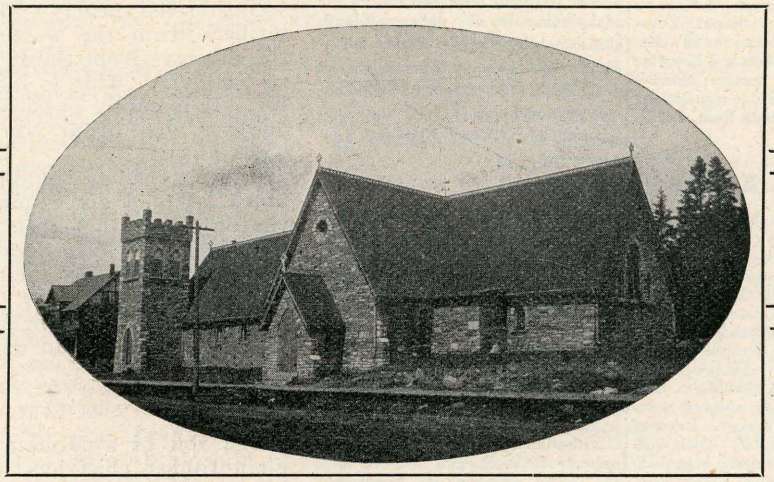
OCTOBER, 1905

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:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, - - Rosseau, Ont.

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THE PEACE PIPE.

An Ojebway newspaper published monthly at the Shingwauk Home.

VOL. I. OCTOBER 1ST. 1878. No. 1

The Peace Pipe.

IT is purposed to issue this paper in eight page form, same size as the A. M. NEWS; on the 1st. of October next, provided not less than 300 subscribers can be secured by that time, the price being 35c per annum to individuals, or if any band will agree to take 50 copies they may have them for 25c. a copy; the sum of $12.50 to be paid us in advance by the Indian Agent.

SUBJECTS:—Indian correspondence; a story from history; editorial; European news; American news; Extracts from Indian Acts and Reports; Advertisements of traders; Sunday school questions; Bible translation; new hymns; extracts from Indian grammar.

INDIAN TRANSLATION.

OOO suh debahjemo muhzenuhegun *eight pages*, tebishko ALGOMA MISSIONARY NEWS, "*Peace Pipe*," azhenekahdag; tah mahjetahmuhgud menuhwah kaduhgoojing *October* keezis kishpin we-odohpinuhmoowaud neswauk egewh ahnishenahbag kamah uhwushema. 35c. ningo peboon tah-enuhginda. Kishpin dush mahmuhwe weodahpinuhmoowaud nahnemeduhnuh ahnishenahbag pazhig *Reserve* tabandaugoozejig, we enahkoone-gawaud dush owh *Indian Agent* che-tebuhuhmuhweyungid—me $12.50 atuh tahtebuhuhmahgam oonje 50 *copies*.

England and Russia.

KAGAH ke-mahje-megahdewug England kuhya Russia. Magwah uhgwindanoon kayahbe England megahdewine-nahbequaunun ewede wequadoong tebishko Constantinople, Owh dush Russia kahween ominwandunseen, enewag nishkahdese. Owh suh Russia kahween kayahbe omegahnahseen Turkeyun; ahzhegwah ogeozhetoonah-wah pezaunindewin. Keemooj guhnoonindewug magwah noongoom Russia kuhya Turkey. Keemooj uhnoo keewug wenuhwah. Owh dush Russia odenaun Turkeyun, kege-mahmauzhein neeje, me dush weejikewaindedah, kahween ahpeche kegahkoodug geesenoon, pezinduhweshin nesheema, ezhechegan anenaun me dush kegahmenodoodoon, kago pezinduhwahkan pakaunezejig, neen atuh pezinduhweshin me dushkegah bemahdeze-in menuhwah—me suh Turkey azhe-guhnoonegood Russia-un magwah noongoom. Me suh azhe-wabuk. Owh suh Russia kahween osheenganemah seen Turkey-un osheenganemaun atuh Englandun. Ahpeche mahnandum Russia che-wahbundung enewh England duhzhe megahdewinenahbequaunun agwindagin tebishko Constantinople. Owh dush Russia ogemahjebeühmuhwaun Austria duhzhe keche ogemaun ooo ke-enaud—Howh neejee! ke-meno-weejekewaindemin kenuhwind. Howh! Howh! weedookuhweshin, kegah-keche-megahnab-

OURSELVES.

THE above fac-simile of the first number of an infant newspaper—of short life—was published by the Rev. E. F. Wilson, at that time (1878) principal of the Shingwauk Home. It will be seen that it was printed wholly in the interests of Indian lore and language. Being "the same size as the 'A. M. News,'" our readers will see that our beginning was a small one, for "we" were quite in our infancy then.

After nearly thirty years The Algoma Missionary News is still an unpretentious magazine, though of increasing value to diocesan interests. Through our columns we seek to bind together and to bring into closer touch with each other all the little Church centres in our straggling diocese. It goes forth to make known the pastorals and other communications from the pen of the Bishop and to remind all of the obligations payable to the Diocese and to the Church in Canada and throughout the world.

For the past two years one page has been devoted to Church History—a subject of which we all know too little.

Not the least important columns are those in which the Treasurer and others make acknowledgment of receipts from diocesan and extra-diocesan sources.

But just now we are more pleased to say that during the summer there has been added to our subscription list nearly 300 new subscribers from the western part of the diocese—from Sault Ste. Marie to Sudbury. This is most gratifying. It is surely possible to obtain another 300 from North Bay to Gravenhurst.

Another thing would gratify us much. Would our readers all note the date on the labels and if the date is a past date kindly send us the money due for their continued subscription.

No Church family in Algoma Diocese can afford to do without "The A. M. N."

The son of a Mohammedan Afghan robber chief has recently left his father's castle, crossed the frontier, and made public profession of faith in Christ at the C.M.S. Mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christlike. He is, therefore, within reach of the prayers of Christians.

The consecration of the two Bishops Suffragan of the newly constituted Diocese of Southwark—the Bishops of Woolwich and of Kingston-on-Thames—will take place in the Cathedral of St. Saviour's, Southwark, on the festival of St. Simon and St. Jude, Saturday, October 28.

The Algoma Missionary News

New Series—Enlarged
Vol. 2. No. 10.

OCTOBER, 1905.

Published Monthly
50 cents per annum in advance

THE GENERAL SYNOD—OPENED SEPTEMBER 6th.

QUEBEC—the oldest city of Greater Britain—was last month the scene of the assembling of the Fourth General Synod of the Church of England in Canada.

Its opening service was held in the Cathedral Church of the Holy Trinity. The large representation of the Canadian Episcopate, with priests and laymen who represented the dioceses from the Atlantic to the Pacific and well up beyond the Arctic circle, could not fail to add fo the impressiveness of the solemn service. Besides, there were three visiting bishops from the United States, among them the presiding Bishop of the P.E. Church to the south of Canada, Right Rev. Dr. Tuttle, who was the preacher on the occasion.

The Litany having been sung, a full choral celebration of the Holy Communion followed, the Primate, Archbishop Bond, being the celebrant. Archbishop Matheson and Bishop Doane (Albany, U.S.) respectively read the Gospel and the Epistle.

ORGANIZATION

In the afternoon the Synod was formally organized. The Primate took the chair and offered the opening prayers. Immediately after an official welcome to the city was extended by Alderman Cummings (in the absence of the Mayor), by the Hon. Sheriff Langelier and by the Hon. A. Turgeon, who represented the Premier of the Province of Quebec.

Archbishop Bond returned thanks for the kind words of welcome and then delivered his opening address. The bishops then retired to their own "house" and the Lower House

PROCEEDED TO ELECT ITS PROLOCUTOR

or chairman. The choice fell upon Rev. Canon Farthing, of Woodstock, Ontario. Canon Farthing appointed as his deputy the Rev. Canon Crawford, of Halifax, N.S., and as Assessors, Dr. Davidson, K.C., of Montreal, and Mr. M. Wilson, K.C., of Chatham, Ont.

The other officers of the Synod were elected as follows :—

Clerical Secretary—Rev. C. J. S. Bethune, M.A., D.C.L., London, Ont., re-elected unanimously.

Lay Secretary—Mr. R. Campbell, K.C., elected unanimously.

Treasurer—His Honor Judge McDonald, M.A., D.C.L., Brockville, Ont., re-elected unanimously.

Auditors—Messrs. E. J. B. Pense, M.P.P., Kingston,, (re-elected), and Mr. Lansing Lewis, Montreal, both unanimously.

It is announced that the Dean of Canterbury has given instructions to the vergers at the Cathedral to exclude women who attempt to enter without any head-covering, a practice which seems to have been growing of late and has given rise to complaint.

Bishop Graves, the Bishop of the American Church in Shanghai, writes that two of the graduates of St. John's College Medical School have been employed with a salary of £300 a year and their expenses, to go to the Transvaal as physicians to the Chinese labourers.

U.S. Postmaster-General Cortelyou has placed a ban on all newspapers publishing results of raffles and church fair lotteries ; they will be excluded from the mails. The order is sweeping and postmasters must strictly enforce it. This means that when there is a church fair, with a raffle or lottery attachment, or after a shotgun or watch raffle, the winning numbers may not be printed.

DIOCESAN NEWS

OTTAWA SAYS YES.

AS anticipated last month we are able to announce to our readers that the Diocese of Ottawa duly concurred in the steps taken to erect a Diocese of Algoma, having its Synod with all the responsibilities. On June 20th the Ottawa Synod passed the following resolution :

That this Synod concurs with the House of Bishops in the formation of the new Diocese of Algoma as constituted by such House ; and that the Secretary do forward a copy of this resolution to the proper authorities.

NOTES.

OUR reports of the proceedings of the General Synod held last month in Quebec are compiled from those printed by "The Quebec Chronicle" and the "Canadian Churchman."

We are pleased to make known to our readers the fact that the Bishop has returned to the Diocese and is busy with its concerns. We know that he is welcomed back to us by the whole Church in Algoma.

Rev. C. E. Bishop, M.A., of Thessalon, leaves us this month. The best wishes of his brethren and many friends go with him and his family to their new home.

Rev. E. H. Capp, rector of St. Luke's, Sault Ste. Marie, leaves during the first week in October. He has accepted the post of assistant to Canon Pollard, rector of St. John's church, Ottawa. His departure from Algoma is accompanied by the regrets of his friends in the see-town.

The "cut" on another page, the facsimile of the first paper published in connection with Church work in this part of the world, is lent to us by Rev. E. H. Capp, in whose book on Sault Ste. Marie it appeared.

Miss J. K. Grimes, the Hon. Sec. of the Church Emigration Society (England), passed Sault Ste. Marie on the C.P.R. boat for Toronto on September 27th. The boat being late there were but a few minutes to speak of emigration matters with the representative of the clergy who had the pleasure of meeting Miss Grimes.

For the first time since we devoted a page to W.A. interests our correspondent was unable to send us copy for an issue. But Mrs. Ironsides has been busy travelling to conferences and the General Board meeting.

Toronto newspapers say that Rev. A. J. F. Cobb, of North Bay, is leaving to take charge of St. Mark's Church, Port Hope, in the Diocese of Toronto.

BRACEBRIDGE PARISH.

THERE were great rejoicings in this parish on the 30th August, when Miss Emma Gertrude, second daughter of Mrs. Bridgland (widow of the late Dr. Bridgland, M.L.A. , was united in marriage with Mr. W. Kingsmill, manager of one of the local banks. The church never looked prettier than on this occasion, having been decorated by several young people of the parish. The guests took up quite a large portion of the nave where seats were reserved for them and the balance of the seats and most of the standing space were packed with friends of the contracting parties who were eager to witness the making one of two most popular young people of our town.

Just eight days later the same space in the church was occupied with a congregation gathered to pay their respects to the memory of a young woman who eleven months previous stood before the altar in bridal garments. She, too, was a most popular citizen and an active member of St. Thomas' congregation. Her father, Mr. Geo. Sibbitt, is at present people's warden. Mrs. Kelley (nee Miss Ada Sibbitt) was at one time member of our choir, Chancel Guild, Woman's Auxiliary, and Y. P.A., in all of which she took great interest and was much missed from them when at her marriage last October she went to Barrie to reside. Her death came as a great shock to the community and many are the regrets that she has been removed from the Church Militant, but knowing her as we do, we are buoyed up with the hope that death to her was "but to depart to be with Christ which is far better." Her family and husband have the prayers and sympathy of a large circle of friends who feel deeply with them in their bereavement, which we are pleased to see is borne by them with Christian fortitude.

DEANERY MEETING.

THE conjoint Deaneries of Algoma and Nipissing met at Kagawong on 15th and 16th August, 1905. Rev. A. J. Young, Rural Dean of Algoma, presided. The opening service was held in the church on 15th, at 8 p.m. The preacher was the Rev. Rural Dean Young, who delivered an impressive and helpful sermon on I Chron. 29:14.

The Rev. Jas. Boydell, M.A., was the celebrant of the Holy Communion on Wednesday at 8 a.m. He also conducted the Quiet Hour at 10 a.m.

The Greek Testament reading (Rom. III.) was conducted by the Rev. F. H. Hincks, M.A., in the absence of Rev. M. O. Smith, B.D.

The Rev. F. Frost gave a very interesting paper on "The Religious Beliefs of the Aborigines of this Continent." The Rev. A. J. Young also gave a very exhaustive and interesting paper on "The Religion of the Ancient Egyptians." A review on "The Prospector" by Ralph Connor, was given by Rev. E. P. S. Spencer, M.A., which was an able and interesting review. Several points of interest and importance were raised and discussed.

The next meeting is to be held at Richard's Landing, St. Joseph's Island, on Feb. 20th and 21st, and it is hoped the clergy will make an effort to attend this meeting. Out of sixteen clergy of the two Deaneries (who are not in isolated charges), only six were present. This should not be so ; let us endeavor to remedy it by our attendance.

A missionary service was held in the church Wednesday evening, the speakers being Rev. F. Frost and Rev. F. H. Hincks, M.A., both of whom gave very interesting addresses. The offertory, which was on behalf of the Mission Fund of the Diocese, amounted to $5.40. The Rev. Jas. Boydell, M.A., concluded the service with prayer and the Benediction.

THE GENERAL SYNOD—GREETINGS FROM THE CHURCH IN THE UNITED STATES.

IT has become the custom whenever the highest courts of the Church in Canada or in the United States are held that respective delegations attend from the sister Church to extend fraternal greetings and to manifest that oneness of the Church which knows no territorial boundaries and is above the distinctions of nationality or race. The Church in the United States sent to us a delegation, the members of which were received with due honor by the Church in Canada as represented by the General Synod.

His Grace the Archbishop of Montreal and Primate of All Canada warmly and affectionately welcomed our brethren from across the border, after which the delegates addressed the Synod.

Bishop Doane, the head of the deputation, said he was glad to be there to renew relations of official intimacy, particularly with his fellow-workers in a country contiguous to his own, and with those older Canadian Bishops whom it had been his privilege to meet at the Lambeth Conference. It was his pleasant official duty to

EXTEND THE WARM AND AFFECTIONATE GREETINGS

of the American Church to her Canadian sister. He thought it was a question whether some natural things divided or united. The St. Lawrence, for instance, does not divide the Diocese of Albany from Canada. Nor does the Atlantic divide us from Britain, for we bridge it with our fast ships and tunnel it with our electric cables, while the winds are made the ministers of our mutual messages. An Archbishop of Canterbury has crossed it to come to us, and has found, what I have long contended, that it is no farther from England to America than from America to England. The Atlantic Ocean, like the River St. Lawrence, is rather a means of communication than of division. Closer then ever to the United States are both the England in Europe and that in Canada. The Canadian Church is Anglo-American, because it is the English Church on American soil. Sisters in relations, alike yet different ; the likeness between the Churches in Canada and the United States exceeds their differences a thousandfold. I have tried to think of the English Church as the Church of English-speaking people. Yet I am glad that it is not, for I believe that she has the gift of tongues. When standing beside the Archbishop of Canterbury at Lambeth I heard the sonorous voice of the secretary calling out the names of missionaries from every land.

THIS CHURCH IS THE CATHOLIC CHURCH

rooted in the British Isles, but reaching out into every part of the world. As was well said yesterday, she is the mother of us all. I am here to bring back the cordial greetings of the Church in response to those which you sent us three years ago, and also again when the Archbishop of Canterbury was with us. We are one in our Prayer Book and in our mission, which is

to preach the gospel of Jesus Christ in its purest and most primitive form. Our domestic mission is to bring wanderers home; our foreign one to reach out into all lands. Like us, you have the wide fields of the Great West to reap and salvation through the Bread of Life to preach. Your country has been stained with the blood of martyrs who were not of our faith, but whose memory we honour for deeds of heroism and self-sacrifice. The name of your venerated Plains recalls the Father of the Faithful, who went out at the command of the Lord, not knowing whither he went. So have your own great missionaries—among others, Strachan, of Toronto, and Medley, of Fredericton, my father's friends and mine—gone out, knowing that they would eventually come to the land of promise, the city without foundations, whose builder and maker is God.

Bishop Morrison, of Duluth, said that coming as he did from the Great West, where his field of labour

TOUCHED THREE CANADIAN DIOCESES

he could enter into the zeal of that work in the great harvest field into which the Master had sent them to be the reapers. I am closely connected, he said, with you, though a native of New York State. My father, with the prejudices of a Scotchman, sent me to a grammar school in Canada simply because the master was a Scotchman. In Montreal I had the advantage of studying at McGill University, where Sir William Dawson was my teacher and my friend. I was ordained deacon by Bishop Williams, of Quebec, and priest by Dr. Oxendon, of Montreal, being, as I believe, the first priest upon whom His Lordship laid his hands after his consecration. It was not surprising, therefore, that he (the speaker) had a grateful remembrance of this country, this Church and this people. He had never failed to watch her progress and to admire the political sagacity of its statesmen, and the marvellous energy with which they have exploited the great western and northern area, whose natural resources are not a whit inferior to those of the most favoured area to the south. The fame of this north-west country has gone everywhere, and American farmers by thousands and tens of thousands have crossed from the American into the Canadian West. Beyond any question, a

GREAT AND POWERFUL NATION WILL HAVE ITS SEAT OF POWER TO THE NORTH

of us, and we felicitate ourselves accordingly, because she walks with us towards the highest material and moral adornment of the human race. Upon the Church represented by this Synod rests the responsibility of supplying the spiritual needs of the great population flocking into the Great West. There is no more courageous story than that of some of your early missionaries, sent out by the great missionary societies to Labrador, Hudson's Bay, and to the verge of the Arctic Ocean to preach the unsearchable riches of Christ. I am sure that the spirit of the martyr still lives, and that the work of such a Church shall not be permitted by the Master to flag or fail. You are watching our experiments, as we have watched yours, in the matter of Provincial Synods and other matters. His earnest wish was that the Church might have the spirit of God for the work in which it was engaged. To you has been committed the faith once delivered to the saints.

Rev. Dr. Alsop, Rector of St. Ann's Church, Brooklyn, referred to a visit he had made a year ago last July to London, where he had attended the dinner of the American Society on the 4th of July at the Hotel Cecil. It stirred his heart to see at the banquet the Union Jack and the Stars and Stripes interwoven. He was a citizen of New York. It was no mean city. He was also a citizen of the United States. But he was something more than that. He was not only a citizen of the United States and of New York. He was a citizen of a great race which speaks his language, has his colour and thinks his thoughts. And then there is England, so great and marvellous in her little isle, and so powerful in every part of the world, in her colonies and her India. It was a great thing to belong to such a nation, for

WE ARE A PART OF THE ENGLISH PEOPLE

We, in the United States, are feeling a little proud just now: We read that blessed are the peacemakers. The Christian man who sits in the national Presidential chair, though not afraid to fight when fighting is necessary, is a lover of peace and of God, and to his infinite tact is largely due the blessings of peace in the Far East in the place of war. And now that there is an open door in the East, trade may come and go. But we want the English people, who between them own one-third of the world, to see that through that open door shall go the knowledge of God, until it owns not only the third of the world, but until the knowledge of the Lord covers the earth as the waters cover the sea.

Mr. Geo. C. Thomas, of Philadelphia, was the representative layman, and made a good speech. In his own country Mr. Thomas is well known as an enthusiastic supporter of missions.

THE GENERAL SYNOD—THE M.S.C.C.

ACCORDING to rule the General Synod met on Friday, the 8th ult., as the Missionary Society of the Church in Canada. The House of Bishops joined the Lower House and the joint meeting was presided over by the Primate.

Rev. Dr. Tucker, General Secretary, presented the report of the Board of Management. The report was an exhaustive one. After an expression of gratitude that the good hand of God had led them through many perplexities and blessed their labours, reference was made to the union of the C.C.M.S. with the M.S.C.C., Sunday School Auxiliaries, the Woman's Auxiliary, the immigration into the North-west and the Apportionment Scheme.

The Rev. Canon Cody read those paragraphs of the report laudatory of the General Secretary.

Some discussion arose when the second paragraph of the report was up for adoption.

NOT VERY CLEAR

Rev. Canon Von Iffland, M.A., D.C.L., asked for an explanation of the relations between the Canadian Church Missionary Society and the M.S.C.C.

Rev. Dr. Tucker said that he had made the matter as plain as he possibly could in the report, and did not know what information he could add thereto. However, he would answer any questions that might be asked concerning the matter. In answer to further enquiries, Dr. Tucker said that the C.C.M.S. had practically united with the M.S.C.C. It now no longer made any appeals for financial aid in Canada, but aided the work as a kind of auxiliary to the M.S.C.C. by its diffusion of information, its examination of its own candidates for the mission field, etc. Otherwise the two bodies were one.

Judge Hannington enquired about the expenses that still seem to be incurred by the C.C.M.S.

Dr. Tucker said that certain expenses were unavoidable during the progress of the work of coalescing, but that they were relatively small and steadily decreasing.

Mr. J. Travers Lewis, D.C.L., Ottawa, believed that the whole missionary work of the Dominion should be under one board, and that as soon as possible the C.M.S. should disappear altogether as a Canadian organization.

Mr. N. W. Hoyles, K.C., D.C.L., speaking for the C.C.M.S., said that they had agreed to terms of coalition, which ought to be respected. We give you everything, he said, and you surely cannot grudge us necessary expenditure. We are all anxious to be one, and patience is necessary until the transition period is passed.

Rev. Dr. Langtry said that, rightly or wrongly, the feeling had gone abroad that the M.S.C.C. had become the instrument of one school of thought alone in the Church.

Cries of "No, no."

Rev. Dr. Langtry: "There is that feeling, and more's the pity."

His Grace the Archbishop of Rupert's Land said that he had hoped this society was broad enough and wide enough to cover the whole Canadian Church.

The motion was adopted.

AUXILIARIES

None take the first place from the W.A. and the motion expressing appreciation of woman's work was heartily carried.

Next came S.S. Auxiliaries, by which title we are to know the Sunday schools which give Lenten offerings for Missions or collect money through means of mite-boxes. The scheme is a leaf out of the book of the American Church and might accomplish much more than has yet been done.

Mr. Geo. C. Thomas, Treasurer of the D. & F.M. Society of the Church in the United States, and a member of the deputation sent to Canada, was asked to address the meeting. Much, he thought, could be found to encourage all in the report that had been read. He was much opposed to anything like contests in giving, and emphasized the value of training children to give to Christ from the high standpoint of self-sacrifice. The amount of money involved was not the greatest consideration.

A QUESTION NOT ANSWERED

When Dr. Davidson had moved the adoption of the paragraph of the report respecting unappropriated funds,

Rev. Dr. F. G. Scott asked what arrangement had been made, if any, as to the acceptance by the C.M.S. of candidates for missionary work under the Board, and also if there was any limit fixed as to the number of those who might be so selected by the society.

Rev. Dr. Tucker said that all missionaries of the Board, whether recommended by the C.M.S., by individual Bishops, or whether selected by the Board itself, were now under the Board.

Rev. Dr. Scott said that this was not what he asked. He would like to know whether the C.M.S. at home exacted any theological test—any special brand of theology.

Dr. Davidson said that this was one of those things in which there must be mutual trust. Missionaries recommended by the C.M.S. must necessarily pass its Board of Examiners. We can scarcely expect the society to withdraw all right to do anything more than hand over its money.

Rev. Canon Welch asked whether a candidate offering himself for missionary work in Canada must be accepted by the representative of the C.M.S.

Rev. Dr. Tucker said it must depend upon his sphere of labour. If the candidate was to labour in a field recognized as a sphere of labour already occupied by the C.M.S., then it was only reasonable that he should pass their examination, just as would be the case in a missionary going out into a sphere of labour of the S.P.G. But it must be remembered that there are still large tracts of the earth still unoccupied by anybody, and this reminded him that the Board had been asked by one Bishop to take up a field of labour in China, which they were unfortunately unable to do for lack of the necessary means.

Mr. Justice Hannington agreed with the last speaker that the missionary field was large enough for us all, and thought that we should never attach any importance to the points raised. Whatever tests were required of the missionaries now working under the direction of the Board, it could not be denied that they were all good men, and the only regret was that there were not enough of them.

Rev. J. Pitt Lewis said no one was more desirous of unity than himself, but if it was thought that everyone was satisfied with the present conditions they would be very much disappointed, and would find that if any one section of the Church took possession of the society the other would be compelled to put another in the field, and there would be division, and not unity. He knew that the money expended in China was being well spent, and trusted all differences would be arranged, and everything left to the Mission Board.

Mr. Chas. Jenkins thought there was reason to be satisfied with the work of the past three years. The work of unification was going on as quickly as natural laws would permit. Money was wanted, and we should be glad of assistance from whatever source. He believed the Canadian Church of the future would have the utmost freedom of individuality and effort.

Rev. Dr. Scott said he regretted to have to repeat his question.

Mr. S. H. Blake said the Board had several things to consider in the case where a candidate offered his services. It desired to avoid a conflict of authority, and regretted to hear it said that there was any friction. It was only reasonable that if a society was agreeable to sending a man it should impose its own tests. He had attended every meeting of the Board but one since its inception, and never knew of any division or conflict in regard to schools of thought. The only question in the mind of the Board was, had the man the grace of God. He did not wish anyone to go away with the wicked idea which had been suggested that there was the slightest division or friction in matters of this kind. Many of the men serving were certainly not C.M.S. men. If the discussion which had already taken up a long time would lead people to know that there was no friction, and that the C.M.S. had given up much to us, it would not have been without good effect. The marvel was that the difficulties had been solved in the way they had, and if detractors were now silenced, as good work might be expected in the future as in the past.

Rev. Dr. Scott again insisted on an answer to his question.

Judge Hannington raised the point of order that Dr. Scott had been heard three times.

Dr. Scott held that he was not addressing the society, but asking a question. If, however, he was told that he had no right to ask the question, he would only have to submit, but he wished an answer in order to have certain impressions which were abroad set at rest, and his own mind made clear as to some points upon which he was rather befogged.

Mr. Blake suggested that if Dr. Scott would have a ten minutes' conference with the General Secretary he might obtain the information he sought.

The motion for the adoption of the section was finally put and carried.

His Grace the Archbishop of Rupert's Land moved the adoption of the section in regard to the

AID RENDERED BY THE ENGLISH MISSIONARY SOCIETIES

which set forth that in view of the large number of immigrants now pouring into the country, whose spiritual needs must tax to the uttermost the resources of the whole Church, and more especially in view of the fact that a very large proportion of these come from the British Islands, and, as a consequence, have a special claim on the Mother Church, the Board of Management has respectfully represented to the great English societies the importance of not withdrawing their grants from their

Canadian mission fields until absolute necessity compels them to do so. His Grace said that the Canadian Church owed a great deal to these societies. There was at present, however, an enormous immigration coming into the North-West, the bulk of which was from the Mother Land, and he thought that these societies should reconsider their intention of reducing or withdrawing their grants. He yielded to no man in the belief that the time would come when Canada would care for itself in every respect, but that day had not yet come. It was hardly fair to call upon Eastern Canada to support the brunt of the cost of the great addition of work caused by the large influx. This view was endorsed by other speakers, and the section was adopted.

The hour of adjournment having arrived, further consideration of the report was deferred.

THE GENERAL SYNOD—CLERGYMEN FORBIDDEN TO MARRY PERSONS DIVORCED.

PRACTICALLY the whole of Saturday, Sept. 9th—until a few minutes of midnight—was spent by the Lower House in discussing a motion to concur in a message from the House of Bishops on the question of the re-marriage of divorced persons.

The Prolocutor read the message from the House of Bishops, dwelling upon the importance of the sanctity of the marriage tie, and asking concurrence in the canon unanimously re-enacted by the House of Bishops, forbidding any clergyman of the Church of England in Canada to solemnize the marriage of any person who has been divorced from a party who is still living.

The debate must have been a very keen and interesting one, as the most learned and experienced clergy and laymen engaged in it.

Among those who urged concurrence may be mentioned Dr. L. Davidson, K.C., Judge McDonald, Rev. Dr. Allnutt, Mr. E. G. Henderson, Rev. J. P. Lewis, Mr. Lancing Lewis, K.C., Very Rev. Dean Partridge, Rev. Dr. Scott and Mr. Chancellor Worrell.

On the other side were those who urged the exception of the "innocent" party to a divorce, and would modify the proposed canon, and some who thought it unnecessary to make a hard and fast rule by canon. Of these the names may be mentioned of Judge Savary, Mr. G. O. Dickson Otty, Mr. F. E. Hodgins, K.C., Mr. N. W. Hoyles, K.C., Mr. W. F. Cockshutt, M.P. and Hon. Justice Fitzgerald.

At length, after two amendments had been negatived, the main motion to concur was carried. The vote was :—Clerical—Yeas, 55 ; nays, 8. Lay—Yeas, 29 ; nays, 20.

This canon will come up for confirmation at the next General Synod. In the interim it may be the subject of discussion in diocesan synods.

THE GENERAL SYNOD—A HYMNAL FOR THE CANADIAN CHURCH.

NOT a majority of our Algoma Church people—few, indeed, who live beyond the limits of our towns—see the daily papers published in our cities. They, therefore, can know very little of the General Synod proceedings, weekly papers paying scant attention to it. For that reason, if for no other, an attempt is made to give an outline of the legislation enacted by the supreme governing assembly of the Church. And it is a matter for regret that the columns of the A.M.N. can give so little space to the speeches made in the Lower House.

On Monday, September 11th, Mr. J. E. Jones proposed a resolution affirming the advisability of having but

ONE HYMNAL FOR THE CHURCH IN THE DOMINION

and providing for the compiling and publication of such a hymn book.

Among the differing views evidenced in the speeches of men whom it is not improper to describe as belonging to different schools of thought, there was a marked unanimity in favour of one hymn book for Canada. Mr. Jones' speech showed that he had carefully prepared himself with information touching the practical side of the question.

The discussion was continued next morning and ultimately Mr. Jones' resolutions with slight amendments were carried unanimously by a standing vote.

A large committee was afterwards appointed, the House of Bishops having concurred in the action taken, and appointed all the members of the Upper House on the Committee.

THE GENERAL SYNOD.—PROPOSED APPENDIX TO THE BOOK OF COMMON PRAYER DEFEATED.

AT the last General Synod a committee was appointed to prepare an appendix to the Book of Common Prayer. That committee presented its report through the Ven. Archdeacon Pentreath.

The appendix as presented by the com-

(Continued on last page)

CHURCH HISTORY NOTES

THE SCOTTISH CHURCH—THE ROMAN PERIOD.

AFTER a falling away in the 9th and 10th centuries the Scottish Church saw a reformation in the days of Queen Margaret, whose influence was a great factor in the lifting up of the Church out of the evil days come upon it by reason of the neglect of its priests and the alienation of Church property for the enrichment of the children of the clergy and others. Queen Margaret—a good woman, a good wife, a good mother—showed much care for the people of Scotland and called upon the Scottish clergy not to obey the Church of Rome, but the customs of the Universal Church.

One of the effects of Margaret's reforms was the increase in the number of Scottish bishops. Seemingly there had for a long time been only one bishop in Scotland. His see was first at Dunkeld, then Aberdeen, then St. Andrews. During the reigns of Alexander I. and David I. the number was increased to 10.

From 1070 to 1560 the Scottish Church looked upon itself as a part of the Roman Church. We have no right to blame Scottish Churchmen for doing so. Along with the rest of Western Europe they were taken in writings called the False Decretals, which laid it down that from the earliest days the Pope of Rome had exercised the rights of a spiritual sovereign over Christendom.

But let us note that the Canon Law of the Roman Church stands to-day, even though it is based on the above-mentioned forgeries—long ago admitted to be forgeries by the Roman Church.

Still every now and then the Scottish Church would resist the Pope. It did not do so in the way the English Church did, nor did it do so as often. Scotland was poor and paid little to Rome. England was rich and was mercilessly plundered. Then the "canny" Scotchman knew the value of Rome's friendship when Scotland and England were fighting.

In the time of David II. a murderer was executed for his crime against the law, even though he had received at Rome the Pope's absolution. Alexander II refused to allow a papal legate to enter Scotland.

This period of nearly 500 years may be divided into two parts. From 1070 to the death of Alexander in 1292, the country flourished and the Church flourished. From Alexander's death down to the time of the Reformation, the country was generally in a state of unrest, being either at war with England or thrown into confusion by the turbulence of its population, and the Church suffered greatly in consequence.

There is reason to believe that the earlier monks in Scotland, called Culdees, were living easy, useless lives in the 12th century, when new monks from abroad came to the country and founded a large number of abbeys and priories. At first the good the latter did was very great. They were good farmers, good gardeners, generous, open-hearted men. They were learned men and took in hand the education of the children alike of rich and poor. They, too, were great builders, as so many ruins to-day testify.

Worse days came; many monks led bad lives and the parochial clergy were little better. Still there were many good priests in Scotland in these corrupt times of the Church, who in their own lives and dealings with their flocks left nothing to be desired.

But vice and worldliness was uppermost, and in the high places of the Church. Of this there can be no question. What showed more than anything else the miserable state into which the Church had fallen, was that it was swept away almost without a protest. A few voices—those of three bishops and an abbot—only expressed dissent when in the Scottish Parliament of 1560 it was proposed that the new Protestant Confession should be the established creed of the century.

Rev. Dr. Langtry, the well-known sturdy Churchman in Toronto, has been appointed Archdeacon of York by the Bishop of Toronto.

The "Faith once for all delivered to the Saints," is a seed not a fossil.

Then happiest ye who blest
Back to your arms your treasure take
With Jesus' mark impressed,
To nurse for Jesus' sake.

Says Matthew Henrey: "Parents should rejoice more at their children's baptism than at their birth."

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 OCTOBER

1. *15th Sunday after Trinity.*
2. Mon.—
3. Tues.—
4. Wed.—
5. Thurs.—
6. Fri.—
7. Sat.—
8. *16th Sunday after Trinity.*
9. Mon.—
10. Tue.— } Sault Ste. Marie meeting of
11. Wed.— } Standing Committee
12. Thurs.— }
13. Fri.—
14. Sat.—
15. *17th Sunday after Trinity.*
16. Mon.—
17. Tues.—
18. Wed.—*St. Luke, Evangelist*
19. Thur.—
20. Fri.—
21. Sat.—
22. *18th Sunday after Trinity.*
23. Mon.—
24. Tues.—
25. Wed.—
26. Thur.—
27. Fri.—
28. Sat.—*St. Simon and St. Jude, A. and M.*
29. *19th Sunday after Trinity.*
30. Mon.—
31. Tues.—

The Bishop of Toronto has created a new Archdeaconry and appointed Rev. J. F. Sweeny the first Archdeacon of Simcoe.

It has been arranged that the consecration of the Bishop of Ely, the Bishop of Travancore, and the Assistant Bishop of Jamaica shall take place in Westminster Abbey on St. Luke's Day, Wednesday, October 18. The sermon will be preached by the Master of Trinity College, Cambridge.

THE BROTHERHOOD OF MAN.

"The common people heard Him gladly"

THROUGH ages long on earth unblest,
In pagan Britain, Greece or Rome,
How sadly were the poor opprest!
No civic rights in trade or home!
With Christ at last, the craftsman's Son,
Their truest liberties begun.

He came and preached a gospel good,
The toilers' glad millennium,
That slave and freeman equal stood,
Their year of Jubilee had come;
And "common people" round His side
The God of Israel glorified.

O still, thou Church of God! uphold
The sacred brotherhood of man,
That peasant, burghers, baron bold,
Despite of social use or ban,
Before the Cross of Christ are one
In worship, rank and benison.

—*Rev. J. H D. Cochrane.*

The Anglican laymen of the Montreal Diocese have formed an organization for the purpose of aiding in Church work. The name of the new club is "The Anglican Church Club of Montreal" and its main objects, as outlined in the constitution, are to promote the study of the history and doctrine of the Church, to stimulate the efforts of churchmen for her welfare, and for the maintenance of the faith to bind more closely together the laymen of the diocese, and to strengthen the hands of the Bishop. The constitution provides that any baptized layman of the Church of England shall be eligible for membership, but that admission to holy orders shall, ipso facto, terminate membership.

Dr. Conan Doyle says the greatest need of the United States is a strong judiciary. In support of his claim he presents some startling figures. He says: "The British army in South Africa lost, during three years, 22,000 men, from all causes; in three years the United States lost 31,000 men from homicide. London, with 6,000,000 inhabitants, had twenty-four murders last year; Chicago, with less than 2,000,000 had 128. Of London's twenty-four, nine were hanged; of Chicago's 128, one was hanged. The single States of Georgia and South Carolina had each more murders than the whole British Empire."

The death of Dr. Barnardo removes one of the prominent figures from the field of Christian charity. During forty years he had in his Homes rescued no fewer than 60,000 children.

mittee proposed a form of services for use in buildings other than churches, service for the Feast of Transfiguration, collect, epistle and gospel for the marriage service, collect, epistle and gospel for burial service, order for burial of a baptized infant, form of service when Prayer Book service for burial of the dead cannot be used, service for hallowing a grave in unconsecrated ground, service for Rogation Days, Harvest Thanksgiving service, forms for Day of Intercession for Missions and other times, form for family prayer, twenty-one occasional prayers.

Archdeacon Pentreath, in introducing the subject, said the committee recommended that the Synod authorize the tentative use of the appendix for the next three years, during which time suggestions for amendments might be made to the committee for consideration, which might be reported to the next General Synod for their approval. He detailed the steps taken in connection with the drawing up of the appendix and the immense amount of labour involved. He thought that all had felt the need of some enrichment of the Prayer-Book in order to adapt it more closely to our needs. The time had come when a move should be made to have the occasional services now in use all over the Canadian Church to be one and the same, without infringing in any way on the rights of the Bishops to order their own special services. He suggested that the appendix be printed and go out to the Church for consideration, and that two months before the meeting of the next Synod these be embodied and printed so that everyone might be able to study and discuss the matter intelligently. He accordingly moved a motion (seconded by the Very Rev. the Dean of Huron) to the effect that the General Synod authorize the tentative use of the proposed appendix for the next three years during which suggested amendments may be made to the committee for consideration and reported to the next General Synod for their approval.

Mr. Chas. Jenkins, of Huron, moved, seconded by Rev. Dr. Young, That the report be referred back to the committee to secure further suggestions, and that the proposed appendix be then printed and sent to the General Synod for approval at least two months before its next triennial session.

Mr. Jenkins said the question reached down to the very heart of the Church's religious system, and he utterly opposed the tentative use of any such appendix as that now proposed. There was no pressing necessity for it. There was debatable matter enough in it to keep the House in session a couple of months. The Prayer-Book was the outlook of the religious life of the holiest men since the day of Pentecost. He dwelt upon the structure of the Prayer-Book, its chastitv of utterance, its grandness of thought, and said that anyone who proposed to revise it had a difficult task on hand. He concluded by urging that there should be no hurry to proceed with this matter.

A long discussion ensued in which several speakers were manifestly unfair and harsh in their criticism of the work of the Committee, which had acted as directed by the Synod.

Here the question for the time drops as the House ot Bishops decided to defer the whole matter in the best interests of the Church, owing to the diversity of views expressed.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 15th September, 1905.

MISSIONARY APPORTIONMENT

Garden River, $5.56 ; Kagawong, $5.90 ; Gravenhurst, $6.47.

DOMESTIC MISSIONS

St. John's, Sault West, for Indian Schools, $7.31 ; St. John's, Sault West, $5.19 ; Bruce Mines, $5.06.

DIOCESAN DEBT FUND

Kagawong, $2.16 ; Mills, $1.19 ; Little Current, $1.40 ; Gravenhurst, $4.03.

MISSION FUND

St. Peter's, Sheguiandah, 30c. ; St. Andrew's, Sheguiandah, 80c. ; Bidwell, 26c. ; per Diocese of Toronto, $1.90 ; House to House Collection, Fox Point, $6.15.

BISHOP SULLIVAN MEM. SUS. FUND

Sheguiandah, St. Peters, 55c. ; Bidwell, 30c. ; Gravenhurst, 50c.

SUPERANNUATION

Sheguiandah, St. Peter's, 35c. ; Sheguiandah, St. Andrew's, 15c. ; Bidwell, 35c.

THE JEWS

Sheguiandah, St. Peter's, 29c.; Sheguiandah, St. Andrew's, 29c.

SPECIAL PURPOSES

For use of Rev. E. P. S. Spencer, Port Robinson, $95.26.

INDIAN HOMES

Diocese of Huron, Port Dover, $8 ; St. James, London, $50 ; Galt, $37.50 ; Port Dover, $8 ; Petrolea, $28 ; Holy Trinity, Chatham, $2.78 ; Diocese Niagara, Jarvis, $5 ; Caledonia for Willie Shebageghig, $15.25 ; Niagara-on-Lake, Julia Maudee, $25 ; Diocese of Toronto for Shunwauk, $32.75 ; Wawanosh, $25.94 ; through S.P.G., £1.14.7—$8.35.

CONTRIBUTIONS RECEIVED BY PRINCIPAL DIRECT DURING AUGUST, 1905

Port Arthur S. S., per W. L. Shera, $7.00.