

DECEMBER, 1904

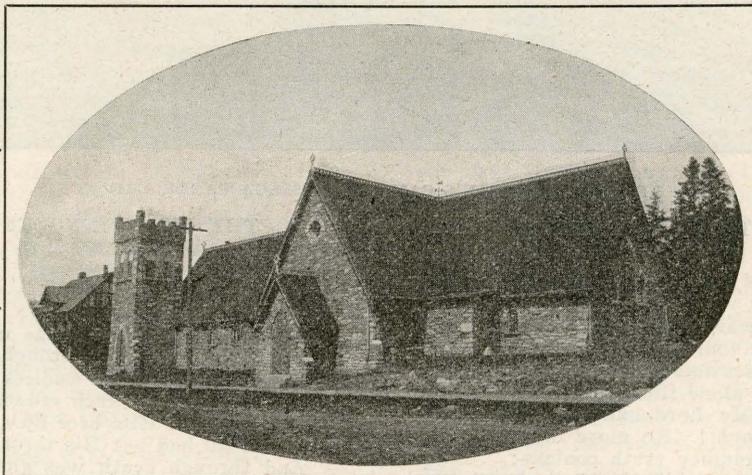
Now it is high time to
awake out of sleep.



He maketh his sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

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LEAVING SHANNON'S CAMP—MISSISSAGA CANOE TRIP

ST. THOMAS, APOSTLE.

"I have heard of Thee by the hearing of the ear : but now mine eye seeth Thee."

When doubt was of his sorrow born,
And on his soul its shadow cast,
One faithful sentinel kept watch,
'Twas love alone illumed the past.
But now, "My Lord and God," he cries,
"It is enough! No more in part
Would I the mighty truth confess;"
It fills the erstwhile doubter's heart.

ST. STEPHEN, THE FIRST MARTYR.

"Looking unto Jesus."

"As it were an angel's face,"
Shone upon them in that hour,
Truth could brave e'en death's eclipse
In its own matchless power!
First to reach the goal of life,
And to lay his burden down,
First to tread the martyr's path,
And to win the martyr's crown!

ST. JOHN, APOSTLE AND EVANGELIST.

"The disciple whom Jesus loved."

He whose eagle eye could trace
Past and future from afar,
In the Saviour whom he loved,
Saw "the Bright and Morning Star."
Yet was he content to wait
In hallowed contemplation,
Mingling words of love and truth
In his soul's sweet libation.

THE HOLY INNOCENTS.

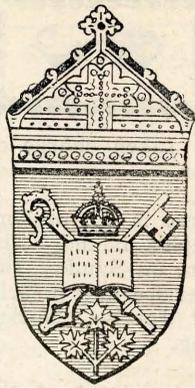
"God hath chosen the weak things of the world to confound the things which are mighty."

"Out of weakness were made strong."

Tender witnesses and true,
Passed before Him in the way,
Which, tho' painful, through Him led
Their pure souls to endless day.
Brightest jewel in each crown
Was that for Him here they died,
Who for all had left His throne,
And through death was glorified!

REV. JOHN R. PALMER.

"This thought, how suddenly God may call for us, once so pressed on a holy man of old as to make him write a prayer which is perhaps one of the most earnest that a Christian can offer up. In Switzerland, where he lived, there are wild mountains and steep precipices, and from the little window of his room, perched up among the crags, he used to watch the men that were let down by ropes on the face of the cliffs to gather samphire, just as they are about Dover to this day. And it was while he was looking at one of these men, and remembering how many had been dashed to pieces before him while engaged in the same work, that he wrote that prayer which we have in our burial service: 'In the midst of life we are in death; of whom may we seek for succour but of Thee, O Lord, Who for our sins art most justly displeased?'"
—Dr. Neale's Sermons.



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SUNDAY—THE CHURCH'S GIFT—II.

[From "Church Difficulties," by the Bishop of London.]

SUNDAY LAWS IN ENGLAND

THROUGH all the Saxon and early Norman laws, the interests of the working classes are protected in the matter of Sunday. If a bondman work on Sunday by his lord's order, the lord must pay a fine of thirty shillings. Under Edgar and Guthrum (about A.D. 900) we find, "If anyone engage in Sunday marketings, let him forfeit the chattel; if a lord oblige his slave to work on a festival day, let him pay the fine."

We are not saying for a moment that we agree with all the Sunday legislation that has taken place since then, but the broad fact remains that the worker has had his weekly day of rest won for him by the Church of Jesus Christ.

THE VALUE OF SUNDAY

We quite agree with one who writes: "It is not enough considered by students of progress how great a gift to the labouring classes and to the whole world is the Christian Sunday. It has become so great a necessity to the civilized world that the wonder is how the non-Christian races or classic peoples were able to do without such a day. . . . Under the prodigious impulse of the leading races of modern times towards production and the acquiring of material wealth, there would have come without some such day an absolute breaking down of the physical power, a wearing out of the brain, and a corresponding moral degeneracy. In fact, the Christian Sabbath may be said to have saved the modern European and Anglo-American races. . . . The business and professional man of modern days owes fully as much to this blessed day. It is a festival of humanity; it reminds the fortunate of their duties to the unfortunate; it calls away the mind from

things material to the truths which belong to all times. It compels the scheming brain to rest. It is the day above all to remember Him Who has brought such unmingled blessings to humanity." The only thing the worker has now to see to is that he jealously keeps the great boon won for him by the Christian Church, and prevents Sunday becoming once again a day of work; and one would have thought that common gratitude would have led him to spend at least part of that day in worship of the Lord, who through His Church has won it for him.

THE CHRISTIAN YEAR.

THE Christian Year. There is variety in its changing seasons, in which Christian truth and worship are presented to us now in festival, again in fast. The Christmas carol thrills us with joy; the Lenten hymn carries its sad appeal to tender hearts. But taken all in all, underneath the variety there is a thought that represents that permanence and stability which every soul needs. Who would care for a changeable God, or a changeable Gospel, or a changeable faith; and can we be content to invent a changeable worship to represent what must even wield the same influence upon the human soul? To me, the Christian Year may be likened to God's mercies—new every morning, yet always the same. So the round of services under the guidance of a Christian Year are new, though always old, new in their refreshment, but always old in fact. There is something permanent in our religion, something we can learn to love, as we love the hymns we learned in childhood's day. There is the old, old Church to work for, and to pray for, and to live for, sweet communions and solemn vows as old as the centuries, that we can prize—a Prayer Book, hallowed with the associations of saints and martyrs, which to change except in the merest detail would be a calamity.

DIOCESAN NEWS

NOTES.

THERE are a few changes in our missionary staff to be noted this month. The Temiscaming region will be under the care of Rev. R. A. Cowling, who was expected to arrive at Haileybury by the middle of November. Rev. M. O. Smith, lately a professor in Nashotah Theological Seminary, has taken temporary charge of Webbwood.

Plans on an ambitious scale have been drawn for the erection of a Sunday School hall at Huntsville.

On the Sunday within the sessions of the Provincial Synod the Bishop preached in two Montreal churches. In the morning at St. Luke's, where the congregation was keeping its jubilee, and in the evening at St. Jude's.

Mr. J. T. Peck, a student from this diocese, has entered upon his studies at the Montreal Diocesan Theological College.

On the evening of All Saints' Day the Bishop preached in the Mission Church of St. John the Evangelist, Sault Ste. Marie West.

Under the direction of Rev W. A. J. Burt, Mr. Lowe is doing lay-reader's work at Beaumaris and Falconburg.

Mr. Jevers is taking catechist's duty in the village of Nipissing and vicinity, being under the supervision of Rev. H. G. King.

The Secretary has mailed a copy of the "Journal of Proceedings" of the Triennial Council of 1904 to every clergyman in the diocese, and to every lay delegate.

Attention is directed to the rules of order to be observed at Easter vestry meetings. In the "Journal" mentioned above all should note the "rules" on page 45 and the regulations on page 47 under heading of "vestries."

At Coppercliff Mr. Yeomans is doing catechist's work.

The Bishop of Algoma was at Brockville, in the Diocese of Ontario, on Sunday, October 23rd, where he preached three times. The next day he gave an address at a meeting of women representing the W.A. of the deanery.

Rev. C. J. Machin has taken charge of Burk's Falls for the winter.

At the present time there is no missionary resident on St. Joseph's Island. The Bishop took the duty there on Sunday, October 30th, reading the service and preaching at three points, viz.: Jocelyn, Marksville and Richard's Landing.

The Archdeacon was not present at the Provincial Synod. At the last moment he telegraphed to Rev. C. W. Hedley, a substitute delegate, who took his place.

On November 16th, with Rev. F. Frost, within whose mission boundaries the place is, the Bishop met a number of people resident in the Township of Laird. He took an encouraging view of the situation and encouraged the scattered residents to combine in a strong effort for the building of a church.

Our Missionary among the Indians at Lake Nepigon, Rev. B. Fuller, is giving what time he can to the necessary preparation for priests' orders. But he has been ill. In a letter he says: "I was taken with severe pain in my head and fever; the fever left my body, and went all to my head. Storms came and we could get neither doctor nor medicine. Mrs. Fuller had an anxious time. She tried all she knew, and at last obtained relief for me by bathing my head continuously with vinegar and camphor. I was very weak when I first got up, but am very thankful to say that, though I started down the river the second day after I dressed, I am feeling more myself every day."

The Rev. H. King, of Powassan, writes to tell of an incident that we readily publish. He says: "I was officiating at the funeral of an old Churchwoman, and, just before we left the house, seven miles out, for the church, one of the deceased's married daughters asked me to baptize her child, a little deformed infant who may die at any moment. I let the funeral leave (overtaking it afterwards), and, then and there, among the mourning women who were left, I baptized the grandchild in the house where the grandmother died, and on the very day of the latter's funeral. The babe was born last Christmas Day. As Mrs. King said this evening, it was as if they met on the threshold of an eternity, the grandchild entering the Church Militant as the grandmother entered the Church Expectant."

THE STANDING COMMITTEE.

THE quarterly meeting of the Standing Committee was held in St. Luke's schoolhouse, Sault Ste. Marie, on Tuesday, November 8th, 1904. There were present: The Bishop (in the chair), Rev. C. Piercy (Secretary), Rev. E. H. Capp, Rev. F. Frost, Mr. H. Plummer (Treasurer), Mr. J. W. Thompson and Mr. A. W. Roberts. The meeting was called to order at 10.15 a.m.

After prayers were said the minutes of the last meeting were read and confirmed.

Rev. C. Piercy and Mr. Plummer were instructed to send a circular to every parish and mission, notifying them of the sums respectfully due next Easter, and of arrears where such exist.

The Secretary was also instructed to notify the clergy of the diocese "on the fund" of the sums to be paid by them to the W. and O. Fund, under the new and graded scheme adopted by the Triennial Council.

The Treasurer reported progress in the collection of past due subscriptions to the Algoma Missionary News, and stated that the information coming to hand would do much to purge the list of non-paying receivers of the papers.

The Bishop introduced the matter of diocesan finances, stating it as his opinion that the committee ought to be seized of all the information that could be given it concerning the Church's funds in the diocese. The committee, too, should have a voice in the disposal of such moneys. The "pay list" from the Mission Fund was read. Discussion led to the question of changing the diocesan fiscal year from June 30th to December 31st. The opinion of the committee was decidedly in favour of the latter date.

At 12.30 p.m. the committee adjourned until 2 p.m.

On re-assembling it was decided that a diocesan vault was necessary and that within easy reach of the Bishop. But there are no funds for the purpose. Yet the safety of important documents was of such serious concern that some immediate step should be taken. At length a sub-committee was appointed to procure an iron safe for temporary use.

The Bishop read the resolutions passed by the House of Bishops in the matter of the erection of this missionary district into a diocese having synodical organization and powers like unto other dioceses.

On motion the Secretary was instructed to communicate with the Secretaries of the Dioceses of Toronto, Ottawa and Ontario, with a view to securing the certificates required by the House of Bishops, and also

with Mr. J. A. Worrell, K.C., Hon. Treasurer, asking for the certificate of audit also required.

Mr. Chancellor Walkem (Kingston) is to be consulted in re an Act of Incorporation.

The committee decided to place on record its full approval of the following suggestions:

1. That there be summoned to the Synod of Algoma one lay delegate from each cure within the diocese.

2. That the date of summoning the first meeting of the Synod of Algoma be June, 1906, before which date an Act of Incorporation will, if possible, be obtained.

The committee further decided that no lay representative of a cure shall be entitled to a seat in the Synod of Algoma unless all assessments for diocesan expenses are paid in full.

At its next meeting the committee will commence its consideration of a constitution and canons. A basis of much value is found in the report of a Committee to the Triennial Council of 1898. The said committee was appointed in 1895 and spent much time in its careful collating of the constitutions of other dioceses and in its deliberations while seeking the best for the circumstances and surroundings of this diocese.

THE SYNOD OF ALGOMA.

HOW we know exactly what is to be done before we in Algoma can occupy the like place in our ecclesiastical government with other dioceses. In another column reference is made to the action of the Provincial Synod in this connection. Below we print the resolutions, which, being adopted, tell us the action taken by the House of Bishops.

I.

"That the House of Bishops be pleased to take such action under Canon IX. of the Provincial Synod of Canada as may be necessary to constitute the Missionary District or Diocese of Algoma, an independent and self-governing diocese similar to the other dioceses of the Province of Canada with all powers and rights enjoyed by such dioceses."

II.

"That the House of Bishops of the Province of Canada hereby forms the portions of the Dioceses of Toronto and Ontario hitherto forming the Missionary District of Algoma into a Diocese to be known as the Diocese of Algoma, which shall form part of the Ecclesiastical Province of Canada, in the full enjoyment of all

the privileges and subject to all the laws and canons of the Church of England in Canada.

"The boundaries of the Diocese of Algoma shall be such as were defined and declared when the Missionary District of Algoma was set apart, with any changes and additions made since the Missionary District was set apart.

"The above pronouncement of the House of Bishops shall come into force and be issued by the Metropolitan of this Province to the Dioceses of Toronto and Ontario and Algoma and published to the Church generally, so soon as the following certificates have been placed in his possession :

"1—A certificate of concurrence from the Synods of Toronto and Ontario and Ottawa.

"2—A certificate of the auditors of the Diocese of Algoma in the following terms: 'We have examined the securities in which the Episcopal Endowment of the Diocese of Algoma is invested, and we declare the same to be such as the civil law of this civil province permits in the case of like trust funds, and that their value at this date is equal to \$.....'

III.

"That the Synod of the new Diocese of Algoma be required to give a written assurance that it will not cease its efforts to augment its Bishopric Endowment Fund until it yields at least the minimum income of \$3,000 per annum agreed upon at the time of the setting apart of the Missionary District of Algoma, thirty-two years ago, and again agreed to at the time of the election of the present Bishop; and that the Secretary transmit this requirement of the House of Bishops to the Synod of the new Diocese of Algoma, to be appended to the declaration required to be made with regard to the value of the securities in which the Algoma Episcopal Endowment Fund is invested."

THE PROVINCIAL SYNOD.

THE Provincial Synod of 1904 will be known as that which decreed that regular triennial sessions shall cease, and that it remain as a body to be summoned when need requires—that, in fact, it be an emergency synod.

Algoma was represented in the Upper House by the Bishop and in the Lower House by Rev. J. Boydell, Rev. C. Piercy and Rev. C. W. Hedley and Mr. W. E. Thorne.

The opening service was held in the cathedral. The celebrant at the Holy Communion was the Bishop of Toronto, and the preacher was the Bishop-Coadjutor of Montreal.

The business sessions opened in due form, the Archbishop addressing the Synod at no great length. He referred to the death of the late Primate, Archbishop Machray; to the proposed change in the constitution, so as to make the next meeting of Synod dependent upon the call of the Metropolitan, two Bishops, or one Bishop and half the diocesan delegation in each diocese. Then the Archbishop had something to say to our petition asking for synodical powers. As to the petition of the

DIOCESE OF ALGOMA

to be erected into an independent synod, he said that was a matter which needed careful thought. At first the Bishop of Algoma was rather opposed to the idea of a change in the status of the diocese, but upon reflection he had come to the conclusion that it would be for the advantage of the diocese if such change were made. The Bishop of Algoma thoroughly understood the conditions and therefore his request was entitled to the largest consideration. At the same time it was not desired that Algoma should be cut off from the assistance which had been given to it as a missionary diocese.

The Bishops having retired to their own place the Lower House elected, by a unanimous vote, Ven. Archdeacon Worrell as its Prolocutor. It was evident that the House was anxious to do honor to Dr. Worrell, the bishop-elect of Nova Scotia.

Our space being very limited and the reports—more or less correct—being in the daily press—much of the important business must be omitted from our columns, especially as we must find room to tell our readers about Algoma's particular interest.

There were a number of subjects up for debate. The debate on them, however, was not thorough. In some cases, though, there were a few speakers who monopolised the time of the House, entering into the discussion over and over again, there seemed to come over the mass of the members the idea that this or that subject could not be decided then, but was to be settled, if at all, on the floor of the General Synod.

During the afternoon of the second day Chancellor Walkem (Kingston) presented the report of the committee on the

MEMORIAL FROM THE DIOCESE OF ALGOMA

praying for permission to erect a Diocesan Synod. As the Diocese of Algoma proposed action which was equivalent to the constitution of a new diocese, within the mean-

ing of Canon IX., the committee was of the opinion that the matter should be dealt with by the Upper House, under the provisions of the canon, and recommended that a request be sent to the Upper House to take such action as may be necessary to give force to the prayer of the memorial, and that such legislation as may be necessary to deal with the existing canons relating to the diocese and other missionary dioceses be enacted in due course.

Subsequently, a message was received from the Upper House announcing the adoption of the report, and this message was concurred in by the Lower House.

TEMPERANCE

The debate upon the regulation of the sale of liquor or its prohibition extended over parts of three sessions. It was characterized by unanimity as to the evil of the abuse of spirituous liquors, but the prohibition of its sale by legislation scarcely found voice. At the same time there were many opinions as to the best method to be employed to overcome the evil of drunkenness. At length a resolution was adopted which favoured the abolition of the "saloon," as we in Ontario know it. Among the speeches made was one which was interesting from the fact that it made known the names of a list of patent medicines, supposed to be non-alcoholic, but which, in fact, upon analysis were shown to contain from 15 to 40 per cent. of alcohol. The system existing in Scandinavia, adapted to our conditions was much favoured by prominent speakers. Following may be seen the terms of the motion that carried:

"That this Synod deplores the evils resulting from the abuse of intoxicants, and most earnestly urges upon the clergy and laity, the importance of studying and promoting all means of temperance reform, and emphasizing the value of the Church of England Temperance Society as one means towards that end.

"This Synod further pledges itself to use all possible means to procure the closing of the saloons throughout our Dominion, and to restrict the number of other liquor licenses that are issued therein."

The motion thanking Bishop Carmichael for his sermon at the opening of the Synod, and directing its publication with the minutes of Synod, was the cause of a warm discussion. But it was choked and the motion carried with the understanding that no approval or disapproval of the views advocated by the Bishop was implied.

The Sunday School was brought up by the report of the committee. Greater zeal seems to be shown in the efforts to unify Sunday School work. Not the least drawback to success is to be found in the lack

of a strong Church newspaper, which would find its way into many homes. Besides there was loss by reason of divided efforts to supply distinctly S. S. needs.

MISSIONARY MEETING.

On the evening of Friday, Oct. 14th, in the Convocation Hall of the Montreal Diocesan Theological College, was assembled a large gathering of people to hear the missionary addresses delivered by Bishop Reeves (Mackenzie River), Bishop Matheson and the General Secretary of the M. S. C. C. (Rev. H. N. Tucker.)

The seating accommodation of the hall was certainly overtaxed. Archbishop Bond occupied the chair, and had on the platform with him six or eight of his episcopal brethren.

The first address was given by Bishop Reeves. At once he gained the sympathetic ear of his audience by his recital of experiences in the vast and northern country in which he has lived so long.

The second speaker was Rev. Dr. Tucker, who laboured under a disadvantage, seeing that he was limited strictly to about twenty minutes, because he had to catch a train and leave the city. But in that short space of time he succeeded in warming up the interest which the previous speaker had aroused, in a speech marked by that rapid enunciation that is often inseparable from passionate appeal and conviction afire.

The third address was from the lips of Bishop Matheson. It had its distinct value on account of its description of the rapid growth of the Church in Manitoba, as well as of the increase of population consequent upon immigration. Great haste should characterize the action of the Church in its efforts to cover the land in this new country. Men are even more necessary than money. Not only should outposts be manned, but all growing towns should have the ministrations of the Church provided in them. Do it now, and in a few years these places will assume all the obligations of self-support. Bishop Matheson greatly interested his hearers.

As a missionary meeting it would be hard to beat this one.

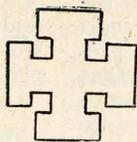
THE CONSECRATION OF THE BISHOP OF NOVA SCOTIA

Before the Provincial Synod closed its business, on the day of adjournment, October 18th, being the Festival of St. Luke, the Prolocutor of the Lower House was raised to the episcopate. The consecration took place in Christ Church Cathedral.

This function may, therefore, be referred to as almost a part of the proceedings. At its close the Synod re-assembled in its rooms and after routine was adjourned.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

THE W. A. Board of Management met at Sault Ste. Marie, on the 15th of November, and all the resident officers were present with the exception of the "Leaflet" Editor, who is away from home.

The Corresponding Secretary read a report, sent by the General Corresponding Secretary of the General Board meeting, held in Montreal on the 12th and 13th of October. Amongst other points in this report, members are notified of a change in the style of the "Letter Leaflet." Parochial Branch notes are to be excluded, and only limited Diocesan Branch notes allowed. The lists of General and Diocesan officers will be placed together, and the names of the Dioceses will be placed in alphabetical order. An attractive cover will be used, with good type and paper, but the price to subscribers will remain the same as it now is.

The following resolution was presented by Quebec Branch, and carried: "That the W. A., desiring to emphasize the fact that prayer and communion must underlie all effectual Christian work, and desiring also to bring the members throughout Canada into closer bond of union, it be recommended that on the first Sunday in each month all members of the W. A., who can, should attend Communion in their parish churches, and unite in intercession for missionary work, and that other Diocesan Branches be asked to join in this endeavour to promote the unity of all who work for Christ."

Moved by Mrs. Green, Ottawa, seconded by Mrs. Read, Ottawa. Resolved: "That the Jews, now the Foreign subject for July, be changed to March, with the hope that the interest aroused by the Auxiliary may increase the offertory on Good Friday for the evangelization of our Lord's own people."—Carried.

Moved by Miss Tilley, Toronto, seconded by Mrs. Cummings, Toronto. Resolved: "That whereas at the Third Triennial meeting of the Board of the W. A., a resolution was carried asking the Board to urge the setting apart of a special week of self-denial for the W. A., and whereas the Godly counsel of the Board is apparently often forgotten, the Toronto Board do petition the General Board to reiterate the solemn invitation."—Carried.

The Algoma Board instructed their Corresponding Secretary to send this report to absent Board officers.

The Corresponding Secretary notified the Board that the pledges for Miss Mellish and

Methakatla were complete, and needed no further assistance this year.

The Treasurer gave an account of an interview which she and the Corresponding Secretary had with the Principal of the Shingwauk Home, in which Mr. King stated that there yet remains \$38.30 to be paid for the pledge this year, and that unless this was received by him before the fifth of December, it could not be included in his annual report, and the pledge would not be redeemed.

A letter was read from Mrs. Gossage, First Diocesan Vice-President, stating that a new Life Member, Mrs. R. Johns, of Gravenhurst, would be presented with the gold badge at the W. A. Conference for the Deaneries of Parry Sound and Muskoka, to be held in Gravenhurst on November 17th.

Our Self-Denial week is that following St. Andrew's Day, November 30th, and it is hoped members will not forget the custom to be observed. The offering will be sent in before this issue of the A. M. N. appears.

It is desired by the Algoma Board that all members in this Diocese will comply with the request of the General Board and join with their sisters throughout Canada at Holy Communion on the first Sunday of each month in special intercession for missionary work.

The Juniors are coming well forward in the matter of our pledges, and make generous and willing promises. Sault Ste. Marie Juniors are busily working for a sale of fancy work to be held on December 17th.

Your Corresponding Secretary has received a letter from Dora Isaacs, the Indian girl supported at the Shingwauk Home by the Pranches in the Deaneries of Algoma, Nipissing and Thunder Bay, to those who so befriend her. A copy of this letter will be sent, as soon as possible, to those Branches who help in her maintenance. Dora's school report has also been received, some particulars of which will gratify her W. A. friends. She is eleven years of age, and reads in the second part of the First Book. Her total marks for school work at the last examination were 231 out of possible 275, and the whole amount of marks obtained by her, including those for industrial work, are 316 out of a possible 375. Her conduct report stands as "very good." Her letter is very neatly written in a nice legible hand, and does her great credit. Evidently the money spent on this bright little girl is well bestowed.



GENERAL CHURCH NEWS



ERE we can reach our readers the consecration of the new Bishop of Caledonia, B.C., will have taken place, as the day set was the Festival of St. Andrew (Nov. 30). For many years may Bishop DuVernet enjoy health and every blessing in his missionary field.

The Church Congress at Liverpool was a great success. One feature was the action of the Kensitites and others of that ilk, who arrogate to themselves the name of Protestant, in disturbing and roughly interrupting the Bishop of Stepney. It was the only thing that marred the success, and it may prove a blessing in disguise.

Bishop Ingham, rector of Stoke-next-Guildford, and formerly Bishop of Sierra Leone, has accepted the post of clerical home secretary of the Church Missionary Society. Thus the two great missionary societies have now a Bishop as chief of the home staff.

Rev. J. M. Davenport, vicar of St. Thomas' Church, Toronto, has resigned.

Bishop Worrell was enthroned in St. Luke's Cathedral, Halifax, N.S., on November 10th.

Bishop Ellicott, of Gloucester, the senior prelate in date of consecration in the English Church, has resigned his see.

Referring to the alteration made in the first line of Charles Wesley's Christmas Hymn, in the new edition of H. A. and M., Lord Nelson, who has been working as a reviser, claims the authority of the late Canon Bright, and others inside and outside the committee, for the change to its original form. He says: "I think the restoration justified, for in the use of the grand old Saxon word 'welkin' Wesley referred to the burst of praise that reached him from the steeples of all the village churches around on mounting some high hill on his way to an early service. 'Hark! the herald angels sing' is not right, because there was only one herald angel. He gave the message, and then the multitude of the heavenly host sang the praises."

The Rev. Arthur John Maclean, Principal of the Episcopal Theological College, Edinburgh, was elected Bishop of Moray and Ross, Scotland. This consecration is expected to take place on St. Thomas' Day. To many the Bishop-elect will always be

known as at one time Head of the Archbishop's Mission to the Assyrian Christians.

It has been announced that the Bishop of London has decided to give up his spring holiday next year, and to conduct in half a dozen churches in the West End an informal mission during Lent.

The Bishop of Manchester obtained from the Manchester Diocesan Conference cordial approval of a scheme for his proposed Diocesan Ordination Candidates Fund. The Archbishop of York at his Diocesan Conference held at Sheffield hoped to begin an organization for the same object, viz., the removal of financial difficulties of many students.

Canadian newspapers not seldom are the vehicles by which the English "Nonconformist" objections to the English Education Act are made known. And, somehow, the other side seldom or never appears in telegraph despatches or extracts. Below is given from Scotland's leading daily paper, *The Scotsman*, some very sound remarks on the attitude of the English "Nonconformists" towards the education question. Here are a few words extracted from a "leader" in the issue of Oct. 6th. "The Education Act tries to do justice between all religious denominations.

Yet these objectors, because they are Nonconformists, seek to crush the conscientious freedom of members of the Church of England. . . . It may be repeated that the Education Act does no more than put the religious bodies on the same footing in regard to education. Yet the Act that does this is described as an 'accursed' Act, because it does not retain for the Nonconformists the right of compelling the ratepayers to pay for a system of education to which many of them very seriously object. While the rates were levied for the maintenance of School Board schools with a system of religious education to which members of the Church of England, Roman Catholics, Jews, and others objected, but which had the approval of the Nonconformists, there was no objection raised by Dr. Clifford or anyone else. They had no consideration for the consciences of the objectors. Now that the rates may be used for Church of England schools, Dr. Clifford and his friends cry out that a terrible iniquity has been committed, and the Act is said to be 'accursed.'"

CHURCH HISTORY NOTES

AFTER THE REFORMATION.

SINCE the repudiation of the Pope's Supremacy in England Rome has exerted herself ceaselessly to recover her sway.

Absurd stories have been circulated freely by Roman controversialists with a view to discrediting our position and Orders.

One of those was the silly Nag's Head fable about the "informal" consecration of Archbishop Parker. The object, of course, was to show a break in our Orders. But the story has long been acknowledged by all reputable writers to be utterly false.

The last piece of Roman folly of this kind was the denial of English Orders by Pope Leo XIII. It went too far. It was based upon (1) the omission from our Ordination office of the ceremony of presenting the Eucharistic vessels to the person being ordained, and upon (2) the alleged lack of any declared intention of conferring priestly power.

Now the ceremony omitted was never used by the Roman, or any other Church until the tenth century, and therefore cannot be essential. And up to that date the Roman Church herself used an Ordination office practically identical with what we now use. Therefore, if on this ground our Orders are worthless, so also are those of the Church of Rome!

This is obviously a newly devised attack. In 1560 Pope Pius IV. actually offered to acknowledge the work of the English Reformation and to approve of our Prayer Book, Ordinal and all, upon the one condition of absolute submission to the See of Rome.

In view of this offer it was quite too late for Pope Leo, three hundred years afterwards, to assert that our Ordinal was worthless.

The natural outcome of Roman aggression was a reactionary outburst of lawless independence. Hatred of Rome's ways drove men into wild vagaries in the opposite direction. Many were not content with correcting abuses, but repudiated even what was ancient and pure. In many quarters the one extreme reacted naturally into the other. And between the two a great variety of opinions prevailed.

So it came about that in these troubled years various Protestant sects arose and established themselves in England.

There were the Independents, or Congregationalists, who wanted little or no Church

government; the Presbyterians, who would not tolerate bishops; the Quakers, who repudiated ceremonial; the Baptists, who denied that unconscious children could become members of the Church; and the Methodists, who restricted membership to such as were consciously and avowedly converted.

Each of these new bodies taking its stand upon some special view of doctrine or discipline maintained an attitude of hostility not merely to the Roman cause, but even to the old Church of England, whose aim was to retain whatever was really primitive and catholic.

Several of them grew and prospered until to-day they are important factors in the religious life of England. Indeed the various non-conforming bodies in England, Roman and Protestant together, are numerically equal, or nearly so, to the Church of England herself.

Is it too much to hope that the day will come when these separated brethren will return. Surely we should pray for unity! And till it comes we should live in peace, and thank God that, in some ways, He has been pleased to overrule for good even our unhappy divisions.

Yes; in post-Reformation days the Church of England has faced many a trial. And it is surely no slight evidence of her supernatural vitality that she has survived such experiences as those of Cromwell's Puritan revolt; of King James II. Romanizing folly; and of the reactionary movement which brought over the Prince of Orange.

We may well thank God that, hated and opposed alike by Rome and by Dissent, our dear old Church has retained her Evangelical purity undefiled and her Catholic and Apostolic Order unbroken.

Briefly put the three great blessings given back to us by the English Reformation are these: (1) Freedom from papal tyranny. (2) The use of Holy Scripture (in English) as the inspired witness to the Catholic Creeds, and (3) National independence as set forth in our Book of Common Prayer,—of course duly subordinated to the great Church Catholic the world over.

Such then is our Church of England: A true Branch of the Holy Catholic and Apostolic Church of Christ; drawing her earliest life blood from British as well as from Roman sources; blended into one in Saxon times; corrupted and enslaved under Norman rule, but cleansed and liberated in Re-

(Continued on page 144.)

The Algoma Missionary News

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The Rev. CHARLES PIERCY,
 (B. x 66), Sault Ste. Marie West,
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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

BISHOP'S APPOINTMENTS FOR
 DECEMBER.

1. Th.—Sault Ste. Marie.
2. Fri.—Train eastwards.
3. Sat.—“
4. *2nd Sunday in Advent*: Magog.
5. Mon.—“
6. Tu.—Sherbrooke: attend meetings of St. Francis District Association.
7. Wed.—do.
8. Th.—“
9. Fri.—“
10. Sat.—“
11. *3rd Sunday in Advent*: Compton and Coaticook.
12. Mon.—Various points in the East.
13. Tues.—“
14. Wed.—Ember Day.
15. Th.—“
16. Fri.—Ember Day: Examination for Holy Orders.
17. Sat.—Ember Day “ “ “
18. *4th Sunday in Advent*: Sault Ste. Marie. Ordination in St. Luke's Pro-Cathedral.
19. Mon.—“ “ “
20. Tues.—“ “ “
21. Wed.—*St. Thomas, Apostle and Martyr*: St. Luke's Pro-Cathedral.
22. Th.—“ “ “
23. Fri.—“ “ “
24. Sat.—“ “ “
25. *Christmas Day*: St. Luke's Pro-Cathedral and Shingwauk Memorial Chapel.
26. Mon.—*St. Stephen, the First Martyr*: Sault Ste. Marie.
27. Tues.—*St. John, Apostle and Evangelist*: Sault Ste. Marie.
28. Wed.—*Innocents' Day*: Sault Ste Marie.
29. Th.—“ “
30. Fri.—“ “
31. Sat.—“ “

All clergymen who come into this diocese after July 1, 1904, must make application for admission to the benefits of the Widows' and Orphans' Fund, if they desire to enjoy its privileges.

THE CALENDAR.

I.

My Prayer-book is a casket bright,
 With gold and incense stored,
 Which, every day and every night,
 I open to the Lord;
 Yet when I first unclasp its lids,
 I find a bunch of myrrh,
 Embalming all our mortal life;
 The Church's Calendar.

II.

God set the sun and moon for signs;
 The Church His sign doth know,
 And here—while sleeps the sluggish world,
 She marks them as they go,
 Here for His coming looks she forth
 As for her spouse, the bride,
 Here, at her lattice, faithfully
 She waits the morning-tide.

III.

As prisoners notch their tally-stick,
 And wait the far-off day,
 So marks she days, and months, and years,
 To ponder and to pray;
 And year by year beginning new
 Her faithful task sublime,
 How lovingly she meteth out
 Each portion in its time!

IV.

This little index of thy life,
 Thou, all thy life, shalt find,
 So teaching thee to tell thy days
 That wisdom thou may'st mind.
 Oh, live thou by the Calendar,
 And when each morn ye kneel,
 Note how the numbered days go by
 Like spokes in Time's swift wheel.

V.

With this thy closet seek; and learn
 What strengthening word to-day
 From out the Holy Book of God
 Our Mother would display;
 And know thy prayers go up on High,
 With thousands that, unknown,
 Are lighted at the self-same fire,
 And mingle at God's Throne.

VI.

For so—though severed far on earth—
 Together we are fed;
 And onward, though we see it not,
 Together we are sped!
 Oh! live ye by the Calendar,
 And with the good ye dwell;
 The Spirit that comes down on them
 Shall lighten you as well.

BISHOP CLEVELAND COXE
 From "Christian Ballads."

formation days, and having passed safely through all the vicissitudes of modern times presenting to-day the spectacle of a vigorous, growing, missionary Church,—a Church at once entitled to enthusiastic support in the present, and full of glorious promise for the future!

Surely, as we contemplate our venerable mother, words like those of the Psalmist and prophet rise to our lips. "Oh pray for the peace of Jerusalem; they shall prosper that love Thee."

"If I forget Thee let my right hand forget her cunning." Yea—"let my tongue cleave to the roof of my mouth."

"No weapon that is formed against Thee shall prosper, and every tongue that shall rise against Thee in judgment Thou shalt condemn."

BLIND RIVER.

SUNDAY, September 25th, was a marked day at this point, because the Bishop was there all day. Within a very few years Blind River village has been transformed into a busy little town of 1,000 people, or thereabouts. It may be noted that the go-ahead residents are introducing some of the conveniences of a town. The services in the new church (which has been described in previous numbers) were characterized by large attendances of worshippers and excellent musical accompaniments. There is no little enthusiasm at this point of the Church's missionary effort.

On Thursday, October 27th, the semi-annual meeting of the Toronto Diocesan W.A. was held at Bradford. Our Bishop was the preacher at the opening service, and in the evening at the missionary meeting was one of the speakers, the honours of the platform being shared with him by a Japanese gentleman, a student at Trinity College.

Our indefatigable helper and co-worker, Miss Eda Green, Secretary of our English Association, in the interests of the diocese, gave a limelight lecture on "Our Lady of the Snows" and the Ojibway Indians in the Vicarage Parish Room, Kensington, on November 21st last. The Vicar of Kensington took the chair.

The Rev. M. O. Smith, M.A., of Webbwood, is publishing in Montreal an attractive little book, containing his poem "The Ballad of Ruth." The poem has an introduction by Bishop Carmichael, of Montreal. It is to be sold at 30 cents and may be given as a Christmas gift to our friends. E. M. Renouf, Publisher, Montreal.

THE OVERDRAFT FUND.

The Bishop has received the following sums towards the "Diocesan Overdraft Fund" during the past month:

Miss A. B. Tucker, Eng. Ass'n.....	\$485 00
K., Gravenhurst	2 00
Anon., 10s.	2 43
	<hr/>
	\$489 43

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer, to 31st October, 1904:

MISSION FUND.

Diocese of Toronto, \$250; P.M.C., Toronto, \$20.95; per Rev. C. J. Machin, \$150; John N. Poole, Esq., \$50; Interest Sustentation Fund, \$53.61; Gravenhurst, \$5; English Association, \$106.96; Novar, \$1.75; Ilfracombe, \$3; Ravenscliffe, \$3.45; Sprucedale, \$2; Meldrum Bay, house-to-house collection, \$2.35; Silverwater, house-to-house collection, \$1.90.

CHURCH AND PARSONAGE FUND.

Rev. Jas. Ward, \$15; H. G. G., Muskoka, \$1.30.

SICK CATECHIST.

J. R. Cartwright, \$10.

MISSIONARY APPORTIONMENT.

Sudbury, \$17.35; Gravenhurst, \$22.25; Uffington, \$10; Beaumaris and Falkenberg, \$40; Fort William, \$51.40; Beaumaris, additional, \$2; Falkenberg, \$5; Little Current, 25c.; Novar, \$11.75; Ilfracombe, \$4.25; Ravenscliffe, \$5.10; Sprucedale, \$5.

DIOCESAN EXPENSE ACCOUNT.

Blind River, \$4; Michipicoten, \$3.50; Wa-wa, \$1.90; Helen Mine, \$3.60; New Liskeard, \$4; Dawson's Point, \$2.17; Haileybury, \$10; Spragge, \$7.35; Bidwell, \$1.33; Sheguiandah, Indian, \$3.24; Sheguiandah, white, \$1.23; Gore Bay, assessment, \$1.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Gravenhurst, 50c.

SUPERANUATION FUND.

Gravenhurst, \$4.45; Thessalon, \$3.75; Huntsville, \$7.03; Falkenberg, \$7; Novar, \$6; St. Luke's Pro-Cathedral, \$20; Sucker Creek, 86c.; Green Bush, \$1.34; Fox Point, \$2.10.

INDIAN HOMES.

Molsons Bank, dividend, \$18; Ottawa W. A., \$3; English Association \$47.04.

Contributions for Shingwauk and Wawanosh Homes received direct by Principal during August, September and October:

Miss Grace Bray, Ravenscliffe, 52c.; Church of Ascension S.S., Hamilton, \$18.75; Mr. James Meek, Port Arthur, \$50; Mr. F. H. Keefer, Port Arthur, \$4.40; Miss Emily Gouch, England, 10s., (\$2.43); The Rev. and Mrs. Tritton Gurney, England, £3 (\$14.45); Trinity S. S., Brockville, \$4; Christ Church Cathedral Mission Band, Hamilton, \$12.50; St. Paul's S. S., Port Dover, \$6; St. Agnes' S.S., Carberry, Man., \$12.50; Cathedral Auxiliary W.A., Ottawa, \$8.

OVERDRAFT FUND.

Gravenhurst, \$4.67.