

OCTOBER, 1911

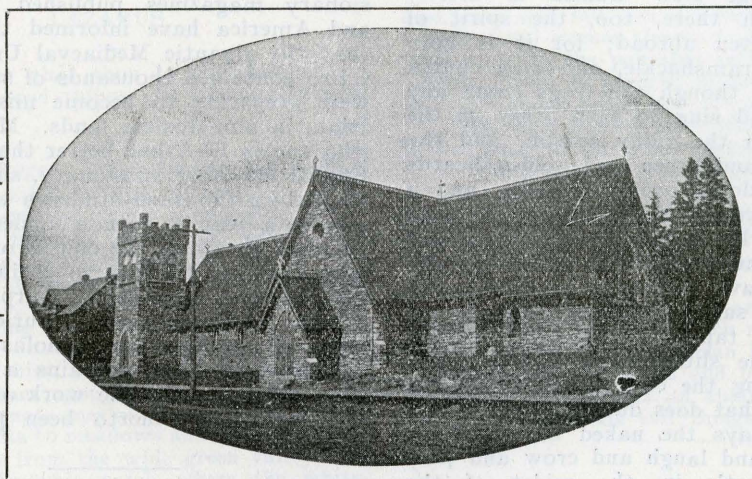
Now it is high time to
awake out of sleep.



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



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AN OUTPOST IN PAPUA.

MISSIONARY work in Papua has had some light thrown upon it recently by a series of word-sketches written by Rev. A. K. Chignell. He protests that the climate is "very fine" and undeserving of the ill-reputation obtained in the early days between Papuans and white people.

In the district with which the book is most concerned missionary work is in its initial stage, but the promise for the future is bright. After describing some of the difficulties with which the missionary has to contend the author writes in his concluding chapter:

"You are not to think that even our Church life in New Guinea is merely comic, though there, too, the spirit of comedy is often abroad; for it is holy ground, this ramshackle, ant-eaten church of ours, even though the frogs come and hop about and sing to each other on the altar steps in the rainy season, and the little brown and green and golden lizards run up and down over the walls, and a big iguana lives in the roof, and the cats and the fowls come in each day and scratch and hunt, and the land crabs dig holes and leave elaborate trceries over the smooth sand, and the stillness of everything at taparoro time is sometimes broken by the slither of a silvery snake that is chasing the cockroaches along the heavy beam that does duty as a rood loft; and on Sundays the naked babies throw somersaults and laugh and crow and play King-of-the-Castle in the midst of the sandy floor, and hide-and-seek round the open entrances and in and out of the vestries all through service time.

"It is holy ground to the hundreds of heathen hereabouts, hardly less than to the little handful of native Christians; and in spite of all the funny things that happen, and the discrepant things that are said and done in the Church of St. Peter in the swamps of Wanigera, it is a very House of God, as splendid and gracious in its way as the other Church of the Fisherman on Tiber banks at Rome, or the Abbey near the Thames at Westminster, to the happy priest whose peculiar joy and privilege it is to celebrate and baptize and pray and teach and preach within its walls, though still with stammering lips and unfamiliar tongue.

"THE EL-AZHAR MYTH."

THE above is the title of an editorial note in the July number of "The East and the West," an excellent quarterly review for the study of missionary problems, published by the S. P. G. (London). The writer of the article in question and mentioned in the "note" we append, is the Rev. W. H. T. Gairdner, a missionary in Cairo for twelve years, and joint editor of the "Orient and Occident," a weekly magazine which is published in Cairo in Arabic and English. We copy:—

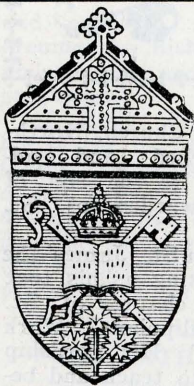
"We hope that Mr. Gairdner's article, which appears in our present issue, may put an end to what he himself calls the El-Azhar Myth. For several years past missionary magazines published in England and America have informed their readers that the gigantic Mediaeval University at Cairo contained thousands of students who were preparing to become missionaries of Islam in non-Moslem lands. Mr. Gairdner, who knows El-Azhar better than any other English-speaking missionary, shows that of its sixteen thousand students whether half-a-dozen a year go to non-Moslem countries. He also shows, in the course of his article, how ill-suited the course of instruction is for Moslem missionary purposes. The article, which is one of curious interest from an antiquarian, scholastic and religious standpoint, contains a more complete description of the work of the university than has hitherto been published in English."

A handsome pastoral staff has been presented to the Bishop of Niagara.

The Guardian says that in England the average number of souls in each diocese—leaving Sodor and Man, with its 55,000, out of the calculation—has risen in seventy years from, roughly, 610,000 to 1,000,000.

Dr. Boyd Carpenter, who has resigned the See of Ripon, has been appointed a Canon of Westminster.

The British Government has made a new agreement with China, which practically makes it possible for China to put an end to the opium traffic directly "the production of native opium has completely ceased."



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LAZARUS.

(“Remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things.”)

STILL he lingers, where wealth and fashion
Meet together to dine or play,
Lingers, a matter of vague compassion,
Out in the darkness across the way;
Out beyond the warmth and the glitter,
And the light where luxury's laughter rings,
Lazarus waits, where the wind is bitter,
Receiving his evil things.

Still you find him, when, breathless, burning
Summer flames upon square and street,
When the fortunate ones of the earth are turning
Their thoughts to meadows and meadow-sweet;
For far away from the wide green valley,
And the bramble patch where the white-
throat sings,
Lazarus sweats in his crowded alley,
Receiving his evil things.

And all the time from a thousand rostrums
Wise men preach upon him and his woes,
Each with his bundle of noisy nostrums
Torn to tatters 'twixt ayes and noes;
Sage and Socialist, gush and glamour,
Yet little relief their wisdom brings,
For there's nothing for him out of all the
clamour,
Nothing but evil things.

Royal Commissions, creeds, convictions,
Learnedly argue and write and speak,
But the happy issue of his afflictions
Lazarus waits for it week by week.
Still he seeks it to-day, to-morrow,
In purposeless pavement wanderings,
Or dreams it, a huddled heap of sorrow,
Receiving his evil things.

And some will tell you of Evolution
With social science thereto: and some
Look forth to the parable's retribution,
When the lot is changed in the life to come,
To the trumpet sound and the great awaking,
To One with healing upon His wings
In the house of the many mansions making
An end of the evil things.

In the name of Knowledge the races grows
healthier,
In the name of Freedom the world grows
great,
And men are wiser, and men are wealthier,
But—Lazarus lies at the rich man's gate;
Lies as he lay through human history,
Through fame of heroes and pomp of Kings,
At the rich man's gate, an abiding mystery,
Receiving his evil things.
—Alfred Cochrane.

The Archdeacon is up in the north country above Englehart looking over new territory where men are prospecting for minerals and developing likely mines.

Rev. Harold Hutton is an addition to our clerical staff and is in charge of Gore Bay, on the Manitoulin Island.

N. B.

The Treasurer of the Synod will be pleased to receive from the several parishes and missions in the diocese all funds on hand for the missionary apportionment. If there is a shortage at this moment an extra effort may overcome it.

DIOCESAN NEWS

MARKSTAY.

DURING July the Bishop paid a visit to the village of Markstay, which is situated on the main line of the C. P.R., about 25 miles east of Copper Cliff, and is, ecclesiastically, under the charge of the incumbent of the latter place. Like most of the villages hereabouts, Markstay has seen its best days and is now on the down grade. Many of its farms, once occupied by English-speaking farmers, are either derelict or worked by French-Canadians of the "habitant" class.

However, there are a few English Church residents, and these gave the Bishop a very hearty welcome on the occasion of this, his first visit to the town. Evensong was said in the union church by Mr. Munford, and immediately after the Bishop confirmed four young persons who had been under instruction for some months.

After service many of the congregation accepted the kind invitation of Mrs. Millichamp and assembled in her parlour, where they had an opportunity of personal conversation with the Bishop, who as usual won the people's hearts by his affable and kindly manner.

ST. JAMES' CHURCH, GRAVENHURST.

THE Bishop of Algoma visited St. James' parish on Sunday, August 27th, and had quite a strenuous day of it. There were two celebrations of the Holy Communion, the first being at eight o'clock and the second at mid day. His Lordship was celebrant at both services, assisted by the Rev. Percival Mayes.

At 10.15 a.m., the Bishop administered the Sacrament of Holy Baptism to the infant daughter of Dr. and Mrs. Parfitt.

The Bishop preached at the 11 o'clock service on the 13th verse of the 3rd chapter of St. Paul's Epistle to the Philippians: "Brethren, I count not myself yet to have apprehend; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before."

At 3 p.m., in St. John's Church, Northwood, the Bishop preached and administered Holy Baptism to the son of Mr. Magee, the churchwarden of St. John's.

At the evening service in St. James' the Bishop preached again, taking as his text the 12th verse of the 2nd chapter of St. Paul's Epistle to the Philippians, "Work out your own salvation." His Lordship said that it is dangerous to teach and believe certain doctrines which are propagated to-day in reference to the Scriptural text, "What shall I do to be saved?" He said it is a common thing for people to say in answer to the question, "Nothing! it has all been done for us." The preacher went on to say that although the Atonement was an all-sufficient sacrifice for the sins of the whole world, yet sanctification must follow justification. Religion is a business which demands strenuous and active service to bring it to a successful issue. This St. Paul has in mind when he says to the Philippian Christians, "Work out your own salvation."

At the morning service the Bishop congratulated the people of St. James' on the many activities in which they have been engaged lately; he also congratulated them in having such an energetic leader as Mr. Mayes. That he has made no mistake in placing him in charge of St. James' Parish is apparent to all.

The congregations were good numerically at all the services.

ST. JOHN THE DIVINE, NORTH BAY.

THE Rev. C. Wilfred Balfour began his ministry of this parish on the second Sunday in September. On the third Sunday he was inducted by the Bishop of the Diocese. The service which took place at Morning Prayer was impressive, and the sermon by the Bishop was just what every clergyman and congregation should hear when setting out together for the work and ministry of the everlasting Gospel. The ideals set forth by the Father in God were high, but none too high for those who come together for holy

and spiritual accomplishments. In the evening the Bishop again preached earnest and eloquent words to a second large congregation.

Mr. Robt. Fleming, who has been working in the parish for some time, especially taking the services at the Mission Church of St. Simon's, left recently to take a divinity course at Bishop's College, Lennoxville. Before leaving Mr. Fleming was the recipient of some gifts of money appreciative of his good work here.

PORT ARTHUR—ST. ANSGARIUS' CHURCH.

THE pretty Church of St. Ansgarius was en fete when the harvest festival services were held. The decorations were on a scale of unusual magnificence. Mountain ash berries, flowers of all kinds, fruit and vegetables were there in abundance. The altar was decorated by Mrs. Thomas Fisher, who adorned it with loving hands, in memory of her son, Mr. Thomas Fisher, who was drowned on September 24th, 1904, in Whitefish Lake, near Port Arthur.

The services, both morning and evening, were very bright. Rev. F. G. Sherring, of St. John's Church, was the preacher at the morning service, and the rector, Rev. W. S. Weary, in the evening.

In the absence in Winnipeg of Miss Dora Boyce, the organist, Miss Lulu Hesson officiated at the organ. Miss Hesson is the newly appointed choir leader of the church, and under her guidance the choir, which now numbers twenty voices, is rapidly rising in prominence among the choirs of Port Arthur. The music was in keeping with the celebration of the harvest festival. The offertories amounted to over \$50.

Among new gifts are the handsome new communion service, given by the Altar Guild of the church, which is composed of the girls of the confirmation class, and a handsome set of communion linen, given and worked by Mrs. H. S. H. Goodier. This with the communion service makes a very complete equipment for the altar of the church.

Another gift is a set of brass vases for the altar donated by Mrs. W. H. Walker.

On order also for St. Ansgarius' Church is a massive brass eagle lectern, the gift of Mrs. H. Wray and Mrs. B. Cousins.

The recently purchased seats, choir stalls and hymn boards were acquired through the young men of the Ways and Means Committee, and are now in place. The total seating capacity of the church is nearly 400.

Still another handsome piece of church furnishing will soon adorn St. Ansgarius' Church, a set of reredos panels, the gift of Miss Faulkner, of London, England, who is working on them now. These will be installed as soon as received.

BENT RIVER MISSION.

THIS is an out-station connected with the Mission of Rosseau, and services are conducted in a small school-house capable of seating about thirty people, providing they do not sit too far apart. There is also a woodshed at the end, or, perhaps, I should say, at the entrance, which can be "utilized as a "church extension" if circumstances require it, but on ordinary occasions the building is large enough to accommodate all that attend. As you are doubtless aware, the country in Muskoka is very rocky, yet there are spaces where level land occurs and land capable of cultivation. Bent River is such a place. Indeed it is called "the flats," and I am often asked, "Do you preach in 'the flats'? I am coming to church in 'the flats.'" The place of worship itself is founded on a rock, but still the country around it is comparatively flat for Muskoka.

In the glorious summer time the congregations are good for people coming a considerable distance to church, and I see them as I approach the place seated on the rock on which the place is built waiting for the missionary to come. Then at a signal they come into the small building and service commences. We have no organ, but we sing the parts of the service that are intended to be sung, better, perhaps, than if we had an instrument; the hymns, too, the same. But in winter when the stormy winds do blow, and the snow drifts across "the flats," there is no one sitting on the rock waiting for the missionary. He finds a few faithful ones inside, or they are waiting in a house, or they come along behind, and I hear the tinkle of the sleigh bells in the rear. Though on fine days the turnout is not

bad, yet not like the glorious summer time.

Away down on the lake shore at the foot of the bay there is a summer hotel, and some of the guests attend the service. They come part of the way in a canoe, and walk through the thick woods and across a brush bridge to get there. The other Sunday we had a professional vocalist, whose voice helped the service along quite a bit. There is also a family or two living on the shore who come to church when the weather is not too bad. In one family the sons are growing up to manhood, and they marry and, sad to say, they go away.

There are some at a distance in the other direction who come. A family with children—seven persons in all. But one feature of the place gladdens the heart. There are a number of young men who attend; of course in the winter they are working in the camps and are too far away sometimes, yet they attend fairly well and sing bravely. The people in the immediate neighbourhood are not so regular as those at a distance, yet even these are not too bad.

The missionary has the farthest to go and the hardest road. If walking, he cuts through the bush and is met by one of the older settlers with a boat at the foot of a bay and is rowed across to the mouth of Bent River and then he walks to the schoolhouse in company with the boatman. In winter he comes on the ice in a sleigh and sometimes on foot. Sometimes it is pleasant and sometimes it is quite the reverse. Sometimes like St. Paul he despairs even of life, yet still like the great apostle he continues unto this day.

The other Sunday we had the Bishop with us. He robed in the woodshed. I was glad to see that there were no more people there than on ordinary occasions. An old man in the neighbourhood who was sick and ready to die, whom we were called on to visit after church, was dead when we arrived.

ROSSEAU MISSION.

THE Bishop of Algoma was at the Church of the Redeemer, Rosseau, on the evening of Sunday, Sept. 24th. Quite a large congregation was there to meet his Lordship, who preached an excellent sermon from the words of the

Psalmist, "What shall I render to the Lord for all His benefits unto me?" The Bishop remarked that he hoped there was a congregation as large at all times as on the present occasion; that people came to worship God and not only to honour the Bishop. A goodly number of young people were presented for confirmation. It was a very impressive service. The confirmands filled up the whole front of the chancel, which itself was filled with people so that the Bishop could hardly pass along to lay his hands on the kneeling recipients of the rite. Some part of the sermon was addressed to these and in explanation of the meaning of the rite. The Archdeacon of Algoma was present.

ULLSWATER MISSION.

THE Bishop of Algoma visited this mission on the morning of the 24th day of September. He came from Rosseau in a carriage and pair, escorted by the Archdeacon of the Diocese and the Rev. Canon Frost of Rosseau. A crowd of young men were waiting in the churchyard when the clerical party arrived, and formed a considerable portion of the congregation. Some persons were presented for confirmation, though we understand that some were prevented by sickness from coming. The Bishop preached a good sermon, which was listened to with attention. Miss Anderson presided at the organ, and the people joined in the singing, with fervor. There is no choir in this church; the congregation is supposed to be the choir. The Bishop and clergy were the guests of Alexander Anderson, Esq., while staying in Ullswater.

UFFINGTON MISSION.

THE Bishop paid his annual visit to this mission on the 28th, 29th and 30th of September. He was met at Gravenhurst by the missionary from Uffington, and drove the twelve miles to Uffington. The day was fine and the roads fairly good. In the evening a fair attendance of Church people assembled in St. Paul's Church, and listened with great pleasure to an inspiring address by the Bishop.

After service the congregation went to the parsonage to spend an hour socially with the Bishop, which was enjoyed by all.

Friday morning was wet, but we made our way to Purbrook, where a very small congregation assembled for prayers and Holy Communion, and listened very attentively, to some very practicable remarks by the Bishop.

Returning again four miles to Uffington, we had dinner, and towards evening we started for Vankoughnet, nine miles away. Then, after making a sick call at Vankoughnet, we returned to the church, where a nice little congregation assembled, who listened eagerly to the Bishop's splendid address.

After service we drove back again to Uffington. The night was very dark, but with the aid of a lantern we arrived home safely and ready to rest the remainder of the night.

On Saturday morning a good number gathered for Holy Communion in St. Paul's Church, and were again ready, as they always are, to listen to the Bishop's words of encouragement and advice.

After dinner the Bishop started for Bracebridge, eleven miles away, leaving us much encouraged and benefitted by his visit, and taking with him the love and respect of all, and our prayers for God's blessing upon his trying labours, that he may long be spared to lead and counsel us in our co-operative work for the Master.

TORRANCE.

THE "Willing Workers'" Society held their annual sale of work on the 9th of August at Torrance schoolhouse, (Deanery of Muskoka). It took the form also of a garden party. The weather conditions were perfect. It is thought that about 100 people were present. Booths were erected both inside and outside of the schoolhouse, at which were sold drygoods, (some of these having been made by members of the society), household commodities, fruit, cake, candies, and ice cream. There was a beautiful display of needlework which had come from Golantha Island. A number of donations were made. Tea was served in the afternoon.

In the evening a concert was held, the arrangements for which had been made by Miss Beddoe, of Toronto. The schoolhouse was packed.

No less than \$115.08 was taken as clear profit, and several dollars have been taken since the sale on individual sales. The

proceeds were to go towards the building fund.

Great credit was due to the organizers of the function, who showed great zeal and devotion. The society is composed solely of women, and the zeal and interest shown in the organizing and arranging of things should indeed inspire the male element of the congregation to do great things. What made it all the more praiseworthy was the fact that most of the members of the society were not residents of the place, but summer visitors. The whole function entailed a great deal of work and thought. This is the third of the society's sales of work, and each of the two last has been more successful than its predecessor.

The Church of St. Alban's is in debt to the amount of \$400 plus interest, but through the efforts of the society and the generosity of people this debt will, no hope, we wiped off within a few months. An expression of gratitude was due to many who gave up so much to make the affair a success.

Not only men, but women took an active part in the painting of St. Alban's Church! One of the lady visitors (President of the W. W. Society), very kindly provided several sumptuous meals for the workers at her summer home. The whole-heartedness with which the workers appeared to perform their task was most pleasing, and an object lesson for others. Many of them, if not most of them, were summer visitors.

DIOCESAN NOTES.

Rev. W. Evans is leaving Port Carling for a post in the Diocese of Calgary. The move is necessitated for the better health of Mrs. Evans.

Rev. T. B. Holland leaves Garden River this month for Port Carling. He is to be succeeded by Rev. S. H. Ferris, of Missanabie and White River.

Rev. W. E. Phillips gives up the mission of Echo Bay at the end of the month and goes to England.

The death of Rev. Edward Lawlor, M.A., rector of Adamsville, in the Diocese of Montreal, removes from the clergy of the Church in Canada one who for several years worked in the Diocese of Algoma—at Sturgeon Falls, Schreiber and Webbwood.

THE "UNTOUCHABLES" IN INDIA.

REV. FATHER NICHOLSON, of the Society of St. John the Evangelist, in a letter from Poona, says:—

"There is a good deal heard in Western India now about the 'Backward Classes' and the 'Depressed Classes.' The backward classes are all who are not Brahmins. Some one was telling me that in the whole of the numerous Mahratta caste, which is one of the backward classes, there are probably not twenty graduates, whereas in the small Indian Christian Community in this part of India there are about ten, and the number will, of course, increase. The depressed classes are the 'untouchable' castes, such as Mahars and Mangs. Recently a society has been formed for their elevation and education; its president is the Gaikwar of Baroda. This movement, of course, strikes at the very root of the caste system, and it is interesting to note the attitude adopted towards it by 'The Mahratta,' which represents the conservative Hinduism and the extreme party. It says, 'The only ground or basis which is absolutely free from doubt or dispute, and even cavil, in respect of the problem of the depressed classes is, in our opinion, education'; 'the untouchables in India are not beyond the pale for the purposes of education; it is no sin to teach the rudiments of knowledge to them'; 'it cannot be said that our Acharyas and Dharma Gurus are at present against educating the untouchables, though you can hardly look for their co-operation if you raise the question direct of recognising them as of the same caste or of the upper classes.' Then it frankly goes on to say, 'Now we know that the result of educating the depressed classes must be in the long run to weaken, if not utterly to destroy caste.' It is something that a paper like 'The Mahratta' does not feel able to oppose the education of the depressed classes, although it is sufficiently wideawake to see what in the end the education of the depressed classes will lead to, namely, the destruction of the caste system. Now this movement, which has sprung largely from the Prathana Samaj, is another movement which is indirectly due to the presence and influence of Christian missions. It has been said over and over again that Christian missions have paid their attention to the out-castes, and there-

by have made it difficult for the higher castes to become Christians; but here you have, chiefly owing to the influence of Christian missions, Hindus, some of them of the highest castes, engaging in a work which, according to its own representations, must lead to the destruction of the caste system. Of course the work of the society has hardly begun, and the difficulties in its way may be unsurmountable, but if, by its influence, the barriers of caste amongst the different classes of Hindus are broken down, eventually this must make it easier for Hindus of higher caste to accept Christianity.

"It is indeed a matter for great thankfulness that Christian missions and their influence should have made such a thing possible as that Indians of high education and noble birth, although at present a very minute percentage of them, should be found ready and willing to engage in efforts for the elevation, the amelioration, and the education of the 'untouchable' classes."

"KILLED BY GIVING."

BISHOP WHIPPLE, in a letter written just before his death, said: "I close by repeating a story which dear Bishop Clarkson loved to tell. A devout colored preacher whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken up for missions, and asked for liberal gifts. He had in his congregation one well-to-do man who was very selfish, and who said to him before the service: 'Yer gwine ter kill dis church ef yer goes on saying, Give, give! No church can stan' it! Yer gwine ter kill it.' After the sermon the minister said to the people, 'Before the service to-night Brother Jones told me I was gwine ter kill dis yer church if I kep a asking yer to give; but, my brethren, churches do'sn't die dat way. Ef dere's anybody knows of a church dat's died 'cause it's been giving too much to der Lord, I'll be very much obliged ef my brother will tell me whar dat church is, fur I'se gwine to visit it, an' I'll clim up on de walls of dat church under the light of de moon, and cry, "Blessed are de dead dat die in de Lord.'"

GENERAL CHURCH NEWS

ST. MICHAEL'S HOSPITAL, at Rock Bay, which is connected with the Columbia Coast Mission, was on September 12th dedicated by Bishop Perin. The Bishop has been privileged to dedicate three hospitals for this mission.

The Bishop of Ripon, Dr. Boyd-Carpenter, after twenty-seven years occupancy of the see, has resigned. In length of service he is the senior of the English bench of Bishops.

Very Rev. J. J. Robinson resigned his Belfast deanery to work in Canada. The Bishop of Calgary has appointed him rector of St. Andrew's, Edmonton.

The new church to be erected at Nenana, Alaska, is to be a monument to the devoted missionary there—Annie Cragg Farthing.

The Provost of Inverness Cathedral (Dr. Staley) has resigned in order to take up the duties of a rector in the Diocese of Oxford.

Right Rev. Dr. Ridgway, Suffragan Bishop of Kensington, is the new Bishop of Salisbury in succession to Bishop Wordsworth.

On St. Matthew's Day the Archbishop of Ottawa celebrated the 54th anniversary of his ordination to the diaconate.

The see of Birmingham is to be filled by the elevation to the episcopate of Dr. Wakefield, the Dean of Norwich.

Rev. J. R. S. Boyd is the successor of Rev. Canon Greene as rector of St. Thomas' Church, Orillia.

The Bishop of Birmingham—Right Rev. Dr. Gore—has been translated to the vacant see of Oxford.

The Church in Canada lost by the death of Rev. Canon Cayley, Toronto, one of its foremost clergy. Especially is this mani-

fest in the vacancy thus caused in the General Secretaryship for Canada of the Jerusalem and the East Mission. Somehow one thinks a special blessing is theirs who love and labour for God's ancient people, the Jews.

Niagara Diocese loses its Dean by the death of Very Rev. Stewart Houston, who for half a century served in the ministry of Holy Church.

The Hon. Robert Laird Borden, the new Premier of Canada, is known as an active Churchman who for years was a member of the congregation of St. Paul's, Halifax.

Rev. J. S. Broughall has been inducted rector of Grace Church, Toronto, by Archdeacon Cody, the preacher being Rev. E. C. Cayley.

The Bishop of Milwaukee sounds a note of warning regarding the possibility of the World Conference proving only representative of "Pan-Protestantism."

Naval honor of an unusual kind characterized the funeral of Admiral Winfield Scott Schley, who died recently in New York. The public services were held at St. John's Church by the Bishop of Washington, assisted by a large number of priests. Cadets from the Naval Academy at Annapolis, sailors from the naval stations at Washington and Philadelphia, light artillery and army bands from Fort Nyer and Washington Barracks, and comrades and friends of the dead Admiral composed the procession that escorted the body from St. John's to the cemetery. The floral gifts included a wreath from the survivors of the Greeley Arctic relief expedition rescued by Admiral Schley at Cape Sabine in 1884, and a wreath from the Cuban Legation.

Rev. Canon F. C. Smith, a famous Uganda missionary, comes to Athabaska under the auspices of the Colonial and Continental Church Society. He is to be the priest superintending Anglican Church work in the Grand Prairie District.

IMPRESSIONS OF THE GENERAL SYNOD.

THE Editor was honoured by his brethren in being elected one of the delegates from Algoma to the General Synod of 1911. All the clerical delegates from this diocese were present in London, but only one layman, viz., Mr. A. Stevens, who was elected a substitute.

The turmoil of a great general election throughout the Dominion was responsible for the absence of lay delegates and substitutes. Nor likely is it incorrect to say that some lay delegates from other dioceses were hindered by the same cause.

It is not in our limited space that readers will look for a report of proceedings which day by day appeared in some daily papers. However, it would be a failure of duty not to give prominence in some way to the gathering which assembled to legislate in matters affecting the Church in Canada.

The Synod opened, of course, with a celebration of Holy Communion, at which the preacher was the Right Rev. Dr. Morrison, Bishop of Duluth. His theme was the separation proper between the distinctive spiritual work of the Church and those activities—of the commonly-called institutional kind—which were the obligations of Christian citizenship. Holy Communion was preceded by the Litany.

The Synod Hall may have been imperfect from an acoustic standpoint, though when a speaker addressed the Lower House from the platform there was no difficulty. But in the debates there were drawbacks, and "speak out" was not seldom the cry. Certainly it was difficult to hear those who were seated at a table below the Prolocutor. The tone of voice generally adopted by them was that of ordinary conversation. They were the "old warriors," too, and we all wanted to hear what was said.

Amicable were all the discussions. Only on one matter was there the faintest touch of the clash of strong opinion. Nor was it to the bad, for it exhibited a fine restraint. The question was concerning "the adaptation and enrichment of the Book

of Common Prayer." The mover of the report of the Committee on the subject introduced the matter in an admirable speech, but when two or three speakers advocated the deletion in the first recommendation of the sentence leaving the Ornaments Rubric untouched, he was prepared to accept a change that made the recommendation less comprehensive than it was. However, the protests against the change had effect, and the recommendation was carried unaltered.

In this connection it was decided that any changes made should be in the body of the Prayer Book and not as an appendix.

A joint committee of both Houses of the General Synod has now the duty of preparing the changes desired, and is to report the same to the next General Synod. After adoption by the General Synod of 1914, the adaptations, enrichments and revisions are to be remitted to the Diocesan Synods for their approval. The session at Vancouver will need all the time at its disposal if it carefully considers all the items of the report to be submitted to it. Meanwhile we ought all to study our Prayer Books carefully and acquire a good knowledge of Liturgics. The new Prayer Book of the Scottish Church and other revisions of late years can be compared with advantage. Let none think a great task and responsibility is not before us.

In taking steps leading to a contract for the publishing of a Book of Common Prayer for the Canadian Church, it was evident that many—we will not say a majority—thought the committee had exceeded its powers. Nor was the "business" idea much favored, that is, the counting of the profits from such a publication. A line was drawn in this respect between the Prayer Book and the Hymn Book. Like the Holy Bible, the Church's Book of Common Prayer should be published as cheaply as possible, even if royalties went to the vanishing point. However, the contract is closed with the Cambridge University Press, subject to changes in prices and royalties.

It may surely be hoped that the report of so important a committee may next time be in the hands of the members of the Synod before the Synod meets.

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.

Various causes contributed to the absence of the majority of the members of the delegation from our sister Church in the United States, only Mr. Butler, a Pennsylvania gentleman, being present. But he pleased all by his admirable address—at one time serious, another complimentary to the work of the Church in Canada and full of praise for Canada's sons holding high office in their home Church, while humour was sandwiched in again and again. Received warmly, he concluded to the hearty applause of all. Mr. Butler also presented and read the greetings sent to the General Synod by the Presiding Bishop in the United States.

The Primate made a fine and apt response on Canada's behalf, to which a few words were added by the Prolocutor, who gracefully asked Mr. S. H. Blake to make a response on behalf of the Lower House. It scarcely needs to be said that none could do so better.

The debate arising from the Roman decree of "Ne Temere" was of much interest, engaging the attention of all. It was temperate and ended in the question of the civil status of marriage, attacked by the action of Roman Catholic ecclesiastics, being referred to a strong committee whose duty it will be to urge on the Governments in Canada such action as shall protect the home and hearth all over the Dominion from invasion and insult. It was a discussion in which the right of the Roman

Catholic Church to discipline its own people was admitted. Indeed, the right to issue the "decree" for Roman Catholics was fully accorded, but when in its interpretation those Christians who were without the pale of Romanism were attacked, there was no uncertain sound as to the determination to achieve sufficient protection. It would be a good thing if Canon Kittson's booklet—"Church History from the Archives" (15 cents)—were widely circulated. It is not large and it is cheap. But it certainly is a valuable contribution to the more perfect understanding of the assumptions grown to claims and then to demands that the Church of Rome has made in Canada.

The General Synod consents to and so far establishes new provinces for the Church in Canada. Ontario becomes a province—with Moosonee and Keewatin to come into it later. The dioceses in Quebec and the Maritime Provinces remain the "Province of Canada." To this is added a province in British Columbia. This is as it should be, for if there are some dioceses assembled in provinces, all should be for the disposition of matters that are provincial, while the General Synod remains for the great Dominion-wide legislation on matters which concern the Anglican Communion in all Canada.

The next Synod is to be in Vancouver in 1914. Towards its expenses it was decreed that the members of it should each contribute \$10. In view of the great expense to be incurred, this move is not to be wondered at.

Quorum! Well, it was not there for several of the last days of the Synod. And questions of importance are brought forward at the close of the session and decisions arrived at which may or may not be the real voice of the Synod. It would be thought invidious were a member to count out the House. Nevertheless, some courageous man may challenge the count and force this matter upon the attention of the Church.

A word should be said concerning the M.S.C.C., whose Secretary received a well-deserved meed of praise for the report of the Society presented by him, and for the way in which he is doing his work. When

referring to the M.S.C.C., it may not be out of place to note that there is some confusion of thought concerning it. It is not the General Synod. The General Synod has two Houses. The M.S.C.C. sits with all the Bishops as a part of it. The Synod officers leave their chairs and those of the Society take their places. It is a different body—a subsidiary body to the General Synod. Its Board of Management are separately elected and on a separate basis, and in fact contains within its membership some who are not members of the Synod. Being a different and subsidiary body, the legislation and action which it promotes should be endorsed by the General Synod sitting as a Synod. The M.S.C.C. is not the General Synod. That is self-evident.

The Bible in our Public Schools was brought into prominence again by the Primate in his opening address. But it was shunted into the Provincial Synods track.

Beginning February 21st next, Ottawa Churches intend holding a ten days' mission in each parish. The clergy already are making active preparations locally for the mission and a conference presided over by the Archbishop was held, at which preliminary arrangements were discussed. The mission is to be conducted on a large scale.

From the Diocese of Keewatin comes Rev. Rural Dean Adams to take the incumbency of St. Thomas' Church, West Fort William, in the Diocese of Algoma.

Plans are made for the erection of a Cathedral Church in Winnipeg.

Imitation is the most sincere form of flattery, it is said. The R. C. Laymen of Columbus, Ohio, are initiating a "Catholic" Young Men's Association with features similar to the Y. M. C. A.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st August, 1911 :—

MISSIONARY APPORTIONMENT

Missanabie and White River, \$20; Depot Harbor, \$13; Cobalt S.S., \$13.94; Emsdale, \$7.08; Kearney, \$2.35; Sand Lake, \$3.84.

BISHOP SULLIVAN MEM. SUS. FUND

Port Carling, \$2; Port Sandfield, \$1.50; Gregory, \$2; Murillo, \$1.40.

DOMESTIC MISSIONS

Powassan, \$3.85; Murillo, \$1.40.

EPISCOPAL ENDOWMENT FUND

Burk's Falls S.S., \$1.

SPECIAL PURPOSES

Elk Lake Church (£40), S.P.C.K., \$193.25. Chinese Famine Fund—T.B.H., per Rev. Canon Piercy, \$1. North Cobalt Parsonage—Huron W.A., \$10; Toronto W.A., \$53.50.

STUDENTS' LOAN FUND

Per M. Bieneman for F. G. Sherring, \$150.

CHURCH AND PARSONAGE LOAN FUND

Harris & Buckey, acc. note, \$55.

EXPENSE ACCOUNT

Silverwater, \$3.05; Meldrum Bay, \$1.95; Burk's Falls, \$5.42; Trout Creek, \$2.10; Nepigon, \$5.45; Schreiber, \$2.52; Gillies, \$3.22; Oliver, \$3.20; Slate River, \$8; Missanabie, \$3.60; White River, \$4.30; Garden River, \$2.43; Markstay, \$2.50; The Slash, \$1.36; Hilly Grove, 95c.; Manitowaning, \$2.91; Bidwell, \$1.88; Sheguiandah (Indian), \$2.61; Sheguiandah (white), \$1.47; Sucker Creek, \$1.72; Little Current, \$7.81; Kagawong, \$6.21; Gore Bay, \$8.65; Navin, \$4.35; Parkinson, \$3.68; Ningwenenang, \$4.60.

MISSION FUND

Per the Ven. Archdeacon Gillmor, \$50.

INDIAN HOMES

S.P.G. (£14), \$67.68; Church of the Epiphany, Parkdale, \$9.37; Grant from M.S.C.C., \$350; W.A., per Miss Carter, \$216.50.

Receipts by Treasurer of Synod to 30th September, 1911 :—

MISSION FUND

Manitowaning, \$2.75; from Mr. Pelletier, Michipicoten, \$70.20; per Ven. Archdeacon Gillmor, \$50; C.C.C.S., \$392.13; S.P.G., \$337.06.

SUPERANNUATION FUND

Christie Road, \$3.35; Falkenberg, \$6.50; Port Carling, \$3.50; Port Sandfield, \$3.90; Gregory, \$5.55.

M. S. C. C.

Parkinson, \$5.34.

INDIAN HOMES

St. Paul's, Port Dover, Louis White, \$8; Port Sydney, \$5.

SPECIAL PURPOSES

Bear Island Church, Temagami, per C. F. L. Gilbert, \$59.02.