in stirring up quite an interest in all three places. The mission, as a whole, is prepared to pledge \$320 for a deacon to be settled amongst them. The Commissary strongly advised that this field be occupied when the student leaves.

Mr. Hamilton (Montreal College) went to **TEMISCAMINGUE** in May, and the field has been visited by Rev. Rural Dean Chowne, who took knowledge of the student's work and administered the sacraments.

MAGANETAWAN was also occupied by a Montreal student, Mr. A. C. Wilson. Rev. C. Piercy undertook to see after his work, and to administer the sacraments.

With respect to Callander, the Commissary stated that, there being no other point to be visited from this place, it would have to be served from North Bay, however difficult it may be of access.

In **HUNTSVILLE** the Commissary was able to secure a student to help him in his own mission, enabling him the better to visit other parts of the diocese.

At **EMSDALE**, during the illness of Rural Dean Chowne, the services were maintained by Messrs. Jenkins and Streatfield. At the present time the reverend gentleman is again at his work, being, it is hoped, fully restored to health.

The Commissary devotes a paragraph to his appreciation of the helpfulness and counsel always willingly given him by the Standing Committee.

On the subject of finance the report said: "This most grave question the Standing Committee have, with myself, left to the volition of the Church, contenting ourselves with a reissue of your lordship's circular letter, which the Secretary mailed to every parish and W.A. of which he could get the name and address, and with continuing instant in prayer that the great Head of the Church would 'stir up the wills of His faithful people' to come to our relief. So far as we have heard, God has graciously heard our prayers, and munificently blessed the noble efforts of the W.A. of the province with such a measure of increase as has lifted from us the incubus of debt and enabled the work to go on without any diminution in the number of our working staff, thus giving to us all an earnest that, as day by day the manna fell, so, if we continue actively to look to Him, and believingly to trust in Him, and grow increasingly faithful to our own most solemn obligations to labour on, He will not withhold from us the increase of blessing in this matter."

Reference was made to the resignation of Mr. J. H. M. Campbell as legal adviser to the diocese, and to the request to Mr. G. S. Wilgress to fill the position pending the Bishop's return.

The concluding words of the report, in which the writer referred to the great trust which devolved upon him so suddenly a year ago, and the prayer that no faultiness of judgment might be permitted to fall hurtfully on that which is most dear to him, viz., the most sacred interests of the Church of Christ in this diocese, touched the hearts of all who heard them.

The Bishop expressed his gratitude to the Commissary, and added that though he had on several occasions been absent in England and always had a Commissary, yet this was the first report that had been presented to him.

On motion of Rev. Mr. Llwyd, seconded by Rev. Mr. Chowne, the Bishop was requested to give \$50 to Mr. Shepherd, of Baysville, to help him in the difficulties in which he is now placed.

The question of filling the vacancies in the diocese was next taken up, with the following result :

Powassan, Mr. F. Ulbricht (unchanged).
 Warren, Mr. Bryant.
 Maganetawan, Mr. T. J. Hay.
 Ilfracombe, Mr. Pardoe.
 Port Sydney, Mr. Mitchell.
 Webbwood, Rev. Mr. Seaborne.

The supervision of catechists and the supply of sacraments in the missions served by them and by deacons was arranged as set forth below :

Mission.	In Charge of Priest at
Port Sydney.....	Aspdin.
Baysville.....	Bracebridge.
Ilfracombe.....	Huntsville.
Powassan.....	North Bay.
Manitowaning.....	Little Current.
Maganetawan.....	Burk's Falls.
Warren.....	Sudbury.
South River.....	Burk's Falls.
Broadbent.....	Emsdale.
St. Joseph's Island.....	Sault Ste. Marie.

Revs. J. Boydell and C. Piercy were appointed a committee to draft blank forms for monthly reports for students' and catechists' registers, and also to prepare a paper of instructions for their guidance.

Revs. T. Llwyd and A. W. H. Chowne and Mr. Wilgress were appointed a committee to draft instructions to churchwardens and sidesmen, clearly defining their duties, which were ordered to be printed and set up in the churches in the diocese.

Both committees prepared reports, which were received and adopted, but which we hold over until next month for want of space.

With respect to Burk's Falls parsonage, Mr. Wilgress was asked to communicate with Mr. Campbell, the Bishop being willing to mortgage, if possible, satisfactory pledges being made on behalf of the congregation. In this matter the Bishop had been advised that he could not give a mortgage.

The Bishop said it must be understood throughout the diocese that he insists that no steps be taken towards the purchase of a site for a church or parsonage, or erection of church or parsonage, until the Rural Dean has been notified and approved of the proposal.

The committee decided upon Bracebridge as the point at which the next Eastern Convocation will be held, and then adjourned to meet at Burk's Falls on the 18th of October.

The General Synod of the Church in the Dominion of Canada.

The meeting so long looked forward to by all Churchmen, for the formation of a General Synod, assembled in Toronto on the 13th day of September, and was inaugurated by a special service and administration of Holy Communion in the St. Alban's Cathedral.

At 11 a.m., the procession appeared at the door leading into the choir, and it entered singing the grand old hymn, "The Church's One Foundation."

First came the vested choir of St. Alban's, next the clergy, canons, archdeacons, and deans, in order of seniority of ordination, and following them the long line of bishops, the Most Rev. the Metropolitan of Rupert's Land bringing up the rear, and being followed by the Rev. W. B. Carey, Chaplain of the presiding bishop, the Most Rev. the Metropolitan of Canada, bearing the crosier, the Metropolitan closing the procession. The Metropolitan, attended by the Bishops of Fredericton and New Westminister, entered within the chancel rails; the remaining bishops occupying stalls on each side of the choir. The service was full choral, being the ordinary form for Matins up to the third Collect, with special lessons. The Rev. Canon Cayley, M.A., Precentor of the cathedral, sang the services effectively; the first lesson from Isaiah lxi. being read by the Very Rev. Dean Carmichael, of Montreal, and the second lesson, from Ephesians iv., by the Very Rev. Dean Innes, of Huron. The Metropolitan of Canada was the celebrant; and in commencing the ante-communion office took his place in front of the altar, and in well sustained monotones proceeded with the service. The Bishops of New Westminister and Fredericton, as Epistoler and Gospeller, respectively, took places at the corner of the lower step leading up to the altar; the latter reading the Epistle and the former the Gospel. The sermon was delivered, contrary to previous announcements, by the Most Rev. Robert Machray, D.D., Metropolitan of Rupert's Land, who wore over his episcopal robes the insignia of Prelate of the Order of St. Michael and St. George, and who took as the text for an able and practical address the words from Deuteronomy xxxi. 7, "Be strong, and of a good courage."

In the administration of the Holy Communion the Bishops of Toronto, Fredericton, New Westminister, and Algoma took

part; the bishops, clergy and lay delegates present receiving in order. The Metropolitan of Canada having pronounced the benediction, holding the crosier in his left hand and standing in front of the altar, the clergy and bishops passed out of the church, the *Nunc Dimittis* being sung as a recessional.

At 3 o'clock in the afternoon the clerical and lay delegates assembled in the Convocation Hall of Trinity College. The bishops met in the library of the college and then proceeded in procession to Convocation Hall. On arriving there the Metropolitan of Canada took the chair, the bishops taking their stand to his right and left on the platform.

The Metropolitan then delivered the following address :

Right Reverend Fathers, Reverend Brethren, and Brethren of the Laity,—In opening this General Synod of the Church of England in this Dominion, it scarcely needs any words of mine to impress you with the sense of the momentous importance of our meeting, or of the gratitude to Almighty God that we should feel in that He has put it into our hearts to consolidate the Canadian Church from ocean to ocean into one organic unity. As the oldest missionary of the Church in this assembly, my first thoughts are those of thankfulness for God's mercy in permitting me to see this effort to consolidate the Canadian Church. When I commenced my work exactly forty-four years ago as a missionary of the Society for the Propagation of the Gospel, on the banks of the Ottawa River, there was no diocese of the Church of England west of the Diocese of Toronto except that of the Diocese of Rupert's Land, which was then being organized, and eastward there were but three dioceses, Nova Scotia, Fredericton, and Quebec, within the limits of the present Dominion of Canada. To-day we meet to unite, if possible, nineteen or twenty dioceses into one organic whole. Surely, we may well exclaim, "God hath done great things for us, whereof we are glad." Let us therefore at the very outset invoke the aid of that blessed Spirit without Whom nothing is strong, nothing is holy, to give us wise and understanding hearts for this work. It will require true Christian statesmanship to guide us aright, and not one of us is so wise as not to need all His wisdom in steering the Church into a haven of peace and security. In the work in which we are engaged we have one advantage in the unanimity which prevails on the great principle that

underlies all our efforts; I mean the earnest longing for unity of organization. We have already unity of spirit, thank God. But what is wanted now, and this assembly attests it, is unification of all our dioceses in such wise as will enable the Church of Canada to speak with one mind and one mouth. Having no precedent to guide me in our order of proceedings, but having taken counsel with my brother Metropolitan and other bishops, I purpose to call upon the Very Rev. Dean Grisdale to act as President in this house until it has been organized and a president permanently elected. A committee on credentials of members should then be appointed, and such certificates of the election of members as I have received shall be placed in the hands of the committee. When both houses have been fully organized, a joint committee will be necessary for the consideration of the constitution of the General Synod on the basis of the Winnipeg scheme, and with due regard to the amendments proposed by diocesan and provincial synods. I, therefore, now ask the Very Rev. Dean Grisdale to take the chair as a provisional President.

Dr. Davidson, Q.C., here arose and said: I am sorry that, speaking on behalf of the delegation of which I have the honour to be a member, a solemn duty is imposed upon me at the present time, and one which, in view of your lordship's statement, is not without difficulty and without some pain. The view which is taken by the Synod of the Diocese of Montreal, and I think perhaps by some other members on the floor of the house, is that at the present moment we are not a General Synod. We are here with our right reverend fathers in God—the heads of this great Church in Canada, presided over by your lordship—for the purpose of endeavouring to form a General Synod.

Bishop Courtney (emphatically)—No.

Dr. Davidson—And here, so far as one diocese at all events is concerned, as I say, the duty is laid upon me of making a motion for the formation of that General Synod upon the lines of the scheme of resolutions accepted by the Provincial Synod of Canada.

Bishop Courtney—My lord, I rise to a point of order. The point I take is this: Your lordship has declared this is a Synod, and has directed as to the proceedings which are to be taken. The point I make is that the deputation from Montreal desiring to give utterance to these views

must do so in the house of clerical and lay delegates, and not before us now, so as to involve us in discussion.

Dr. Davidson—The point of order would be very well taken by His Lordship of Nova Scotia.

Bishop Courtney (interrupting)—The chairman has to decide the point of order.

The Metropolitan—I decide the point of order in favour of the Bishop of Nova Scotia.

The bishops then retired to the library, where they entered upon their deliberations in private.

On motion, Very Rev. Dean Grisdale was elected chairman, and Mr. J. A. Worrell, Q.C., was elected secretary. The Committee on Credentials having reported, the chief business of the afternoon consisted in inviting the bishops to return and take part in the meeting. A resolution proposed by Rev. Dr. Langtry humbly submitted that the bishops should not have withdrawn, and requesting their presence during the formation of the synod. He asserted that it was impossible to proceed without the bishops. Some persons had ventured the opinion that the General Synod was simply for the purpose of handing the affairs over to the bishops; but he proposed to offer a resolution providing that all should sit in one house. Objection was raised against the resolution by Canon O'Meara, who regarded it as a censure on their lordships. Such an intention, however, was disclaimed, and the resolution was so modified to meet unanimous support. As adopted, the resolution read as follows: "That the clerical and lay delegates assembled for the purpose of forming a General Synod of the Church of England in Canada respectfully submit that it is most desirable that their lordships the bishops should be present at this meeting until the synod has been fully constituted, and it has been determined whether or not the synod is to be composed of two houses, and that their lordships be respectfully requested to assemble in general meeting of the clerical and lay delegates for the purpose of properly constituting and organizing the General Synod, as such constitution and organization cannot be, it is urged with all respect, legal and effective in the absence of their lordships."

The resolution was communicated to the bishops, and subsequently the following reply was received: "That the bishops gladly accept the suggested conference between the clerical and lay delegates and themselves, and appoint the hour of 10.30

a.m. to-morrow. Signed, Ontario." The convention adjourned, to meet at 10 o'clock next day.

At 10.30 on Thursday, the bishops joined the delegates in Convocation Hall, and the Metropolitan, having offered prayer, addressed the assembly as follows:

My Dear Brethren, — The bishops are here to meet you in accordance with the resolution sent to us yesterday afternoon. It would facilitate business, I think, if I asked the mover of the resolution which brought us to meet you here this morning to state the reason why the house wished to meet us, and after that I shall call upon the Bishop of Rupert's Land to say something if necessary."

Rev. Dr. Langtry then said: "We were impelled to take the action we did take because we felt that there was a complete divergence of opinion between this house and the house of your lordships as to our position. At the present time your lordships evidently assume we are a synod duly constituted by the mere fact of our assembling here. This house was unanimously of opinion that we are not constituted as a synod. We are elected by our several dioceses to come here for the purpose of constituting and organizing and conducting a General Synod of the Church. We were elected on the basis of the Winnipeg conference. There is no upper house, and there is no lower house. No individual, I apprehend, has any rights except such as the synod when constituted confers upon him; I mean in relation to this gathering. We are of opinion that the first act which ought to have been taken by the combined delegates was to constitute themselves the General Synod of the Church in Canada, and then to proceed to such organization as they might think necessary for the proper conduct of our business. The delegates assembled here, after a consideration of the matter, are unanimous in the opinion that this is the position of affairs.

The Metropolitan of Rupert's land then addressed the meeting as follows: I wish first to say that when referring to the Provincial Synod of Rupert's Land, although the resolutions come to at our late meeting were arrived at unanimously, yet I do not presume to say that I may exactly express the views of every delegate from the province of Rupert's Land. But when I speak of the Provincial Synod of Rupert's Land, I must be understood as speaking from my own knowledge of the feeling of the majority, and of what may be called the Provincial Synod.

Now, my lord, I take my full share of responsibility for the action of the Metropolitan of Canada yesterday. Any other action would have placed myself in the greatest difficulty, and, I presume, every member from the Provincial Synod of Rupert's Land, because we have agreed to the constitution of a General Synod, and one of the limitations of this General Synod is that there shall be two houses, which shall only meet together under certain arrangements, and therefore it was a first necessity that we should sit separately. However, there is no difficulty, so far as the representatives of the Synod of Rupert's Land are concerned, in our meeting together in conference this morning, because the action of the lower house was taken unanimously, and, although we were not unanimous in the house of bishops, yet no bishop objected to fall in with the motion that was made. Now, in considering the position of this body, I put out of mind altogether the Diocese of British Columbia, but I say this: that if the Provincial Synod of Canada intended that we should discuss the question of forming a General Synod, then the Provincial Synod of Rupert's Land was—I do not say intentionally—practically deceived. We never would have come to a conference. We considered that the Winnipeg conference answered every purpose of a conference, and if we had been invited by the Provincial Synod of Canada to a conference we would have said, "No. Formulate your views, and we shall consider them in our Provincial Synod." Now, unless we are here with authority given us as a General Synod we are simply powerless. By ourselves as individuals, we can assume no authority over bodies already having a legal existence. We only have authority here as authority has been committed to us. The Synod of Rupert's Land felt so strongly that it has given this synod a legal position in our system as our governing body. It has left this synod to draw up a constitution just as it leaves it at the diocesan synods to draw up constitutions; but this General Synod, constituted as it is, is as much a part of our system of Rupert's Land as are our provincial and diocesan synods. We have studied very carefully to meet the wishes of the Provincial Synod of Canada, and we do not expect any difficulty in acceding to the restrictions we have put upon the General Synod. Still, I may say that any change from the restrictions that we have laid down in determining the posi-

tion of the General Synod in our system will be *ultra vires* of the General Synod as introduced into our system. Our Provincial Synod will either have to agree with it or to have a change. I have a resolution to propose which has been agreed to by the two synods: "That this synod shall consist of two houses, the bishops constituting the upper and the clergy and laity together the lower house, and that the houses shall sit separately." It will be perfectly in the power of the various representatives from other synods to make a declaration that the members here elected for a General Synod are the General Synod, and that this synod shall consist of two houses; but the members of the province of Rupert's Land cannot be a party to that, because we have admitted this synod, organized as a General Synod, in our system.

Mr. J. A. Worrell, as the seconder of Dr. Langtry's motion, adopted on the previous day, explained that the view of the clerical and lay delegates was that they were sent for the specific purpose of forming the General Synod. It was felt that the only way a synod of that kind could come into existence must be either by the declaration of the constitution or the act of some kind of paramount authority. The procedure would have to be in the nature of an agreement between the different dioceses to constitute the synod. He cited the procedure followed in the formation of the General Synod of Ireland, the Church in the United States, and the Provincial Synod in Canada. In these cases the delegates did not become a synod until a constitution was adopted.

The discussion was continued by Revs. Provost Body, E. M. Bland, Mr. Justice Hannington, Judge Ermatinger, Dr. Davidson, Mr. Matthew Wilson, Q.C., as well as by the Bishops of New Westminster and Toronto.

Then the Bishop of Toronto moved, seconded by Dr. Langtry:

"That a committee be appointed for the purpose of drafting a resolution solemnly declaring the position of this body as empowered by the diocesan synods to assemble in pursuance of the action of the Winnipeg conference; such committee to consist of the Metropolitan of Rupert's Land, Bishop of New Westminster, Bishop of Toronto, Revs. Canon Partridge, D.D., Archdeacon Roe, D.D., Dr. Langtry, Archdeacon Brigstocke, D.D., Dean Carmichael, Dean Innes, Archdeacon Lauder, Rev. E. M. Bland, Dean Grisdale, Arch-

deacon McKay, Archdeacon Pentreath, B.D., Archdeacon McKay, D.D., Hon. Justice Ritchie, Chancellor Heneker, J. A. Worrell, Q.C., Mr. Justice Hannington, Chancellor Bethune, Q.C., Dr. L. H. Davidson, Q.C., Matthew Wilson, Q.C., Charles Jenkins, Chancellor Walkem, Q.C., Judge Senkler, W. Myers Gray, and H. S. Crotty."

During the discussion on this motion, the Bishop of New Westminster proposed the following resolution: "That we, the bishops of the Church of England in the Dominion of Canada, together with the delegates of the clergy and laity duly authorized by our several diocesan synods, and by authority committed unto us, declare we are here assembled as the first General Synod of the Dominion of Canada."

This produced immediate opposition, it being pointed out that the synod could not be formed until the preliminary basis had been formally assented to.

During the excitement of the moment the Metropolitan put the motion, when Archdeacon Brigstocke, of St. John, N.B., rose to object, and entered a protest against it. This was ruled out of order, and again the Metropolitan commenced to put the motion, when the Very Rev. the Dean of Montreal rose and made the request that Archdeacon Brigstocke should be heard, as he did not believe that the meeting understood what it was to vote upon, adding, "We cannot be a synod until we agree upon the basis of union."

Notwithstanding Dean Carmichael's request, the Metropolitan proceeded to take the vote, when the Dean, during intense excitement, stepped to the front, and in earnest tones, tremulous with feeling, spoke as follows: "It is with the greatest diffidence, and labouring under the strongest feelings, that I, in my humble capacity, would ask your lordships, especially His Lordship of New Westminster, not to press at this present moment a resolution that may rend this conference, and rend it under the saddest circumstances, and cause the delegates of a diocese deprived of the presence of its legal head through illness to give utterance to words that we ourselves would regret, and that every single member of the Church here present, I earnestly believe, would be sorry if they were uttered and followed up, as we would be forced to follow them up."

Bishop Sillitoe rose and begged leave to withdraw his motion, if the result was to be such as the Dean of Montreal intimated; and thereafter the motion of the

Lord Bishop of Toronto for the appointment of a committee to submit a declaration to form the basis of union was carried unanimously.

It being then nearly 1 p.m., adjournment was had till 4 p.m. in order to give the committee time to deliberate and prepare its report. Shortly after 4 p.m. the meeting reassembled, and the committee, through the Metropolitan of Rupert's Land, reported.

Lack of space precludes us from giving a résumé of the interesting debate which occupied the several sessions, and which appears in the daily press as well as in the Church papers. We therefore give the solemn declaration which brought the synod into existence, and the constitution thereof. From the press above mentioned we gather the several amendments to the above, and print the Declaration and Constitution as amended and adopted.

DECLARATION.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. We, the bishops, together with the delegates of the clergy and laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn declaration:

We declare this Church to be and desire it shall continue in full communion with the Church of England throughout the world as an integral portion of the one Body of Christ, composed of churches which, united under the one Divine Head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the creeds as maintained by the undivided primitive Church in the undisputed ecumenical councils; receive the same canonical scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same divinely ordained sacraments through the ministry of the same apostolic orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the doctrine and sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, appointed as they are to be sung or said in churches; and the form or manner of making or ordaining and consecrating of bishops, priests, and deacons; and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

FUNDAMENTAL PRINCIPLES.

The General Synod shall consist of the bishops of the Church of England in the Dominion of Canada, and of delegates chosen from the clergy and the laity.

The delegates shall be chosen by the several diocesan synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the bishop. Delegates shall be in all cases resident in the diocese from which they are elected or appointed; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Selkirk, Caledonia, Mackenzie River, and Athabasca, and such other dioceses as may be formed out of them, be permitted to appoint non-resident delegates to the General Synods, provided only that such delegates be resident within the bounds of the essential

province of Rupert's Land or the civil province of British Columbia respectively, and that until 1896 those dioceses may be represented by delegates from any diocese whatever.

BASIS OF CONSTITUTION.

The representation shall be as follows:

(1) Dioceses having fewer than twenty-five licensed clergymen, one delegate from each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than one hundred licensed clergymen, three of each order; dioceses having one hundred licensed clergymen and upwards, four of each order.

(2) The synod shall consist of two houses; the bishops constituting the upper, and the clergy and the laity together the lower house.

The two houses shall sit separately, except by the consent of both houses.

When both houses sit together, each house shall vote separately.

The clergy and laity shall vote by orders if required. And if the proposition be decided in the negative, it shall be conclusive; but if in the affirmative, any six delegates, two from each of three different dioceses, may then demand a vote by dioceses, when, if the proposition be carried in the negative, it shall be conclusive—the vote of each diocese being determined by the majority of the delegates of that diocese; and in case of equality in the votes of the delegates from any diocese, such diocese shall not be counted.

(3) The president of the General Synod, who shall be styled the Primate of all Canada, Metropolitan of his own province and Archbishop of the see over which he presides, shall be elected by the house of bishops from among the metropolitans or bishops of dioceses not in any ecclesiastical province.

The primate shall hold office for life, or so long as he is bishop of any diocese of the General Synod; nevertheless, he may resign at any time.

(4) The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no canons of a coercive character, or involving penalties or disabilities, shall be operative in any diocese until accepted by the same, and that the jurisdiction of the General Synod shall not withdraw from a Provincial Synod the right of passing upon any object falling within its jurisdiction.

(5) The following, or such like objects, may be suggested as properly coming within the jurisdiction of the General Synod:

(a) Matters of doctrine, worship, and discipline.

(b) All agencies employed in the carrying on of the general work of the Church.

(c) The general missionary and educational work of the Church.

(d) The adjustment, with consent of the dioceses, of the relations between dioceses in respect to Clergy, Widows and Orphans', and Superannuation Funds.

(e) Regulations affecting the transfer of clergy from one diocese to another.

(f) Education and training of candidates for holy orders.

(g) Constitution and powers of an appellate tribunal.

(h) The erection, division, or rearrangement of provinces, with the consent of any existing provinces interested. But the erection, division, or rearrangement of dioceses, and the appointment and consecration of bishops, within a province, shall be dealt with by the synod of that province.

(6) Nothing in this constitution shall affect any canons or enactments of any provincial or diocesan synods now in force.

(7) For the expenses of the synod, including necessary travelling expenses of the members, there shall be an annual assessment of the dioceses, proportioned to the number of licensed clergymen in them, dioceses having less than ten clergymen being exempt. Provided, however, that the expenses of any member of the synod not attending during the whole session of the synod shall only be paid *pro rata*, and such proportion or part thereof as his attendance bears to the whole time the synod is in session; and that a standing committee be appointed, who shall fix and determine the amount at any time to be paid

hereunder, such committee, however, to have discretionary power to allow a greater proportion in case of absence from illness or other good causes arising during the sitting of the synod.

(8) The words ecclesiastical province heretofore used shall mean any group of dioceses under the jurisdiction of a provincial synod.

(9) We declare that the General Synod, when formed, does not intend to and shall not take away from or interfere with any rights, powers, or jurisdiction of any diocesan synod within its own territorial limits, as now held or exercised by such diocesan synod.

(10) We declare that the constitution of a General Synod involves no change in the existing system of provincial synods, but the retention or abolition of provincial synods is left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper.

(11) All canons dealing with matters of doctrine, worship, or discipline shall require to be passed at two successive meetings of the General Synod before coming into force.

Given in the city of Toronto, in the month of September, in the year of our Lord, 1893.

The Bishop of Rupert's Land was elected by his brother bishops as the first Primate and Archbishop, in accordance with clause 3 of the constitution.

In accordance with a resolution adopted by both houses, that the metropolitan of each province now in existence, or as hereafter created, shall be designated archbishop of his see as well as metropolitan of his province, Right Rev. Dr. Lewis becomes the Archbishop of Ontario.

Dean Carmichael (Montreal) was elected Prolocutor of the lower house, and appointed Dean Grisdale (Rupert's Land) as his deputy.

Rev. Canon Spencer was elected clerical secretary, and Mr. J. A. Worrell, Q.C., lay secretary.

Rev. John Pearson was appointed secretary to the house of bishops.

Mr. N.W. Hoyles was chosen treasurer, and Messrs. A. H. Campbell and Judge McDonald, auditors.

A thanksgiving service was held in St. James' Cathedral on Monday, the 18th, the Bishop of New Westminster being the preacher.

The next meeting of the General Synod will be held in Winnipeg in September, 1896.

The four articles agreed upon at the Lambeth conference of 1888 were adopted, and set forth as forming a basis for negotiation with any bodies of our separate Christian brethren with a view to union.

Resolutions were adopted regarding conditions necessary for amendments of the constitution; requesting the upper house to issue a pastoral at this most important epoch in the history of the Church in Canada; appointing delegation to General Convention of the Protestant Episcopal Church of the United States; to request the bishops to rearrange and enrich the burial service so as to adapt it for the use of our climate under the altered conditions of modern interment.

An order of proceedings was concurred in, and the following standing committees appointed:

(1) Constitution, order of proceedings, and rules of order. (2) Doctrine, worship, and discipline. (3) Missionary work of the Church. (4) On the educational work of the Church. (5) Interdiocesan provincial relations in respect to beneficiary funds. (6) Transfer of clergy from one diocese to another. (7) Education and training of candidates for holy orders. (8) Appellate tribunal. (9) Finance.

On the conclusion of business on the sixth day the doxology was sung, and the Primate declared the synod closed. Simultaneously, as the bishops, led by the Primate, retired from the chamber, the sweet, low strains of the '*Nunc Dimittis*,' sung with solemnity befitting the beauty of the thought and the importance of the occasion, poured forth heartily from the fourscore of clergy and laity in the lower house, and told that the greatest event in the history of the English Church in Canada was happily concluded.

English Letter.

X.

Wherever and whenever we say "Thy kingdom come," we touch the hand of every messenger sowing God's seed over His broad earth. Remember this, we pray you, dear brothers, far away, and let us help you by the thought. For the missionary is an exile (if not from his country, at all events from congenial minds), and all exiles must needs be more or less lonely. He will try, taking Christ for his model, to say of his flock, "Behold my mother and my brethren," and a great love and zeal for them will spread in his heart and fire him. But the missionary is emphatically a man sent to deliver a message; and if those to whom he goes held vital truths as near and dear as he did, he would be a pastor, not a missionary. This is the difference between missionaries and other clergy. Of course in all pastoral work there is a missionary element, and in all missionary work there is a pastoral element; but this distinction is true in the main. The message he has to give is "Behold the Bridegroom cometh; go ye out to meet him," and he has to give it to men and women to whom the heavenly Bridegroom is a new idea—not, as to himself, the dearest of dear friends.

How first to open their ears to the call, and then how to make ready for that meeting, is what he has to teach them. In a scattered, struggling population such as that of Algoma, this work has peculiar difficulties. People are hard at work from morning till night, as they express it, "keeping body and soul together," and when they can sit down at night "they want to rest, not to think." If people do not care for religion before they come to the backwoods, it is not easy to teach them to do so there; and as for subscriptions—well, it is as much as many of them can do not to starve, and

they need to be very much in earnest in a desire for a thing before it seems possible to spare a single cent of the money they have toiled so hard to make. Of course there are bright exceptions to this picture, but they belong rather to the pastoral work than to the missionary, of which we are speaking. Of course, also, there are times of refreshing, unexpected openings, cravings aroused even in the most indifferent for some hidden life. The death of a child or some startling danger escaped, or some such crisis in life, will make one or another feel a hunger and thirst for God which He alone can satisfy, and these are the missionary's opportunities. Of course it is a trial that, with a large district, he is often far away when these openings occur; but he has to remember that God is never far away, and that He will send His servant exactly at the right time to the place where He needs His Word spoken by that man's mouth. It may not be the time the missionary would have himself chosen to be there, but he may be satisfied that God, not he, should choose the time.

It must be remembered that all the while the missionary is trying to teach his flock to look beyond this earth he is seldom well off, and has the same sort of difficulties as themselves. He has to show his belief in the truth that "a man's life consisteth not in the abundance of the things he hath" by travelling over snowy forest paths and bad roads, by doing with scanty meals, or going on from one service to another too weary to feel always the spiritual consolation in his mission, which would be as wings to his soul. To the over-burdened, the weight of their bodily fatigue is a terribly trying veil that seems at times to hide the face of God from His servants.

And he knows only too well that there always will be some of those for whom he toils who will think him a fool for his pains; who will say, "He is paid for it," or, "He need not do it unless he likes." The constraining grace of Christ does not explain itself to those to whom Christ is a mere name, and we cannot expect that it will. But, for our comfort, it is certain that self-sacrifice and consistency do tell in the long run. People will see that a faith and power which they cannot explain are upholding God's servants, and wonder, and ask, "How can these things be?"

Our Lord knew the trial loneliness would be to His messengers when He sent the first disciples forth, two and two; and where it is possible it is best to send two clergymen together, but in Algoma it is not possible, and the only helper and comforter of the hard-worked missionary is his often equally hard-worked wife. These two need courage to keep up each other's hearts. It is very difficult not to grudge each other's sufferings, but it is nobly done, as will only be fully shown in that day when the secrets of all hearts are made known.

It is very hard when work is so unsatisfactory, when so little can be attempted,

to believe that little is worth doing, and to expect the blessing which has been prophesied, if we believe in our own endeavours for His glory. It is very hard not to ask, "Does it do these people any good to come to one service a month? and yet it is impossible to give them more, as there are so many centres to be attended? With all my pains, I can make them understand nothing."

Such thoughts must needs come, though they may be resisted as temptations, and though we keep steadfastly in mind that what *we* cannot make them understand, the *Holy Spirit* can explain to their minds. Moreover, words are seeds; they have a living germ in them; but it needs time to develop all seed, and the sower must have patience. The dull weight of intellect (if there were never any positive vice to be encountered) would be a heavy weight to carry, but all we are asked to do is to put our shoulder manfully to it. He who says "I am with you always" never intends any one to carry it *alone*. He only asks of us to do *what we can*, and He will do the rest.

There must be times when "Faint, yet pursuing," will be the missionary's motto; but there will also be times when he will feel weighed down as with a load of gratitude and humiliation for having been made use of in the Master's service; when some evidence that his labour has not been in vain will make him cry out, with tears, "What have I done to be so prospered?" And God's messengers must be prepared for the honour of being polished shafts—delicate instruments, painfully shaped, ground down, and tried by fire; not rough sticks caught up at random from the highways and hedges of life. To serve God *greatly* usually means to suffer greatly; but it is worth while.

"The love of Jesus, what it is
None but His loved ones know,"

is true, even in this life; and, if we look *beyond*, there is shining light, and rest, and love forever, and a voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

FR. AWDRY.

Acknowledgments.

The Rev. A. H. Allman very gratefully acknowledges the receipt of \$5.00 from Lady Macpherson towards the urgently necessary repairs that are to be effected in the cellar and storeroom of Uffington parsonage before the approaching winter.

Receipts at Synod office, Toronto, for the Diocese of Algoma for September.

FOR GENERAL FUND.

Montreal, St. Martin's Sunday-school, \$55; Sir David Macpherson, \$100; Miss A. C. Day, £2 8s. 6d., for freight.

FOR WIDOWS AND ORPHANS' FUND.

Broadbent, \$2.55; Seguin Falls, \$3.83; Dufferin Bridge, \$2.04.

For *Shingwauk Home*.—Parkdale, Epiphany Sunday-school, \$5.

For *Port Carling Stipend*.—F. W. Kingston, Esq., \$25.

D. KEMP, *Sec.-Treas.*