

NOVEMBER, 1905

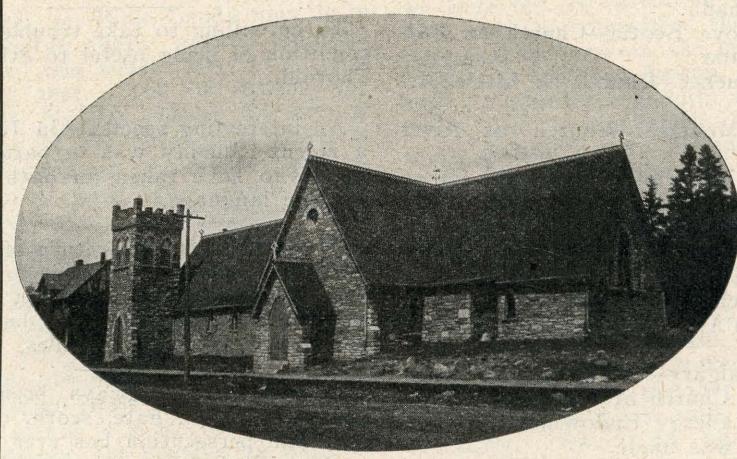
Now it is high time to
awake out of sleep.



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:

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IT HELPS US ALL.

MOST generous to all our Canadian dioceses is the S.P.C.K. Not only does this helpful Church Society in England respond to the applications of the missionary dioceses in Canada, but to those which reach it from the older and independent dioceses.

And not only does it help by money grants for the building of churches and schools and the supplying of books necessary for the conduct of Divine worship. It makes grants of books for the benefit of missionaries and Sunday Schools. Besides, it really is the great Church publishing concern, too little known to be justly appreciated by Canadian Church people.

The S.P.C.K. monthly report for October, 1905, gives a statement of the grants made for church building in many parts of the world and among them are eleven for churches in Canada.

Diocese of Nova Scotia—Church at Bedford Centre, £100

Diocese of Quebec—Church at Little Metis, £30.

Diocese of Montreal—Church at River Desert, £40.

Diocese of Ontario—Additional for a Church at Ilgan, £50.

Diocese of Rupert's Land—(1) For St. George's Church, Brandon, £35. (2) Church at Little Britain, £25. (3) Church at Elva, £25. (4) Church at Harrowby, £25.

Diocese of Qu'Appelle—Church at Stoughton, £25.

Diocese of Calgary—(1) Church at Shepard, £15. (2) Church at Okotoka, £50.

For Calgary Clergy Endowment Fund a grant of £200 was made.

Grants for Theological Studentships were made for the Diocese of Ontario, Rupert's Land (2), and Saskatchewan.

The late Baron Nathaniel Rothchild's will provides \$5,000,000 for charities.

The Church of England has lost a venerable Father of England has lost a venerable Bishop of Gloucester and Bristol, and latterly, since the division of the sees, of Gloucester alone, has died at the age of 83, and in the 43rd year of his episcopate. He was the last of the Palmerstonian bishops, having been appointed to Gloucester and Bristol in 1863, and was just a month older than the late Queen Victoria. It is possible that but for his exertions, the sees would have been united till this day, and the work of their severance was perhaps the most useful of his life.

TO OUR READERS.

LATELY it was our duty and pleasure to bring to the attention of our readers a book published in England about our Missionary Diocese of Algoma. It is a story telling much of the work of the Church of England in this part as well as not a little about the work not touched.

The book is written by two ladies—(Frances Awdry and Eda Green)—who have for years shown their interest in the struggles of Algoma. A preface is written by the Bishop of St. Albans.

It is a book of 100 pages, bound in cloth, with 20 illustrations. It is very suitable for a gift at the coming Christmastide, and for W.A. libraries.

Copies can be obtained from the Rev. Charles Piercy, Box 66, Sault Ste. Marie West, Ontario. Price—50 cents postpaid.

To be willing to take trouble is the great condition of being useful to others.—Bishop Thorold.

An interesting spectacle in Jersey City on a recent Sunday was a parade of 15,000 men who have taken an oath to suppress profane language.

It may be that the return of the Jews to Palestine is to precede their conversion as a race to Christianity, and that in the providence of God they may yet become heralds of the Gospel to the Gentiles.

The Jew has always been the martyr among nations; hate, scorn, obloquy, ridicule and persecution has ever been his lot, and no Christian nation is altogether free from the sin of this persecution. . . How then can the Jew have anything but hostility towards our holy faith?

The strongest of all obstacles to the advance of evil is a clean and generous man, doing his duty from day to day, and winning others, by cheerful fidelity, to serve the same Master. Diseases are not the only things contagious. Courage is contagious. Kindness is contagious. Manly integrity is contagious. All the positive virtues, with red blood in their veins, are contagious. The heaviest blow at the kingdom of evil is to follow the advice which the dying Sir Walter Scott gave to his son-in-law, Lockhart:—"Be a good man." And if you want to know how, there is but one perfect and supreme example,—the life of Him who not only did no evil, but went about doing good.—Henry Van Dyke.



The Algoma Missionary News

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A Font for Total Immersion

READERS of Bible Lands may have for several years noticed amongst "wants" one which has now been happily met. The font which was given by Her Majesty Queen Victoria is fully sufficient for the baptism of children, whether by immersion or affusion; and it has been used for both. But a font for the immersion of adults is a necessity, where the rigid custom of total immersion, common to all the Churches of the East, especially draws attention to this ancient practice, which dates from days when the roll of members was increased by the conversion of adults, rather than by the birth of children amongst those already Christians. In missions of the C.M.S., both in Palestine and in Egypt, the demand for baptism by immersion is common. In a new church in Egypt there is an admirable font for this purpose; in other places the call has to be met by special arrangement. The appeal in our columns for a font for such a purpose has been prompted by real necessity; perhaps it has been so long without response because, in England, this custom is less known. Our appeal has now been met by the generosity of a donor, who wishes to be unknown. The font he has given will occupy the place reserved for it in the Baptistry at St. George's, Jerusalem, and it will be available for the use of our various missions there which may desire it. The font will be of marble, and will fully meet every necessity of immersion; while it will add to the beauty of the baptistery. The gift also answers an objection sometimes brought against us by other Churches, that

we were not as careful in this matter as they are. We remember the account of a conversation between the late Patriarch of Jerusalem and our Bishop. The Patriarch said, "I admit the validity of Anglican Orders"; and he explained that they were more satisfactory to his mind than those of the Church of Rome. He said that those of the English Church went back to times of unquestioned validity, whilst those of Rome were questionable from the date of the Great Schism, when there were three Popes living; and a local Council called itself together, and deposed all three and nominated a fourth. He said, "I do not say that their descent is broken, but it wants affirming in one of the four lines. I do not question the fact," he said, "but it requires affirming. But," he added, "I am not quite satisfied about your baptisms; I hear that some of your clergy do not even pour water on the child, but simply sprinkle. Now it is most unlikely, but it is quite supposable, that a child, seeing the menacing gesture of the hand that sprinkles, might turn its head aside, and so there is the possibility that not one drop of water might touch the child." The Bishop's chaplain got a Book of Common Prayer and read the rubric of direction, which gives precedence to immersion, but allows the alternative of affusion, but does not recognize sprinkling. Upon which the Patriarch said, "I acknowledge the baptism of the Church of England so administered." When there is such close observation of our ordinances, the new font will attract general attention, and speak for our rubrics.—"Bible Lands," October, 1905.

DIOCESAN NEWS

DEPOT HARBOUR.

ON Sunday, October 8th, the annual Thanksgiving service was held in the morning and a Missionary service in the evening in St. George's church, Rev. Geo. E. Fletcher, B.A., being the preacher at both services. The attendance at both services was good, being nearly double that of last year's Thanksgiving services.

We had a great deal to be thankful for this year. It is the first year in the history of the Mission that the services have been continued for the whole year without a break. And the church and mission is now clear of debt. The church was consecrated during the year, a carpet for the chancel was bought and paid for, a beautiful brass altar rail was placed in the chancel, which adds greatly to the beauty of the church, two handsome oak chairs were also placed in the chancel. They are very churchly and the workmanship is of the best. The wardens have been able to pay fifty dollars more this year towards the stipend than previously.

BACK IN THE TEMISCAMING DISTRICT.

THE new St. Luke's church, in the township of Harley, in the mission of New Liskeard, was opened for divine service on Sunday, 24th September. It was fully expected that the Ven. Archdeacon Gillmor would be present, but at the last moment he found it impossible to come on account of the critical state of one of his parishioners. The services were at 11 a.m., 3 p.m. and 7 p.m.—a whole day being devoted to this part of the mission for the occasion. In the morning there was a celebration of the Holy Communion, Rev. A. P. Banks, Incumbent of the Mission, being the celebrant, and Rev. R. A. Cowling, of Haileybury, preacher, taking the Archdeacon's place at short notice. In the afternoon there was Evensong and Holy Baptism, with a special address to the children, and Evensong and sermon at 7 p.m. also. The church was decorated with flowers and, while perfectly simple, looked reverent and beautiful. An organ has been purchased through subscriptions, mainly from England and previously acknowledged. A frontal is promised from St. Peter's Church, Leicester, the former church of the people's warden. A lectern has been given by Mr. T. H.

Nickle, of New Liskeard. Altar-cross, vases and alms dish of brass have been given by various friends in Toronto and the vicinity, and towards the further furnishing of the chancel, etc., generous aid has been given by the Young People's Guild, of St. John's Church, Norway, Ont., of which Rev. A. P. Banks was formerly curate, and by the Sunday School of Trinity Church, Galt, of which Mrs. Banks was formerly one of the teachers.

It is a matter for thankfulness that the Church has been able to erect and open the first place of worship in the township. There are only some half-dozen Church families, all making a start in the bush, and it is creditable to their interest and zeal that the Church should already be established on a basis which will, we hope, make the township of Harley a strong Church centre. The churchwardens of the new church are Messrs. L. Bowring and W. G. Willars, the first named being also organist. The Building Committee, under which the building arrangements were carried on, did efficient work, with Mr. F. Theaker as Treasurer, and Mr. W. G. Willars as Secretary.

The new church is eight miles directly north of New Liskeard on what is the best piece of road in the Temiscaming country.

RURAL DEANERY OF THUNDER BAY.

OLIVER MISSION

THE annual Harvest Tea, given by the Church people of Murillo, was held in the Town Hall, on Thursday evening, October 19th. A carload of visitors from Fort William and Port Arthur (including the Bishop and local clergy) assisted in making the occasion an overflowing success.

After several relays of hungry people had been satisfied at the tables, Mr. Parkin, the student-in-charge of the mission, took the chair and in a cheery speech introduced the programme, which included several recitations, a song for Rev. J. T. Larzen and an address by the Bishop, which, needless to say, was the event of the evening. It was a very striking feature to notice how the large mixed audience on pleasure bent, hung on the Bishop's earnest words. They were such as might have been delivered from a pulpit, the length of an ordinary sermon, earnest and generally serious, and yet there was no sign of weariness or impatience. One was reminded of the remark of a fa-

vourite popular entertainer who said recently that the worst luck which befell their company on one of their tours in Algoma was when they attempted to "run a show in opposition to the Bishop." A Confirmation service was being held in the church opposite their hall—the church was crowded to overflowing while they only had an audience of a dozen.

FORT WILLIAM

At Fort William, on Friday evening, the Bishop addressed a meeting of the congregation met to consider the question of a new church, and on Sunday evening preached in the church.

POR T ARTHUR

Port Arthur only enjoyed a brief visit from his Lordship who preached to an overflowing congregation on Sunday evening and left the following morning for the East.

The congregation, collections and Sunday School in St. John's, all show a very satisfactory condition of growth and improvement and the excellent choir leads the very bright and hearty service.

The annual conference of the W.A. for the Deanery of Thunder Bay was held in St. John's, Port Arthur, on Tuesday, Oct. 24th. Evensong was said the preceding evening, Rev. E. J. Harper preaching on the priesthood of the laity. The Conference proper began with a celebration of the Holy Communion in St. John's Church, on Tuesday, attended by about 30 members, after which, and the Litany for Missions, the day was given to reports, papers and discussion. The presence of Mrs. Ironside, from Sault Ste. Marie, was a great strength to the Conference, and her words should be fruitful of much good. The main point she urged was the often forgotten duty of the W.A. in regard to missionary work and the M.S.C.C.

Miss Spencer also, en route for Japan as the W.A. missionary, gave an address on her work that quickened the interest of all present, and established a link between the home members and that field of their work.

A devotional address, after the noonday prayers, was given by Rev. C. W. Hedley, Rector of St. John's, and papers on "Aims and Objects," "Girls' Branches," and "Junior Work" were delivered by Mrs. Scolie Mrs. Chipman, Mrs. McPhee (by proxy) Mrs. Sherk and others.

Mrs. C. W. Jarvis occupied the chair and the Conference was universally voted a helpful and happy success.

SCHRFIBER

Rev. J. T. Larzen has taken up his residence at Schreiber and will have charge of

the many stations between White River and Port Arthur.

Rev. Harold Larzen, before leaving the White River Mission to return to England, made an appeal to the Church people of Port Arthur on behalf of a young Indian at Missanabie suffering from a diseased hip, whose only chance of life lay in treatment at a proper hospital. A ready response was made and the young man is now in hospital, awaiting operation. He is a particularly bright and faithful young Churchman, the son of a Catechist of the Church of the Diocese of Moosonee.

THE GENERAL SYNOD.

CONTINUING this month our brief report of the doings of the General Synod which met in Quebec on September last, attention is directed to an interesting debate on a proposal to extend the diaconate. The resolution was moved by Mr. Chas. Jenkins, who made a good speech to his motion, urging the appointment of

PERPETUAL DEACONS

to assist the clergy of the Church in the many duties which fall to them as cures of souls. Such helpers he believed, were many who only wanted the authority of the Church conveyed by ordination to become aggressive Church workers. His proposal looked to two grades of deacons—one of which would proceed to priests' orders and the other remaining perpetual deacons, who would not be compelled to give up their worldly callings. He believed that the proposed order would be instrumental in doing great good in the establishment of new centres of Christian worship in new communities. More particularly he claimed that the Church required all the inspired agencies it could get.

Rev. Professor Clark seconded the motion. In the course of his speech he said that without more help from others than the priests of the Church, the latter were not able in this country to keep up with the work of some of the other denominations. He spoke of the valuable work that might be done by deacons in keeping parishes together during vacancies caused by the death or removal of clergymen. This proposal would give not only the necessary authority to suitable men to aid in the Church's work, but it would also

KEEP THEM IN PROPER DISCIPLINE

They might expect special grace as well as special responsibility. Of course, if it was decided that the deacons must give up their worldly callings it would put an end at

once to the scheme. He did not see that there was anything defiling in the ordinary duties of life, when performed in the proper spirit, while for perpetual deacons it would be a necessity that they should continue their business or professional callings. The Church had plenty of material would they bring it into action. The Church should employ all the agencies at its command, and he felt that the diaconate was a work of the highest importance.

Rev. Dr. Allnatt said he was in sympathy with the movement, for the extension of the diaconate. He was satisfied that the extension could be carried out by the provisions of the proposed canon, but it was open to objections in some respects. The main objection seemed to be that the canon failed to recognize that

THE DIACONATE WAS AN ORDER OF THE MINISTRY

Clause 8 of the canon said deacons of the second grade were not to be considered as ecclesiastical persons, which was opposed to the rubric of the Prayer Book. Those who were accepted for the diaconate under the proposed canon must be regarded as clergymen, must be addressed as "reverend" and must wear the clerical dress. Dr. Allnatt presented a series of amendments with the object of bringing the canon more in line with his views, but agreed to hold them over for the time being.

Rev. Canon Crawford then moved, with Dr. Davidson as seconder, That the

WHOLE QUESTION BE POSTPONED

until the first day of the next triennial session of the Synod. He said they had had a canon permitting the use of the permanent diaconate for years past and it had not been taken advantage of. He thought many reliable men now officiating as lay readers shrank from taking upon themselves the responsibility of Holy Orders. He thought the matter should be gone into further before action was taken.

It was moved in amendment by Judge Ermatinger, seconded by Mr. N. W. Hoyles, That the canon be taken up clause by clause—which was adopted after some discussion by the close vote of 51 to 48.

On the motion to adopt the preamble Judge McDonald expressed himself heartily in favour of the canon. They had been told that there was an immense leakage in the Church, and if ever there was a time when they wanted workers it was the present when there was such a large population pouring into the West. There were many men well qualified to take the position and there had been some experiments already made. He instanced the fact of one permanent deacon who bore the title of reverend, who had

been elected President of a Retail Dealers' Association, and he thought many would not like that.

Rev. Dr. Scott said he thought all were agreed that they wished to see the work of the Church proceed. There were practical difficulties in the canon proposed. They should remember that already there were many deacons. He failed to see how the action of this Synod or any other Synod could limit the powers of the deacon and say this man should be this kind of a deacon and another man that kind of a deacon. Any man upon whom the

BISHOP LAID HIS HANDS WAS A DEACON

in the full sense of the word and to say that one man was more of a deacon than another was unsettling. The uniform of him who was set apart for the holy office was one of the most valuable things they had, and this is one of the objections which many gentlemen have felt in wearing the badge of their office in the midst of their business pursuits. He thought the movement would do a great injury to lay work.

Rev. Dr. Langtry thought the Church had not fully instilled into the minds of its people that they were all fellow-workers with God, and the full resources of the Church had consequently not been drawn out. He told of his experiences with lay work and the progress made in Toronto and its outskirts with their assistance. The time had come when a very determined and clearly defined effort should be made to overtake the work before them.

Mr. S. Page said they did not want lay deacons. No intermediate man, either a lay reader or a clergyman.

A vote on the adoption of the preamble was then taken and the motion to do so lost by 50 to 35 votes.

OTHER MATTERS—NOTES

The thanks of the Synod were given to Mr. G. C. Thomas, one of the fraternal delegation from the Church in the United States for his gift of \$500 to the M.S.C.C.

Reciprocity in beneficiary fund seems to have been given an impetus though the message from the House of Bishops in which the Lower House concurred was not published.

The Synod adjourned leaving some important questions untouched. It is a pity that the session was not longer and that so many members left for home, thus leaving a thin house, which not unreasonably, declined to deal with them.

Ottawa was selected as the place of meeting of the General Synod of 1908.

A motion was adopted which sought the appointment of a standing committee to watch all federal and provincial legislation in the Dominion which is calculated to retard the moral progress of the people.

On motion of Mr. E. J. Pense, M.P.P., thanks were tendered to the Bishop and clergy of Quebec for the admirable arrangements made for the Synod, to the Lieutenant-Governor of Quebec and other Government officials and to the Rector of Laval University and other prominent Roman Catholics for courtesies generously extended. Speakers seemed to vie with each other in grateful acknowledgment of the hospitality received at the hands of the citizens of the Ancient City.

TEMPERANCE

The Prosecutor, Canon Farthing, moved the adoption of the report of the Committee on Temperance. Here our report must be most unsatisfactory, as no reports of Committees are printed before the Synod meets. The newspapers give a report of a discussion which cannot be well understood in the absence of the report. The report is described as an elaborate one, but it did not come before the Lower House for discussion until the Synod's closing hours. Generous acknowledgement was made of the work of the Committee, special reference being made to Canon Farthing. The difficulty surrounding the subject was realized. The Committee did not press the adoption of the report and it was left over till next Synod.

SUNDAY SCHOOLS

The report of the Sunday School Committee—another matter of supreme importance—came up in the last hours, too. It was presented by Rev. Dr. Rexford. There were several other speakers. One thought that it were better, instead of using the international system of Scripture lessons, to have a system for our own Church throughout the Dominion. Another pointed to the increase of crime as a proof of lack of Christian education. The report was adopted, and that involved the appointment of a Committee to take charge of Sunday School work from the Atlantic to the Pacific.

SOME IMPORTANT LAST DAY RESOLUTIONS

Among the resolutions adopted by the Synod was one by the Rev. F. G. Scott, urging that the Government should establish in the various military depots of Canada, well-built and well-equipped cafes for

military men, where refreshments and temperance drinks could be obtained and where opportunities for recreation could be provided.

The reverend gentleman also moved a resolution calling upon the Church people of the Dominion to discourage, as far as possible, the pernicious habit of treating. The resolution was adopted.

Rural Dean Sweet moved, seconded by Archdeacon Scriven, That this Synod views with sincere regret the very scant and meagre references to Syria and Palestine in the new Canadian geographies now in use in six of the Provinces of this Dominion.—Referred to the Committee on Education.

Rev. Dr. Langtry moved, seconded by Judge McDonald, That whereas it is the duty of the Church to provide, as far as possible, a Christian education for her children, and that a right knowledge of the Christian religion is essential to a true belief, be it resolved that this Synod do place on record the opinion that our various Provincial Educational systems should provide in primary and secondary schools, as well as in the universities, some way for securing under our public school systems such religious instruction as the various bodies may think right for the children of their respective communions.—Referred to the Committee on Education.

REAL MISSIONARY WORK.

A young man living near our western boundary line, writing from Big Fork, to the Bishop recently, among other things said :

"I am still up here and teaching. I also have a farm. Of course, it is bush, but I live on it. I have not heard a service since I came up, but I make 12 miles every Sunday for Sunday School which I hold. I have an average of about 27—nearly all grown up."

PERSONAL.

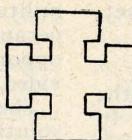
Mr. J. J. Peck has been sent to work as a catechist at White River, the mission left vacant by the departure of Rev. Harold Larzen.

Rev. C. E. Bishop, M.A., lately in charge of Thessalon Mission, is taking temporary charge of St. Luke's, Sault Ste. Marie, pending the appointment of a rector of the parish.

Mr. W. B. Phillips, catechist, has been removed from Emsdale to Thessalon Mission. He is to take duty in his new field on November 1st.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

THE annual conference for the W.A. in the Deaneries of Algoma and Nipissing was held on the Manitoulin Island, at the town of Little Current, on September 7th. Representatives from the branches at Sault Ste. Marie, Korah, Jocelyn, Blind River, Sudbury, Gore Bay, and Manitowaning attended, as well as the whole of the resident branch.

At Evensong, on the 6th, Rev. E. Spencer, of Gore Bay, preached an impressive sermon on the work of the W.A. Holy Communion was celebrated at 10 a.m. on the 7th, by Rev. P. Calhoun, immediately after which the W.A. meeting began. The Corresponding Secretary of the Diocese presided, and Mrs. Andress, of Sudbury, acted as Secretary. After the opening services, Mrs. Calhoun, in a few well-chosen words welcomed the visiting members. Mrs. Andress replied. Mrs. Calhoun then read a letter from the Diocesan President, Mrs. Thorneloe, expressing regret at her inability to be present, exhorting the members to increased zeal and work, and wishing all present a pleasant and improving conference. Reports of the Diocesan officers followed, read by Mrs. Ironside, Mrs. Andress and Mrs. Calhoun.

At noon, Rev. P. Calhoun said the W.A. collect, a hymn was sung, and Mr. Calhoun gave a devotional address. He spoke of the twenty years gone by, since Mrs. Tilton and six other Ottawa ladies, first offered their services to the Board of the Domestic and Foreign Missionary Society as an Auxiliary, dwelt on the marvellous way in which the work, thus begun had prospered, until now the Woman's Auxiliary extended from ocean to ocean, and nineteen Dioceses were affiliated with the General Board. The singing of a hymn and prayers closed the morning session, and the members adjourned for luncheon.

At 2 o'clock all re-assembled in the hall, and the afternoon meeting was opened with a hymn and prayer. Rev. G. Prewer, of Sheguiandah, gave a Bible reading and made several useful comments on the work of the women. The Corresponding Secretary then addressed the meeting; she gave a resume of the last reports of the General Board, spoke of the progress made by the W.A. in the Diocese during the past year, and pointed out how much more might yet, by God's help, be accomplished. She urged the supreme importance of love and prayer. Work would

naturally follow these two, and giving would ensue, as a matter of course. As love was the subject of our General Auxiliary motto, so love must be the motive power of the whole body.

A beautiful paper on "Consecration" was then read by Mrs. Andress, followed by the reading of a letter to the Conference from Mrs. McPhee, Secretary-Treasurer of the Junior Department. Mrs. McPhee gave many useful hints as to the management of Junior Branches, and urged their formation throughout the Diocese. This letter and its subject was fully discussed by the Superintendents of Junior Branches present, who told the methods they used and the work done by the children.

Mrs. Andress then gave a full explanation of our Shingwauk pledge; Mrs. Johnston, of Sault Ste. Marie, spoke about our pledges for the two Catechists; Mrs. Calhoun followed with interesting information respecting the work of Miss Mellish at Moosehide, and Miss West, of Metlatkatla, general pledges in which Algoma assists, and Mrs. Ironside gave an account of the Training School at Fouchow, South China, for native Bible women, and gave the members some facts concerning the woman supported at the school by our W.A. After the offertory was made, a hymn was sung, and the closing prayer said by the Corresponding Secretary.

In the evening a very enjoyable concert was given by local talent.

While on the Manitoulin Island the Corresponding Secretary had the privilege of addressing the W.A. Branch at Gore Bay. She has also this summer addressed meetings at North Bay and Gravenhurst.

The Thunder Bay Conference will not take place till near the end of October; that for the Deaneries of Parry Sound and Muskoka, will be held in Gravenhurst on Thanksgiving Day.

It may just be mentioned that a change has been made in the work reported. Formerly, no results were reported by the General Officers except those for objects outside the Dioceses own boundaries. Now that so many of the Missionary Dioceses from the North-west have organized Diocesan Branches, and much of their work and that of Algoma must, of necessity, be for their own Dioceses, it is resolved that all Diocesan work (not parochial), shall also be reported in a separate column.

GENERAL CHURCH NEWS

CHURCH folk at Trenton, Ontario, have been rejoicing at the jubilee of their parish church. St. George's church, Trenton, was built in 1845, Bishop John Strachan, of Toronto, giving the site and £100 for the edifice, with land for a burial ground, a small tract towards endowment. Sheldon Hawley, of Trenton, also gave £100 for the building. In 1846 the Bishop held in St. George's its first confirmation, it being then an out-station of the Carrying Place parish, under Rev. P. G. Bartlett, afterwards rector of Kirton in the County of Suffolk, England.

The year of the United States Board of Missions has ended with all appropriations (\$767,000) met and a small balance left to reduce the debt caused by shortages of previous years. The increase on the previous year was \$109,750. The W.A. gave \$100,019, a gain of \$22,692. The Sunday Schools gave \$122,384. The total receipts of Board, adding legacies, special gifts, W.A. united offering, were \$1,677,438.

Rev. H. S. Boyle, Montreal, assistant in the cathedral for four years, has been appointed to Wingham, Huron diocese.

In the Diocese of Moosonee none but Anglican missions have been at work, but the Roman Catholics have opened one at Albany, Hudson's Bay. Only one station in the diocese has railway, postal and telegraphic communication with the outside world, Chapleau, Bishop Holmes, home.

Above the window representing the crucifixion in Quebec Cathedral has been placed another window, a beautiful presentation of the angel of the Resurrection. It has been given by the bishop as a memorial of the centenary.

The eleventh parish in Hamilton was given a local centre when Bishop Dumoulin laid the foundation of St. Philip's Church. A surpliced choir of one hundred voices and a band orchestra preceded the city clergy in outdoor procession to the lot. Canon Sutherland conducted the service and the Bishop made an address. A lady has promised to build a parochial hall.

Forty farmers of the parish of Carlton, Yorkshire, have, at the suggestion of the Vicar, each contributed—as a harvest thank-offering—a bushel of wheat to defray the cost of a bell for the church. This bell is to bear the name of "The Wheat Bell."

The election of a successor to the late Dr. Douglas, Bishop of Aberdeen, has, in consequence of the failure of either of the candidates to obtain a majority in the Clerical Chamber, been adjourned till Wednesday, 17th January. Unless an election is made by the electors in the diocese by January 26th the choice of a Bishop will fall to the Episcopal Synod.

The General Mission Board at its meeting in Quebec voted \$1,000 a year for seven years towards the stipend of a new missionary bishop, to take up the work of the venerable Bishop of Selkirk, Dr. Bompas, who resigned in August because worn out in service. The C. & C.S. gives \$1,000, and the C.M.S. \$500, to the salary. Before the seven years are up an endowment fund will be raised. The old bishop will remain at Carcross as resident missionary.

St. James' Cathedral, Toronto, has received from Miss Scott, in memory of her late brother, James Scott, church-warden, a beautiful window. The subject is the planting of the Church on this continent, and represents the consecration of the first colonial bishop, Dr. Charles Inglis, of Nova Scotia, at Lambeth palace in 1787, and the bishop preaching to the Indians.

Seat rents have ceased at St. Luke's Church, Glasgow. Out of twenty-nine places of worship in the city there are now only three churches where seat rents are in vogue.

The Church Missionary Society has made a great step in the right direction in its endeavor to collect for the Church's work abroad from every communicant.

In Australia alone the one diocese of 50 years has become 20 different dioceses. My own experience, says the Bishop of Brisbane, has been the same, my own parish of seventeen years ago has become 13 parishes.

In any estimate of the future of missionary work in Central Africa, Mohammedanism claims consideration. It is slowly advancing towards Uganda through the Sudan, and as communication between Egypt and the great lakes by river and road improve the advance will become more rapid.—C.M.S. Annual Report.

The Church Congress at Weymouth is pronounced a great success. The tone pitched was high and the attendance large.

CHURCH HISTORY NOTES

THE SCOTTISH CHURCH—REFORMATION PERIOD—1560-1603.

WE have now gone step by step through the history of the Scottish Church, from the introduction of Christianity to the downfall of the Bishops of the old line at the Reformation. We have seen how the Church, which had reached the height of her glory in the days of King Alexander III., began at that time to fall away, till at last she became so corrupt as a whole that God visited her with a fearful punishment. The Reformation was necessary. Yet it went too far. No fault could be found with the Reformers had they but swept away those abuses which had grown up during the Middle Ages, together with the usurped authority of the Bishop of Rome. But in their zeal to root out the tares, they rooted out much of the wheat also. They tore down the sanctuaries, they overthrew the altars, they silenced the priests, they forced the Bishops—through whom alone the true succession of Christ's ministers could be carried on—in most cases to fly abroad.

Now, what did the Reformers set up in place of this? The answer usually given is Presbyterianism. And yet the reformed religion as established by Knox and his party differed in several important particulars from the Presbyterianism of to-day. In the first place there was a form of prayer prescribed. The "Book of Common Order," popularly known as "Knox's Liturgy," was the authorized service book. This book contained forms for the conduct of public worship, for the celebration of marriage, the visitation of the sick and other occasions. Then, again, the "laying on of hands" in ordination was set aside by the early reformers as needless and superstitious. Moreover, though a General Assembly was instituted, the "Presbyterial form of Church Government" by Kirk Sessions, Presbyteries and Synods was unknown.

But the most important difference between the Church of Knox and those Presbyterian bodies with which we are familiar, lay in its quasi-Episcopal form of Church government. The very essence of modern Presbyterianism consists in equality of ministers. Every member is a presbyter and bishop in one. Now this principle was unknown for a number of years (1575) after the Reformation. The Reformers having failed to carry the Bishops with them—with two exceptions—set up first a system of superintendents of districts and af-

terwards of titular bishops. That the superintendents were quasi-bishops may be proved by one of themselves—John Erskine, of Dun.

Such was the system set up by the early reformers. Whatever else may be said for or against it, every Episcopalian will see that it suffered from one fatal defect. Those who professed to send labourers into the vineyard had not been sent themselves. True, the "laying on of hands" in ordination was afterwards restored, but the link which bound Scotland to Catholic Christendom was severed.

In 1575, three years after the death of Knox, Andrew Melville appeared upon the scene. This man—the true father of Presbyterianism—was among the first to raise objections to the form of Church government by superintendents. From that time onwards two distinct parties existed in the Reformed Church—those in favour of Episcopacy, and those to whom the very name of bishop was a byword. These two parties have never ceased to exist in Scotland. The history of the Scottish Church from that time till now is the history of the struggle between these two parties, and the restored and reconstituted Episcopal Church of to-day (for as we have seen the Church of St. Columba and St. David was an Episcopal Church), so far from being an exotic, is, humanly speaking, as much the outcome of one as Presbyterianism is of the other. At first the enemies of Episcopacy got the best of matters; and in 1592 they succeeded in getting Presbyterianism, as we now know it, established for the first time in Scotland. Their triumph, however, was of short duration, for the King almost at once set about restoring Episcopal government. Having secured to himself the power of summoning the General Assembly, and of naming bishops, he proceeded to recover the revenues of the bishoprics—several of which had fallen into the hands of the nobles, who appointed ministers to these sees on condition of their making over the emoluments to them, with the exception of a small pension for themselves. These ministers obtained the opprobrious name, so well known, of Tulchan bishops—a tulchan being a calf-skin stuffed full of straw set down before a cow that will not yield her milk—and they must not be confounded with the titular bishops, namely, those who, during the period we have been considering, enjoyed the rank of a bishop and the revenues of a see without having received valid consecration.—From Epochs of Scottish Church History.

The Algoma Missionary News

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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 NOVEMBER

1. Wed — *All Saints.*
2. Thurs.—
3. Fri.—
4. Sat.—
5. *20th Sunday after Trinity.*
6. Mon.—
7. Tue —
8. Wed.—
9. Thurs.—
10. Fri.—
11. Sat.—
12. *21st Sunday after Trinity.*
13. Mon.—
14. Tues.—
15. Wed.—
16. Thur.—
17. Fri.—
18. Sat.—
19. *22nd Sunday after Trinity.*
20. Mon.—
21. Tues.—
22. Wed.—
23. Thur.—
24. Fri.—
25. Sat.—
26. *23rd Sunday after Trinity.*
27. Mon.—
28. Tues.—
29. Wed.—
30. Thur.— *St. Andrew, Apostle and Martyr.*

Many of our readers will have learned of the illness of Miss Thorneloe, who while in Toronto fell ill of typhoid fever. The crisis is over and the anxiety of Bishop and Mrs. Thorneloe is relieved. Church people in Algoma claim the privilege of joining with them in joy and thanksgiving.

The W.A. United Thankoffering amounted to \$5,561.21, of which Algoma gave \$90. It has been given as follows: \$1,000 each to Moosonee, Selkirk, Keewatin and Saskatchewan, and the balance to the Sustentation Fund for Athabasca.

OUR MISSIONARY APPORTIONMENT.

WITH the blanks filled in—the name of the parish or mission and the sum apportioned to each respectively—the circular printed below has been sent to every cure of souls in the Diocese.

Sault Ste. Marie, Ont.,
October 18th, 1905.

My Dear Brethren :

My absence in England, during the past summer, has prevented my taking any active part in the effort to raise our Diocesan apportionment for the Board of Missions.

On returning home I was dismayed to find that only about \$300 had been paid to the Diocesan Treasurer towards the \$1,800 required from the Diocese for the current year. And practically only two months of the year remain.

Be good enough, I beg of you, if you have not already done so, to take immediate steps to raise the amount required of you, viz. It must be in the hands of the Treasurer of the Diocese, Mr. H. Plummer, Sault Ste. Marie, Ont., by the 15th of December in order that it may appear in this year's accounts.

It will be a disaster of no ordinary kind if the Diocese should again this year fall short of its allotted sum. Failure to make up the apportionments means the paralyzing of the missionary work of the Church. Last year through this cause our Diocese lost about \$1,000 of its promised grant from the Board. I confidently look to you to be prompt and loyal in doing what is required of you. And I wish you every blessing in the name of the Lord.

Believe me,
Very faithfully your friend and Bishop,
GEORGE ALGOMA.

To the Clergyman, Churchwardens and Parishioners of the Parish or Mission of.....

For the information of those concerned in collecting the apportionment let it be known that the special missionary offerings made in the Epiphany season and at Ascensiontide and the Sunday School Lenten offerings are to be counted as contributions to the apportionment. Any sum lacking after these moneys are added together must be collected from the people.

I cannot for one moment, says the Bishop of London, admit that there have been no results from Jewish Missions. I kneel every day of my life at a prayer desk given me by my Jewish converts in East London.

The Rev. F. N. Eden, vicar of St. Paul's, Rusthall, near Tunbridge Wells, tells a story of a parishioner, who was quite under the impression that the words "salaries of His Majesty's Ministers" referred to the remuneration of the clergy!

CALL A HALT.

(From the Ontario Churchman)

THE expense of last synod (at Montreal) was \$5,136, leaving \$1,308 on hand. Under the increased representation at the late gathering the cost will be near \$7,000. Here may rest a protest. Making every allowance for the grand accomplishment of unity and force and progress under and through General Synod, the outlay is too great for a still-struggling missionary church. There should be a limit to allowance for travelling expenses. When several delegates are paid \$120 each for at most two weeks of service, it bespeaks of luxury going hand-in-hand with the mite offerings which the same Synod seeks on every hand.

Because some questions were hastily considered and incompletely digested, while others were passed by in silence, biennial sessions are being suggested, a remedy far overreaching the complaint. Triennial meetings are quite near enough for the Church's requirements and its diocesan treasuries. The temperance report was not considered as deliberately or as lengthily as the subject dictated at a time of ripening moral sentiment; Sunday School organization was criminally neglected, in view of its part in the future of the Church, but few such sins of omission were committed. Rejoicing rather than regret should attend the lapse of discussions, for instance, upon the proposal to penalize theological professors favoring the higher criticism, or upon the restoration of unction for the sick, since the Anglican community is not nearly in line for favourable action, and can forego discussions without sense of loss. The need of Synod is, firstly, a good bon-fire, for the casting out of the rules of procedure and then the placing of the orders of the day in the hands of the prosecutor. This would not be kind to the officer, but it would make for efficiency and bring common sense arrangement and steady work into effect. Secondly, a suppression of several talkative gentlemen. They cannot be cried down, since that would be unruly and ungentlemanly, but the voters in Diocesan Synods may be told of their ineligibility, and their names may not appear again among the elect. The new plan of having reports ready two months in advance, of printing them in the convening circular, will shorten discussions and facilitate conclusions. Finally, dear brethren, selection of a meeting place with fewer picturesque and romantic temptations and fewer social distractions than Quebec. Meet out in the woods if you can, in some summer hotel

just vacated for the season, and you will have few inroads on your sessions.

WITH MANY THANKS.

The Bishop sends us the following statement in acknowledgment of moneys received for the purposes signified by the "headings":—

ALGOMA DIVINITY STUDENTS' FUND

Collected in England.	
An English woman £45.....	\$ 217.91
Mr. Bunyon £5.....	24.21
Miss F. Shepard £10.....	48.42
Miss May £2.....	9.68
Mrs. Greswolde Williams £5.....	24.21
Sunday contributions £133.....	644.09
	\$ 968.52

DIOCESAN OVERDRAFT FUND

Mrs. Edgell, Sherbrooke.....	\$ 4.00
Miss Tucker, English Collection representing complete settlement of Diocesan Debt.....	484.26
	\$ 484.26

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to Oct. 14, 1905.

MISSIONARY APPORTIONMENT

Broadbent, \$16.15 ; Beaumaris, Reuben Milner, Esq., \$100 ; Webbwood, Walford, Massey and Nairn, \$12.50 ; Broadbent, \$6.50 ; Port Arthur, \$100 ; Powassan, \$28.70.

MISSION FUND

Victoria Mines, \$1.65 ; Beaumaris, \$75 ; English Collections (for new work), \$1,098.42 ; Edinburgh Association, \$63.40 ; S.P.G., \$402.67 S.P.G. Special, \$96.71 ; C.C.C.S., \$392.43 ; Port Arthur, \$12.81 ; Diocese Montreal, Church St. John the Evangelist, \$37.78 ; Grant from M.S.C.C., \$432.50.

CHURCH AND PARSONAGE FUND

English Collections for building funds : Repairs to Shingwauk Chapel &c., \$242.13 ; Repairs to Bishophurst, \$242.13 ; for general work, \$482.26 ; Mary Message, \$4.

SUPERANNUATION FUND

Haileybury, \$6.79 ; Seguin Falls, \$3 ; Sucker Creek, \$1.29 ; Green Bush, \$1 ; Baysville, \$2 ; Meldrum Bay, 75c. ; Silverwater, \$1.61.

INDIAN HOMES

English Collections, \$217.91 ; C.C.O., \$20 ; Rose Bower, Sherbrooke, \$1 ; Diocese of Fredericton Education of Indian Girl, \$50 ; Diocese of Nova Scotia, \$39.47 ; Diocese Toronto, Whitby, All Saints, for W. Barefoot, \$2.75.

Contributions received by Principal direct during September 1905 :

W. A. Selkirk Diocese, \$35 ; Toronto W. A., "Thank offering," \$4.86 ; Toronto W. A. St. Luke's, St. Agnes, \$6.25 ; The Milburn Sisters England, £1.15.0.