

AUGUST, 1905

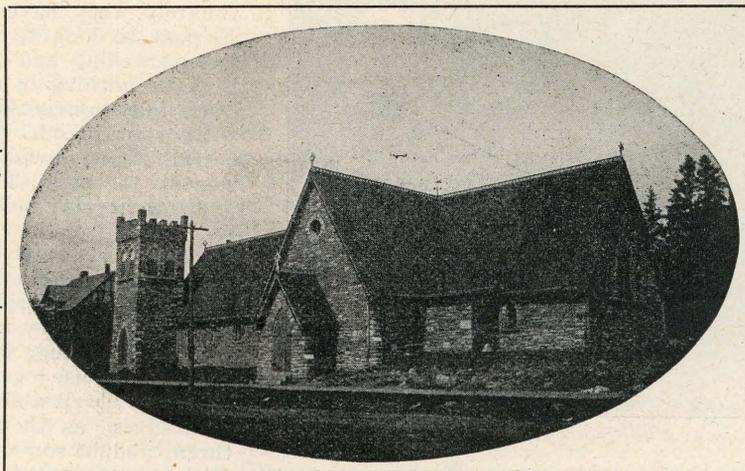
Now it is high time to
awake out of sleep.



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.

Diocesan Officers:

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Archdeacon of Algoma, - - Rosseau, Ont.

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



THE SHINGWAUK HOME—"START AND FINISH."

A SYNOD SET UP IN KEEWATIN.

YET barely three years old the Missionary Diocese of Keewatin has set up a Synod. This took place at a meeting of clergy and lay delegates in Kenora in June last. Bishop Lofthouse, in his charge, gave a brief, withal interesting historical review of his diocese, and gave statistics of value. It seems that there are now 30 missions (one a self-supporting parish) in the diocese, served by 11 priests, 3 deacons, 2 licensed lay-readers and 8 paid catechists. Rat Portage, now named Kenora, is the self-supporting parish. There is an Episcopal Endowment Fund of \$50,000 and a Clergy Sustentation Fund of \$16,000 and a see house. Towards these objects English people and English societies gave in the winter of 1902, when the Bishop went to England, no less than \$17,500. More than one-half of the work is Indian in

character—there being 17 Indian and Eskimo missions and 13 white missions. At the present time the C.M.S. gives \$5,000 per annum towards the support of the church's work in Keewatin. But as it will withdraw at the rate of \$500 per annum, in ten years C.M.S. support will come to an end and the Church in Canada must make up the loss. The Bishop strongly urged the principle of self-support, not only for white people, but for Indians, too. In the latter connection we quote his words: Many of our Indians, especially in the southern portions of the diocese, are in as good a position as their white brethren, and very well able to give large support to the work, but, unfortunately, they have been led in the past to look to the mission for everything and asked to do little or nothing in return. This I am fully convinced has been a weak spot in our work, and a special effort should be made to remedy the evil. The reception and pleading for bale goods had led many of our Indians to think that if they came to church they had a right to expect that the missionary would give them all they needed in the shape of clothing, when, if they would exercise care they are quite as well able to buy for themselves as their white brethren, and in some cases better

able." The Bishop anticipated the demand that will be created for men and money by the construction of the Grand Trunk Pacific Railway across the diocese.

In due course the Synod was erected and a constitution agreed to, viz., that of Rupert's Land, modified to suit local circumstances as the Executive Committee shall see fit. The Committee on Indian Work reported against the indiscriminate, not to say reckless, use of bales and recommended that the greatest care should be exercised alike in their sending and distribution. It also felt that loss had been suffered by the inadequate salaries of teachers and catechists.

Keewatin appears to go in for annual Synods, for in dismissing his brethren the Bishop looked forward to meeting together again next year.



The Algoma Missionary News

New Series—Enlarged
VOL. 2. No. 8.

AUGUST, 1905.

Published Monthly
50 cents per annum in advance.

Feigned Excuses

“YOU MAY BAPTIZE MY CHILD AT HOME.”

THE minister must be very unkind, indeed, who does not appreciate the favor conferred upon him by the permission, and very obstinate that he does not avail himself immediately of your offer! If he continue firm in his position, be equally firm in yours, and send for some other minister who has not such scruples. But, softly; are you aware that the Church does not allow her ministers to baptize privately, except for weighty reasons, and even then, should the child recover, it is to be brought to church to be received into the congregation? Are you aware that you confer no favour on the minister, and that if he seems solicitous as to an early baptism at the church, it is not on his own account, but on yours and the child's?—that by baptism, Christ conveys to your infant blessings superior to the richest legacy, and that you should be thankful that you may bring your infant to Him, as He commands and invites? Would you have your minister violate rules he has promised to obey; and, for the sake of gratifying you, offend the other parents of his congregation? There is one ingenious (not ingenious) mode by which you can secure the baptism at home: postpone the baptism until your child is dying, and then he will not refuse to come. Before coming to such a conclusion it would be well to remember the sinful disposition it exhibits. You believe baptism of *some* importance, otherwise it is not desirable, a mere form, being but a mockery. And yet you make what is important to your infant depend on the uncertainty of its illness. You forfeit the certainty of the present for a future which may shroud your child in death before the minister arrives. Christ calls you to suffer your child to come to Him, and,

so far as *you* can, you forbid. You are ashamed of bringing your child to Jesus in public, but are willing to do so in private; you set at naught the prayers of the congregation in its behalf. And at the very time when you should be most grateful for deliverance from recent peril, your ingratitude manifests itself in indulged wilfulness. “Where is it mothers learn *such* love?” Such a disposition is not only liable to God's anger hereafter, but even here there may be a call on God's mercy for relief, but no answer; for as “He is not the God of the dead only,” neither is he of the afflicted only.

“I MUST GO TO THE SOCIETY.”

AND for that purpose must leave the Church or some Church engagement to go to *the* Society. Why, it has always been thought among Christians that Christ's Church was *the* Society, and consequently that all other associations were as inferior to the Church as the perishing body is to the undying soul. But you *must*, and you *will* go; and to that society you give that time, thought, means, influence, which legitimately belong to the Church, “the bride of Christ.” And hence, on week days, the Church meeting numbers some one, two or three men, while the Society numbers its scores and hundreds, and brings at one meeting such crowds as enter into no church. If any member of the Church should read this, he is requested to consider the result if the Church received as much attention as her more successful human rivals. Would not the Church flourish *as* that rival, and would not your own piety greatly increase? The further inquiry is respectfully made, “whether it be right, in God's sight, to allow any such institution to take that place in your heart which belongs to Christ.

DIOCESAN NEWS



BISHOP FAUQUIER MEMORIAL CHAPEL—SHINGWAUK.

SHINGWAUK AND WAWANOSH HOMES.

NO doubt there are many Church people ignorant of the existence of these Indian Homes or rather Indian Industrial Schools. No doubt, too, that among Canadian Churchmen having a knowledge that they exist, the idea prevails that they exist simply for the welfare of Indian children within the Diocese of Algoma. But, what a mistake! One has only to turn to the list of pupils published in the 30th Annual Report, now before us, to see that the boy and girl inmates come from the dioceses—nearly all the dioceses—in the Province of Ontario.

From this it would seem that the Shingwauk and Wawanosh Homes are doing the Church's work for all the Province. There is no other Church institution for the training of Indian children situated in Eastern Canada. So that, though it is situated in Algoma and is managed by a duly appointed committee, representing the Church in

this Diocese, its claims are not justly circumscribed by Algoma's diocesan limits.

It should not be chargeable wholly to Algoma's missionary resources, but has a distinct claim upon the Church at large. It is not only we in Algoma who owe a debt to the Indians—the earlier inhabitants of the country—but all white Canadians alike share the obligation to care for, to educate and to Christianize them.

Not without a blush can one read the Principal's report and learn that not only is the Church not in the van in the work of moulding the characters of Indian children, but is not on a par with other Christian bodies in their efforts. The Principal hopes still—he is always hopeful—that instead of 60 pupils the full complement of 100 should fill the institutions.

Those desirous of helping should communicate with Mr. George Ley King, Principal, Sault Ste. Marie, Ontario. To the same source of information might apply friends who are willing to help clothe the inmates of our Homes. In this particular sphere of usefulness,

the many branches of the W.A. in Ontario could easily satisfy the demand and relieve those in charge of some anxiety if not responsibility.

Visitors to Sault Ste. Marie would be interested by an inspection of the institutions, to which we are sure they would be heartily welcomed. Though somewhat out of repair they would be pleased to step inside the adjacent chapel—erected in memory of Dr. Fauquier, Algoma's first Bishop. Indeed, the holiday making people who can escape the heated city at this season of the year will find few better spots than the town on the north side of the rapids of the St. Mary River, where the weather is salubrious, and the daily breeze refreshing.

Miss M. K. Grimes, Hon. Sec. of the Church Emigration Society, will visit Canada during the months of August and September.

ST. JOSEPH'S ISLAND.

JUST a line as to the work on the Island. At the various churches the work is most encouraging. Since the incumbent's arrival last March, the work is going on apace. It is sad to think that such an energetic people, who love their Church and its service, should have, of necessity, to be left for six months without an incumbent, as were the people on the Island. Cases such as this impress upon us the urgent need of more of our young men dedicated to the service of the Master, full of the Holy Spirit, anxious to offer themselves for the noblest of all works. But it rejoices the heart of the incumbent to think that even with such a protracted vacancy, with the other denominations working energetically about them, our people have remained loyal to their Church and are now only too anxious to take up the work that is dear to their heart, and do their utmost for the advancement of the Church of Christ here in earth. I cannot speak too highly of the spirit in which Holy Trinity Church, Jocelyn, kept their church open throughout the long vacancy, by means of lay readers, who gave their work gratuitously. Surely such loyal devotion is an example worthy to be followed by churches which are similarly placed.

Our Sunday Schools are also flourishing. Emmanuel Sunday School, Richard's Landing, has just forwarded \$10.50 to our Diocesan Treasurer, the proceeds of the children's mite-boxes.

We are pleased to record the arrival of Mr. Palmer on the Island, who is to assist the incumbent for the summer. The work which is allotted to him is as usual very gratifying.

I have no need to state that the month of June is an exceedingly busy month for the clergyman. Cupid has been very busy on the Island this month, and we join in wishing our new Church families every happiness as they take up their homes among us.

THE INCUMBENT.

GRAVENHURST MISSION.

AFTER several years' hard work, the congregation here have money enough on hand to build a much-needed new parsonage, or, failing that, to purchase a suitable property. Plans and specifications are being anxiously awaited from Toronto. The Bishop has appointed the Ven. Archdeacon Gillmor and the Rev. Rural Dean Burt as a commission to act in his stead to approve whatever action

may be taken. At present the incumbent is living in a rented house.

Since his arrival here on May 1st, the incumbent has been rapidly getting settled in his new work. The services at St. John's, Northwood, are very well attended, being held every Sunday afternoon by the incumbent and Mr. H. H. Duncan, the newly licensed lay-reader, alternately.

The ministrations of the Church are greatly appreciated at the Muskoka Cottage Sanitorium and the Free Hospital for Consumptives, and it is a pleasure, indeed, and a very great privilege to be able to minister to those seeking health in these places.

On Sunday, May 28th, St. James' Church was crowded to overflowing when the S.O.E. and Orangemen combined, paraded to church. A very hearty service was enjoyed by all.

The annual S.S. excursion was held at Rosseau this year on June 9th. The Ven. Archdeacon Gillmor and the Rosseau Sunday School joined us there, which added greatly to the pleasure. It was a tired but happy crowd that the "Islander" brought home that night.

DEANERY MEETING.

ANOTHER most profitable meeting of the Joint-Deaneries of Muskoka and Parry Sound has taken place. This time it was on the 13th of June and at Sundridge, where the genial Rev. E. McKittrick is the missionary. Unfortunately several of the clergy were unable to be present, but the following were there and testify warmly to the enjoyableness and profit of the gathering:—Rev. A. H. Allman, of Burk's Falls, Rural Dean, of Parry Sound; Rev. W. H. French, of Magnetewan; Rev. I. Sinclair, of Aspdin; Rev. C. W. Balfour, of Huntsville; Rev. C. Simpson, of Novar; Mr. Phillips, of Emsdale, and of course the missionary of Sundridge.

Rural Dean Allman presided at the sessions. One important resolution was made by the Rev. C. W. Balfour, and seconded by the Rev. E. McKittrick and unanimously carried:—"The Joint-Deaneries of Muskoka and Parry Sound, now in session, desire to put on record their entire sympathy with the propositions now before Churchmen of having a Hymnal compiled and the Prayer-Book adapted to meet the requirements of the Church in Canada, and they trust that steps shall be taken at the coming General Synod to bring these propositions to some successful issue."

In the discussion it was thought by the seconder of the resolution that in compil-

ing a hymnal due regard should be given to retaining old tunes, especially to the more familiar hymns. Also that the first verse of each hymn should be printed with the music, each word being placed under its respective note or notes.

The Rev. L. Sinclair read a very interesting review and criticism of the book "In Relief of Doubt" (Hughes). Greek Testament study was not neglected. When the afternoon session was over those present were the guests of Mr. and Mrs. McKittrick at tea.

In the evening a successful missionary service was held at which the clergy gave short addresses. All were extremely pleased with the day's study and work and appreciated much the help and kindly counsel of the presiding Rural Dean, also the hospitality of Mr. McKittrick and his congregation.

ASPDIN MISSION.

THE monthly meeting of St. Mary's Woman's Auxiliary was held in the parsonage, on the first Friday in May. The meeting was opened with prayer by the Rev. L. Sinclair. The W.A. received two new members, Mr. Arthur Dixon and Mr. Arthur Turley, which makes six gentlemen members who wear the badge, pay their dues, and help generally with any work required.

Mrs. L. Sinclair was authorized to pay \$75 for the new organ which in all amounts to \$110 paid for the instrument, leaving a balance due of \$40—the total being \$150.

THESSALON MISSION.

DEAR MR. EDITOR,—I think a few lines *re* Thessalon Mission, for the first time from the pen of the Incumbent, may be interesting to some of the A.M.N. readers.

We are all "kicking"—some in the right direction and some in the wrong. We could not get along without certain tests of character, without which no progress could be made. We are humbly thankful to note signs of healthy growth. The Incumbent arrived to take charge of the Mission on April 1st, 1903, there having been no services for a few weeks before his arrival. The S.S. had been kept in a very good condition by Mr. B. C. Case as Superintendent and has gone on improving till it is quite a congregation of "Little Learners."

Space does not permit us to trace the various charges *re* work and officers who have played a very important part in the Church's welfare. Suffice to say—there were 23 communicants in 1903—55 received

during 1904; some of them not having received for twenty years. A mission service was established in Kirkwood in November, 1903, and has been kept up once in two weeks since. His Lordship the Bishop visited the Mission in December, 1903, administering the Apostolic Rite of Confirmation to thirteen candidates in the Church of the Redeemer, when he also made his first visit to Kirkwood. Again in November, 1904, his lordship visited Kirkwood, confirming eight candidates there and ten in Thessalon. There are now six communicants in Kirkwood.

The Incumbent is fortunate in having with him this summer Mr. W. S. Weary, a Divinity student from Bishop's College, Lennoxville, Que. Mr. Weary arrived on June 21st and has already made many friends and manifested his interest in the Mission.

Away back 36 miles and 22 from Thessalon, a mission has been opened in Bellingham and Iron Bridge, where there are a number of Church families, some of them having been from 18, 10, and 3 years without the Church service. The remark is now made by some—"Doesn't it seem good to hear the old service again?" Five or six services are now held in the Mission every Sunday. The Incumbent baptized seventeen on his first two trips to the new Mission and several more are waiting for his next visit on July 23rd, when he will also have a "celebration."

On July 2nd the Incumbent visited Cockburn Island (25 miles from Thessalon) for the first time, holding service at the "Block" in the morning and at the "Bay" in the evening. On Sunday he baptized 19 children—ages from 14 to infancy—and one adult. On Monday morning three more children were baptized. There are several Church families now on the island. Holy Communion was celebrated on Monday morning with four communicants. More are expected on his next visit. The Incumbent was hospitably entertained by Messrs. A. Monck and Reid.

Since the Incumbent took charge of the Mission he has baptized to date, 111; 26 have been confirmed and about 75 have received the Holy Communion.

In August of last year a W.A. was organized and although a number of changes by people coming and going and some taking "their dolls and going home," we have a good staff of officers and a membership of about eighteen, all taking an interest in some form or another. Although the "day of small things," besides their own Mission obligations they have voted \$5 to the "Catechist Fund." Mrs. A. E. Dyment is the Hon. President, and although absent four or five months in the year, never fails,



OJIBWAY CHILDREN—PUPILS OF THE SHINGWAUK AND WAWANOSH HOMES

whether absent or present, in her generous contributions, both to the W.A. and all other parochial interests. The other officers are: President, Mrs. Bishop; 1st Vice-President, Mrs. Kennedy; 2nd Vice-President, Mrs. Beadle; Secretary, Mrs. Nooks; Treasurer, Mrs. Botham. We have also a junior W.A. that raised by their sale, supper and contributions, \$24 at Easter, which has been duplicated by the S.P.C.K. for a S.S. Library and some Prayer Books, now on their way.

We have another organization—O.S.B.—Order of the Sisters of Bethany—for young ladies, in its second year of existence, that has done and continues doing a splendid work.

Not without our "ups and downs," we have enough to be thankful for and to be up and doing, determined by the grace of God to do our best for His glory. Our wardens and officers are of the reliable kind, which means a great deal in any congregation. Mr. G. F. Wigg, Minister's Warden; S. Hagan, People's Warden; Sidesmen, Messrs. C. F. Rothera and G. Beadle.

Hoping, Mr. Editor, this may not take up too much of the A.M.N. space in sounding our own trumpet a little, I am,

Yours faithfully,

C. E. BISHOP.

The Parsonage, Thessalon, Ont.,

July 11th, 1905.

NOTES.

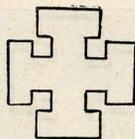
REV. C. Piercy, has received a copy of the resolution following passed at last session of Toronto Synod: Resolved.—That this Synod hereby concurs in the setting apart of the Diocese of Algoma as a separate and independent diocese.

A rural deanery meeting for Algoma deanery is announced for 15th and 16th of August, at Kagawong, on the Manitoulin Island.

The Bishop, as we all know, is in very cordial sympathy with the work of St. Andrew's Brotherhood and desires to see chapters formed in the diocese. And he particularly commends to clergy and people the work of the Junior Department. It exists for the benefits of our lads, who after Confirmation are apt to lose interest in the Church's work because nothing is given them to do. It often happens that they become careless about their religious duties. It is a difficult age—neither man nor boy. It is believed that the Junior Department of the Brotherhood offers one of the best remedies for this state of affairs, by showing the boy that his duty, as a member of the Church, and therefore a member of Christ, is to lead other boys to be followers of the Blessed Master.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

The meeting of the Board of Management at Sault Ste. Marie, on June 20th was largely attended. All the resident officers were present, also Mrs. Burden, life member, and Mrs. Hunter, President of Korah Branch, who has accepted the office of Secretary-Treasurer of the Babies' Branch, lately decided on.

The Corresponding Secretary read a letter from Little Current, Manitoulin Island, inviting the Conference for the Deaneries of Algoma and Nipissing, to be held there. The Board instructed that the invitation should be accepted. Mrs. Ironside also stated that Mrs. Jarvis had written her that the Thunder Bay Conference would be held in Port Arthur, most probably in July.

The Treasurer reported that she had received, during the past month, \$35.75. The deposit in the Bank of Commerce amounted to \$280.77.

The Corresponding Secretary then read a notice from Mrs. Denne, General Recording Secretary; that the General W.A. Triennial Meeting would be held in Toronto from the 19th to the 26th September, both dates inclusive, and asking for delegates to be appointed to serve on the several committees. It will be remembered that the three Diocesan officers appointed at our own Triennial, last June, to belong with our President, to the General Board, are Mrs. Gosage, Mrs. Jarvis and Mrs. Ironside. The delegates elected to attend the General Triennial Meeting are:—Mrs. Capp, of Sault Ste. Marie; Miss Evans (now Mrs. Andress), of Sudbury; Miss Taylor, of Parry Sound, and Mrs. McPhee, of Gravenhurst. Thus every portion of our diocese will be well represented.

Perhaps it would be as well to explain here, that a General W.A. Meeting means a meeting of officers and delegates from all over Canada. The General Board consists of its officers and the President and three other officers from each diocese, and life members.

Happily all our delegates are making arrangements to go to this meeting in September, so no substitutes will be called upon. Also, all the officers before mentioned will attend, so that Algoma will be represented by eight of its women, each having a vote. This is a great change from the last General Meeting in 1901, in Montreal, when Algoma was not affiliated and

therefore could only send a representative—no officers and no delegates, and even this representative had no vote.

As to become affiliated with the diocese, each member pays ten cents a year, which your Treasurer sends to Mrs. Campbell, our Diocesan Treasurer, so, in order to maintain affiliation with the General W.A., Mrs. Campbell sends to the General Treasurer one cent as a fee for every member in Algoma per annum. A very small sum to pay for so many privileges.

At the June Board meeting a list of appeals from Missionary Bishops, sent by the General Corresponding Secretary, was read. These appeals will be considered at the meeting in Toronto, and have been forwarded to each Diocesan Board, in order that its members may decide beforehand, how they will vote on them. Also a list of new General Pledges was read.

It is the feeling of the Board that Algoma could well afford to promise a share in one or two of these, but the opinion of our absent Board officers must be ascertained before this can be decided on.

Mrs. Hunter thought it would be an excellent thing for Algoma to organize a Babies' Branch, and the Corresponding Secretary was instructed to write to Mrs. Blake, Secretary-Treasurer of the Babies' Branch, Toronto, to ask her kindly assistance in procuring materials.

We have already sixteen little children in Algoma, whose mothers wish them to join. A beautiful card, representing our Lord blessing little children, with the motto above, "Suffer little children to come unto Me," and the member's prayer beneath, "God bless all missionaries all over the world, and all the little helpers, for Jesus' sake. Amen."—is given to each child to hang over his or her cot. A mite-box is also provided, with the motto and prayer printed on it, and each little helper is asked to drop in a cent every Sunday, while repeating the prayer.

Montreal babies are forty in number, and the mite-box offering this year, amounted to \$8. With this sum, a small silver Font was sent to a needy mission in Rupert's Land. The Toronto Babies' Branch numbers 154 members, whose mite-boxes yielded the sum of \$27.68. Of this, \$16 was to support a child for a year in the Bird's Nest Foundling Home, Kuching, China.

GENERAL CHURCH NEWS

AN ENGLISH DEPUTATION.

REV. R. T. Gardner, who is visiting Canada, being sent by the Archbishop of Canterbury at the instance of the United Board of Missions (Provinces of Canterbury and York), also representing the Junior Clergy Missionary Association, and as the Hon. Secretary of the Council for Service Abroad, paid a short visit to Sault Ste. Marie in July, arriving on the C.P.R. boat on the 5th and leaving for Winnipeg on the 7th. In the absence of the Bishop no very satisfactory results could be obtained. Still Mr. Gardner talked over the matters, which are the object of his mission, with the local clergy, Rev. C. Piercy and Rev. E. H. Capp, we hope with some mutual satisfaction and advantage. The discussions were purely informal, though all the questions submitted came under review. Mr. Gardner goes west from one diocese to another, having visited those in the east, until the Pacific is reached, whence he sails for Australia and New Zealand. His journeyings will not end until May next, when he hopes to have visited fifty dioceses and to have obtained valuable information to be submitted in a report to the English authorities concerning the Church in the Britain beyond the Seas. He is a widely travelled and experienced clergyman, having served several years in Australia and more than two years in Africa. During the Boer war he was an army chaplain, and for his services was awarded two medals. Among those whom he buried with the Church's service in Africa was Lieut. Borden, son of the Minister of Militia. The result of Mr. Gardner's itinerary should not only be a valuable preliminary to the missionary Conference to be held just prior to the Lambeth Conference of 1908, but should also produce a better conception of the Oneness of the Church throughout the world.

ON the Feast of the Annunciation the Bishop of Grahamstown admitted to the Diaconate three catechists belonging to the Church Order of Ethiopia.

It is proposed to erect an oak reredos in St. George's Cathedral, Kingston, in memory of the late Archbishop Lewis. The cost will be \$2,000.

The Bishop of Ontario in his charge to the Synod, took strong ground against the

"Autonomy Bill" lately passed by the Canadian Parliament, and pointed out, from his personal knowledge after a quarter of a century in Quebec, the injustice there meted out to the non-Roman minority. This is something the public in this Province are little aware of. The Synod thoroughly endorsed the Bishop's presentation on these matters.

Dr. Williams, the new Bishop of Huron, in his first charge, spoke boldly upon the subject of race suicide.

The C.M.S. in its review of the year 1904-05 says: "Among the missionaries added to the staff this year the Committee have especially welcomed the Rev. C. L. Perfumi, late of the Carmelite Order, who, when a missionary of the Roman Church in India, was led to question his position by the sight of the consistent lives of Indian clergy and people connected with the Society, and who, by a series of strange providences, was led to join the Church of England."

The S.P.C.K. monthly report for June announces the following grants to Canadian churches:—Diocese of Saskatchewan—At Prince Albert, £200; Diocese of Calgary—At New Lunnen, Parish of Emanuel, £25.

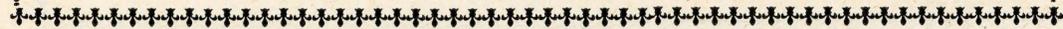
The Presbyterians of the United States having adopted the Anglican Prayer Book, hymns, Te Deum, chants and choir vestments, find it an easy step to cathedrals. One is seriously proposed for their use and honor at Washington. But a cathedral without a cathedra!

Every now and again our Bishops show their appreciation of the value of Church papers by their advocacy of diocesan organs. During the month past Bishop Mills highly commended and appealed for a large circulation in his diocese (Ontario) of "The Ontario Churchman," and Bishop Loft-house, of Keewatin, at his Synod urged strongly the necessity of supporting the "Keewatin Mail Bag."

The Church in England has again lost a distinguished and zealous layman in the person of Lieut.-Gen. Lowry. He had from time to time supported, pleaded, and worked for no fewer than seventy various societies and charities.



 CHURCH HISTORY NOTES



THE SCOTTISH CHURCH—NOT PRES-
BYTERIAN.

THE early Scottish Church was not Presbyterian. The Presbyterians have one order of ministers. All the members of this order are equals. But the early Scottish Church had three orders, bishops, or successors of the Apostles; priests to whom the bishops handed over a portion of their powers; and deacons ordained to help the priests in their work.

This fact is undoubted. Yet it is a little lost sight of because the abbot or head of a monastery was often merely a priest, while among the members of the monastic band under his control, it was common to find a bishop. In reality, however, a bishop was only under a priest-abbot in the government of the monastery. In ecclesiastical things he was over him. The bishop alone could bestow the grace of Orders and of Confirmation. The abbot of a monastery, when only a priest, had no such power.

The following facts show that the office of bishop was the highest office in the early Scottish Church:

1. St. Aidan, before he was sent from Iona to evangelize the English of Northumbria, was raised to the position of a bishop that he might be able to confirm and ordain, which otherwise he could not do.

2. History tells us that St. Columba, of Iona, not being a bishop himself, sent for a bishop when a priest was to be ordained.

3. On a certain occasion a stranger staying at Iona being found to hold the office of a bishop, was specially honoured by St. Columba himself.

4. Augustine approached the British Church through its bishops. So also did Hilary, the Bishop of Poitiers. The representatives of the British Church who attended the early Church Councils were bishops. And on the best authority we are told that there was no difference between the early British and the Scottish Churches.

5. St. Ninian, St. Patrick, St. Columbanus, St. Cuthbert and other great missionaries of the British Islands, were all bishops, we are told. And the only reason why St. Columba, and other heads of monastic orders, were not bishops appears to have been the fact that it was not the custom. It seems to have been the opinion that the humbler office of a priest accorded best with that position.

Again the doctrine of the early Scottish Church was not Presbyterian. We read in early Scottish Church history of Columba

“standing before the altar” and celebrating Holy Communion. The great Christian Festivals—Christmas, Easter, Whitsunday, etc.—were kept. Service books, not unlike our own Book of Common Prayer, though in Latin, were in use. The season of Lent was observed. Moreover, many expressions and practices show that the early Scottish Church held strict Church doctrine.

Therefore, as the early Scottish Church was very far from being in agreement with the Roman Church, being quite independent in government, and knowing nothing of the doctrines which the Roman Church has since introduced—viz., transubstantiation, the infallibility of the Pope, the undue exaltation of the Virgin Mary, etc.—so also it was very far from being in agreement with the modern Presbyterian Church. In fact it was in all essentials Catholic.—(Adapted).

SUNDAY.

A Sunday well spent
 Brings a week of content,
 And health for the toils of the morrow:
 But the Lord's Day profaned,
 Whatsoe'er may be gained,
 Is a certain forerunner of sorrow.

—Sir Matthew Hale.

FUGITIVE NOTES.

The Lower House of the Convocation of Canterbury by a large majority refused to approve the resolutions of the Upper House regarding the Athanasian creed.

Dr. Chase, President of Queen's College, Cambridge, succeeds Lord Alwyne Compton as Bishop of Ely.

Rev. T. J. Hay, of Bruce Mines, has sufficiently recovered to take duty. He only missed three Sundays. Then he took one service and on July 23rd hopes to resume two. But he is not yet strong enough to go to Rydal Bank. Moreover, he suffers still from his wounds in the head. We echo the sympathy of all his brethren when we say we are grieved at the tardiness to complete recovery.

Rev. A. Mitchell, M.A., B.D., a Scottish churchman by birth, education and training, has been appointed Principal of the Theological College, Edinburgh. He succeeds Dr. Maclean, now Bishop of Moray and Ross.

The Algoma Missionary News

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 PUBLISHERS:
 THE ALGOMA MISSIONARY PRESS,
 44 RICHMOND ST. WEST, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto. THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. All items of news and other communications should be sent direct to the Editor,

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 (B x 66), Sault Ste. Marie West,
 Ontario.

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 AUGUST.

1. Tues.—
2. Wed.—
3. Thurs.—
4. Fri.—
5. Sat.—
6. 7th Sunday after Trinity.
7. Mon.—
8. Tues.—
9. Wed.—
10. Thur.—
11. Fri.—
12. Sat.—
13. 8th Sunday after Trinity.
14. Mon.—
15. Tue.—
16. Wed.—
17. Thurs.—
18. Fri.—
19. Sat.—
20. 9th Sunday after Trinity.
21. Mon.—
22. Tues.—
23. Wed.—
24. Thur.—*St. Bartholomew, Ap. and Mar.*—Bishop sails from England.
25. Fri.—
26. Sat.—
27. 10th Sunday after Trinity.
28. Mon.—
29. Tues.—
30. Wed.—
31. Thur.—

Numerous engagements in England.

THE REWARD OF UNSELFISHNESS.

AT a recent missionary conference held in the U.S.A. one of the speakers told the following story:—
 "A number of years ago the rector of the very poorest of the so-named independent parishes of one of the largest of

our American cities was in deep trouble. He had a fair-sized congregation, but only a rented roof to cover it in; and he knew that unless at least \$3,000 could be raised to make that roof the parish's own, and that very shortly, the work itself must come to an end. His parishioners, also, stood in deep realization of the same fact. Little by little the gloom of discouragement had seemed to settle over all, until at last the rector felt himself so engulfed with-in it that it seemed to him useless to prolong the struggle. For pray as he might and search as he could, as against the universal cry of 'poverty,' he had been able to find no fulcrum for the application of the power of his initiative. And yet, his people had for the most part plenty to eat, drink and wear, while a number of them, including those professedly most interested, seemed to be living on the plane of a high prosperity.

"Then something happened. Strolling half-idly one day about the noon hour up one of the principal thoroughfares of his city, he chanced upon a man, a stranger, dressed in the garb of a clergyman of the Church, but of so dejected mien as to make to his seeming more of the Knight of the Sorrowful Figure than even himself. His sympathy, therefore, was instant. So, suiting action to thought, having halted the stranger, he addressed him something as follows: 'I beg pardon, but I am hunting luncheon, and, though we are strangers, yet as I imagine from your garb that we are fellow-clergymen of the same Church, I wish you would join me. Let's get acquainted.'

"The invitation was accepted. His guest proved to be a missionary from one of the rural stations of the diocese, whose loss of communicants, principally by removal to the city of his present visit, had been of late so large that there seemed nothing for it but that the work must be abandoned. Either this, or he must secure from charitably disposed Churchmen elsewhere about \$300 to assist him in making habitable the unfinished enclosure for worship that had been ventured upon in the happier days of his station. Accordingly he had turned his feet to the great city which had been the principal financial beneficiary of his years of labor. But with what result? He had spent three days of weary trudging, in which, armed with a letter of commendation from his Bishop, he had called upon the rectors of all the principal churches seeking their permission for his canvass of their respective parishes, but only to be turned down in every instance, and always with

the plea that the 'city parishes had troubles of their own.'

"The rector thought a moment. Then his jaw set and he said: 'My friend, I thought I was in trouble. I see now that I am not. But as it will take \$10 to relieve my lesser trouble where it will take only one to relieve your greater one, if my people won't put up for me they shall put up for you. Come with me. You are my inspiration. Perhaps, also, you will prove my providence. Come with me.'

"Three minutes later found the rector and his guest in the office of the former's senior warden, Judge S—. 'Judge, this is Mr. W—, our missionary at A—. I vouch for him. He must have \$300 immediately if he is to save the work there, and I want you to give him \$10 toward it.' The good Judge's breath seemed taken. 'Why! why! my dear rector,' he almost gasped, 'don't you know the troubles we are in at St. A—'s, and how it is very much of a question if the parish is going to live at all!' 'I certainly do,' responded the rector rather drily; 'but it occurred to me that if we had to die anyway because of our inability to do for ourselves, it had better be in the odor of the sanctity of trying to do for someone else. Judge, that \$10 please!' The Judge saw the point. He was not offended. But still he sparred. 'But I was thinking that if ever we got a subscription going I would give \$300 for our purposes, and I don't quite see how I can afford to add another \$10,' he said. 'But you can subtract it in Mr. W—'s favor, can't you, Judge? I'm sure I shall be glad enough to get the \$290,' returned the rector quickly, his heart thumping with delight at having at last obtained the long withheld indication in definite figures of the sum intended by his leading parishioner for the cancellation of his difficulties. For answer, the Judge turned to his desk and wrote the required cheque, which he handed to Mr. W—, saying, 'You are more welcome to this than I can tell you'; and then, having busied himself for a couple of minutes with his pen and a sheet of legal cap, he passed on to his own rector a subscription-heading for the needs of his parish, followed by his own name for the full amount of his original indication, without subtraction of the amount he had given the missionary. Thus was the incident closed; but only to be followed by others, and still others, if not of like, yet of kindred character."

In three days the missionary had received all the money he required, and the city rector had himself obtained more support for his own work than he could have dared to anticipate.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to July 12th.

DOMESTIC MISSIONS

Blind River, \$7.84; Cutler, \$1.99; Spragge, \$4.20; West Fort William, 80 cts.; Schreiber, 50 cts.; Webbwood, 55 cts.; Korah, \$2.05; Goulais Bay, \$1.09; New Liskeard, \$4.23; Grasniere, 71 cts.; Dunchurch, 50 cts.; Maquetawan, \$2.40; Molottman, \$2.76; Aifington, \$2.70; Murillo, \$2.10; Marksville, \$2.57.

MISSION FUND

Toronto W. A., \$14.50; Nova Scotia, \$1; M.S.C.C., on acct., \$290; S.P.G., \$497.33; C.C.C.S., \$394.19; Webbwood, \$3.15.

BISHOP SULLIVAN MEM. SUS. FUND

Diocese Nova Scotia, \$3; Korah, 75 cts.; Through S. P. G., £14.5.4.

MISSIONARY APPORTIONMENT

Webbwood, \$7.20; Korah, \$5.42.

FOREIGN MISSIONS

Nairn, 50 cts.; Korah, \$7; Goulais Bay, \$1.29; Jews, Korah, 80 cts.

DIOCESAN EXPENSE ACCOUNT

Webbwood, \$1.70; Nairn, \$1.70; Massey, \$3.55; Walford, \$6.25.

STUDENTS' FUND

Niagara Branch W. A., per Miss Parks, \$88.87; Quebec Branch W. A., \$14.

S. P. C. K.

Webbwood, 40 cts.

CHURCH AND PARSONAGE FUND

S. P. C. K. grant to Sturgeon Falls, \$131.81.

INDIAN SCHOOLS

Lenten offerings—Fort William S. S., \$28.35; South River, S. S., \$6; Sundridge S. S., \$8.10.

INDIAN HOMES

Miss Bevan, pr. C. C. C. S., \$10.19; Diocese of Montreal, for John Palahausa, \$16; St. Paul's W. A., Lachine, for Lawson Meesorah Kedawa, \$15; Nova Scotia Children's Offerings, \$8.63; Nova Scotia Children's Offerings for Wawanosg, \$27; Fredericton, for Indian Girl, \$12.50; Diocese of Toronto, Indian Girl, \$12.50; Diocese of Toronto, for Shinwauk, \$120.10; Quebec Branch W. A., per Mrs. Carles, for Shingwauk Home, \$35; Quebec Branch W. A., per Mrs. Carles, for Wawanosg, \$36; Korah S. S., \$3.51; Through S. P. G. (f.1.16.) \$8.50.

Contributions received by Principal direct during June, 1905.

St. Paul's S. S. Port Robinson, \$6; St. John's S. S. Truro, \$38; James Meett, Port Arthur, \$50.