

JULY, 1904

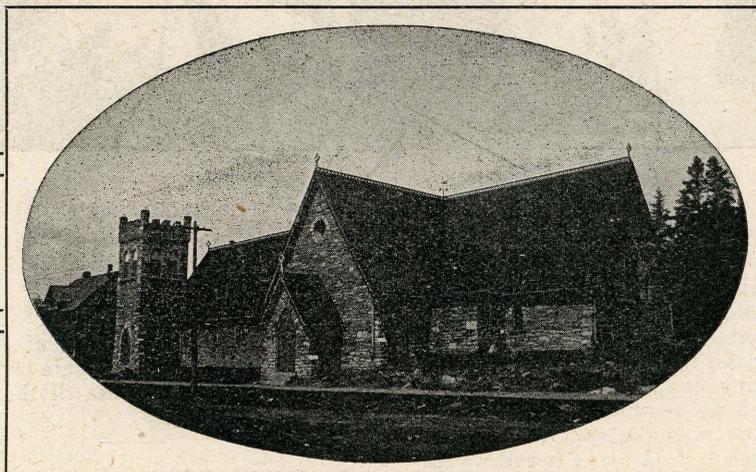
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

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AUBREY FALL, MISSISSAGA RIVER

IT MAKES A DIFFERENCE.

THE popular adage is: "Oh, it makes no difference what a man believes, if he is sincere." Let us see. A family was poisoned in Montgomery County recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveller takes the wrong train going north, sincerely believing it is the southern train. Will it make a difference? Will it bring him up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that. If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.—The Covenant.

June is the month of diocesan Synods in Canada.

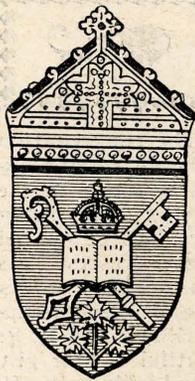
The report is still current that the Archbishop of Canterbury will visit Canada this autumn.

One hundred years ago there were two colonial dioceses. Now there are 100 foreign and colonial dioceses of the Church of England.

St. Augustine's College, Canterbury, claims, in the person of the Bishop of Shantung, another old student raised to the episcopate.

The Bishop of Toronto has just celebrated the 25th anniversary of his consecration to the episcopate. From far and near he received many congratulations.

Bishop Lawrence, of Massachusetts, recently gave an address to a Baptist gathering, on the topic, "A Child's Religious Culture." In the course of his address, and in response to a request from the audience, the Bishop, in simple language, described carefully the sacraments of Baptism and Confirmation as administered in the Episcopal Church. Seldom does one hear of a Bishop of the Church describing and explaining infant Baptism and Confirmation to a gathering of earnest Baptists.—St. Andrew's Cross.



The Algoma Missionary News

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HENRY THE VIII. AND THE CHURCH OF ENGLAND.

DID Henry the Eighth found the Church of England? No; he only found it.

As he found it in full existence and usefulness, complete in every way, he could not possibly find it.

He could not found it, for it was founded already. To find is one thing, to found is another. He assuredly found it, for he did find it.

Thus, while he may be called the finder, he can not be called the founder of the English Church.

The founder he could not be, for the very reason that he found it.

If he had not found it, he might have founded it; that is, if kings can found churches, (which I seriously doubt).

Had he founded it, he could not have found it; and this latter he did, seeing it with his eyes and hearing it with his ears.

To say that he "did found it" would be bad English, as well as false history. We could only say to be grammatical and historical, "he did find it."

He found it, and found it in England, all over England. It was there when he was born, the Church of his fathers, forefathers and godfathers.

It was there, in full vigor, before he was born—before any Henry was on the throne, or Edward, or William or Alfred.

The founder of the Church of England was probably some Apostle or other ancient. Henry was only the finder, as you or I might be of a Church edifice, or monument, or the house of a friend.

As the Church of England was in and all over England, how could he help find it? He found it before it was lost. It never was lost. (Yet, he found it.)

He found it, as he found England, Ire-

land, Scotland and Wales. He found them in existence; he found the Church so also.

How, then, could he have founded it? Did he found the Kingdom of England? No more, the Church of England.

He was not called on to found any kingdom; he was not to found any Church. (Quite possibly, he could not have done either).

He was much better at destroying things than in building them up, not being, if we may believe people, a very "edifying" monarch.

Neither Henry, nor Elizabeth, nor Mary, nor any other King, Queen, or subject of them, founded this Church, though they all meddled with it, and wanted to rule it.

The Church was planted in England while that country was called Briton; then, England and her Church passed through the Saxon period; then the Norman, then the reformation times; but, while her name changed, she did not, and, Henry or no Henry, went on with her work. Henry is dead and gone, but she goes on since, as she had done before.

Name is a small thing; identity is the question! A woman marries, changes her name, and yet is the same person. A man reforms, a child washes, and they stay the same persons.

The Church of England was always the Church of England and is still, though at different times, in all these 1900 years, she has been differently designated.

All the Henrys in the world could not have founded our Mother Church. Henry the VIII. found many things, monasteries and so on; but he never cared to "found" them—he did only find them. I myself have found in my life several colleges and hospitals, but I never founded any. Henry founded the Church as much as Leo VIII. founded United Italy; Leo "found" the Kingdom of Italy. Henry, in like manner, did "find," but he did not "found" the Church of England.

DIOCESAN NEWS

DEPOT HARBOUR MISSION.

AFTER Evensong on Thursday, May 5th, a special vestry meeting was held, when the Rural Dean of Parry Sound (Rev. A. H. Allman, B.Sc.) took the chair. The minutes of some previous meetings were read and approved, after which the financial statement for the year was presented, shewing that all obligations had been met, and that small balances remained toward the church furniture account, and in favour of the Sunday School. The outgoing officers were thanked for their services, but declined re-appointment. Mr. H. W. Smith, and Dr. O'Gorman were appointed as clergyman's and people's wardens respectively. Messrs. I. C. Graham and F. Wright were appointed sidesmen, and Mr. A. F. Butterworth auditor. The report of the Sunday School was encouraging, and received favourable comments from the Rural Dean, who hoped that the Bishop would shortly be able to send an experienced man to take charge of the congregation.

On the following Monday, May 9th, the Bishop himself visited the Depot, accompanied by the Rural Dean and the Rector of Parry Sound (Rev. T. E. Chilcott, M.A.) when a conference took place with the church officers in the private office of Mr. Pratt, manager of the hotel. The pretty little church was also visited.

EMSDALE MISSION.

ST. MARK'S.—Notwithstanding the exceptionally hard and trying winter, the affairs of this Church were found, at Easter, in very encouraging shape. The Incumbent's stipend was fully paid, and the running expenses were met. Mr. Geoffrey Streatfeild was again appointed clergyman's warden, and Mr. R. A. Burke was elected people's warden. Messrs. G. Jenkin and H. Hayward were re-appointed sidesmen, and Mr. Goodwin was elected auditor. The outgoing officers were duly and warmly thanked, not forgetting our invaluable organist and vestry clerk, Mr. W. E. Streatfeild. Nor was the Lay-reader (Mr. Wm. Jenkin) or the W. A. overlooked, since willingly and frequently the Church has been benefited by their timely and ready help. An effort will this year be made to paint the church buildings.

ST. LUKE'S, KEARNEY.—The congregation here has recovered from the depression experienced during business stagnation in the village. The chair factory is again flourishing, and a stove factory is to be opened during the Fall. The Easter vestry was large, and also harmonious. The wardens reported encouragingly, and were re-appointed, viz., Messrs. J. T. Shaw and R. R. Rankin. A useful and beautiful Easter gift was received from Mr. and Mrs. P. Q. Adams, of Ravensworth, which took the form of a carpet for the sacrarium, or chancel. Miss McConkey has been doing excellent service as organist, and the Incumbent and congregation are very grateful.

ST. MARY'S, SAND LAKE.—The true and loyal-hearted little flock here merit all praise. During the severe winter it was often quite impossible for the Incumbent to make the trip from Emsdale. The Lay-reader (Mr. John Wilkins) did his best, however, to keep the church open, and the annual accounts of the wardens showed good returns, so that all expenses for the year were met. Mr. R. E. Compson is the financial bulwark of the congregation, and, with Mr. John Wilkins, the church is supplied with two excellent wardens.

PARRY SOUND.

TRINITY CHURCH.—Sunday, May 8th, was a refreshing day for the members of this Church, and Sunday School also. The Right Rev. the Bishop of Algoma, having arrived during the previous evening, was present at three services in Trinity Church itself. The Rector had arranged for a special service for the benefit of the Sunday School, and at 9.30 a.m. Morning Prayer was said by Rev. Rural Dean Allman, followed by a very excellent address to the children and young people, given by the Bishop in his own most impressive manner. At 11 a.m. the apostolic rite of Confirmation was bestowed upon five young persons, who were presented by the Rector. Then the Holy Communion office was commenced, the Bishop also preaching a most instructive sermon, after which the said office was carried out in its entirety, the Rural Dean and Rector assisting. At 7.30 p.m. the concluding service took place. The Rector took the first portion of Evensong, the Bishop read the lessons, and the Rural Dean said the prayers after the third



CAPACITY OF ELEVATORS
 B. 1,250,000 BUSHELS E. 2,000,000 BUSHELS A. 1,250,000 BUSHELS C. 1,500,000 BUSHELS

CANADIAN PACIFIC ELEVATORS, FORT WILLIAM

collect. The Bishop preached on Missions, giving excellent, instructive and valuable information, shewing also what great progress had been made in Church work in the Diocese of Algoma during the seven years of his episcopate. Large congregations evinced their zeal and interest, whilst the choir added greatly to the tone of the services by rendering music appropriate for the occasion.

On Monday evening, May 9th, the Bishop attended a business meeting of the congregation at eight o'clock, with the Rector in the chair, when the proposed improvements to the church property, having in view the provision of greater accommodation for the growing parish organizations, were discussed.

CHRISTIE ROAD.—A long-looked-for event has at last been consummated. The Rector is to be warmly congratulated upon the accomplishment of his heart's desire, after placing himself with zeal, discretion, and self-denial at the head of those willing workers, who were ready to help forward in a tangible way the project of a new church. After a drive of five miles (veritable Irish miles!) the new edifice was reached, and opened, on the afternoon of Sunday, May 8th, the same being a neat, churchly and spacious building, produced from some plans of the Bishop, which have

been used also elsewhere effectively. Capable of seating 120 persons at least, its capacity was more than taxed on this occasion, so that many persons had to stand; aye, even outside. The altar presents a very attractive appearance, and all the furniture and fittings are very appropriate. Friends, both far and near, have assisted in the erection of this church, and those in England, especially, will be glad to learn that the work which they have aided so well is in all respects good. Divine service commenced about three o'clock, and the opening service was duly participated in by the Bishop, the Rural Dean, and the Rev. T. E. Chilcott, rector. The Bishop was in splendid form, and preached in his usual able, instructive and persuasive manner, delivering a discourse which was in every way suitable to the occasion. The choir of Trinity Church, and a number of Parry Sound citizens, drove out to take part in the opening ceremonies, being strongly incited thereto by an unusually beautiful Spring day. The amount required to free the church from debt was \$80 only, and the offertory taken up towards that sum was \$26.71. After the service a pleasant scene of mutual rejoicing was beheld, but the duty and privilege of the visitors to return to Parry Sound and attend Evensong soon brought about departures hither and thither.

BRUCE MINES.

PROBABLY there has never been a better service in St. George's Church than that of the morning of May 1st. It was noted that brass vases had been added to the ornaments as well as some banners on the church walls. The Bishop confirmed ten persons in the church (and subsequently one sick woman in her home), and afterwards celebrated Holy Communion. Rev. Mr. Hay, the missionary, is to be congratulated on the brightened outlook. The prospect of the advent of two or three new industries has created a hope with reference to the future.

A great deal has been done by Mrs. Hay among the young girls, many of whom come from families not connected with the Church. They are banded together as a Junior Auxiliary, and since January 23rd have raised the sum of \$75. There are twenty-five members, ranging from 5 to 20 years of age. On the Bishop's arrival in the mission a good number of these young people were gathered together to meet him at the missionary's residence. After the reception of a report of the girl's doings the Bishop addressed to them words of approval and encouragement. The Treasurer, Emma Saunders, handed to the Bishop the sum of \$5 towards the special catechist fund.

ALGOMA ASSOCIATION.

THE following is reprinted from the well-known Church newspaper, "The Church Times":—The annual festival of this Association was held on Monday, May 9th. There was a celebration of the Holy Communion at All Saints', Ennismore-gardens, and in the afternoon a drawing-room meeting was held at 18 Stanley crescent, by invitation of Mrs. Dudley Baxter.

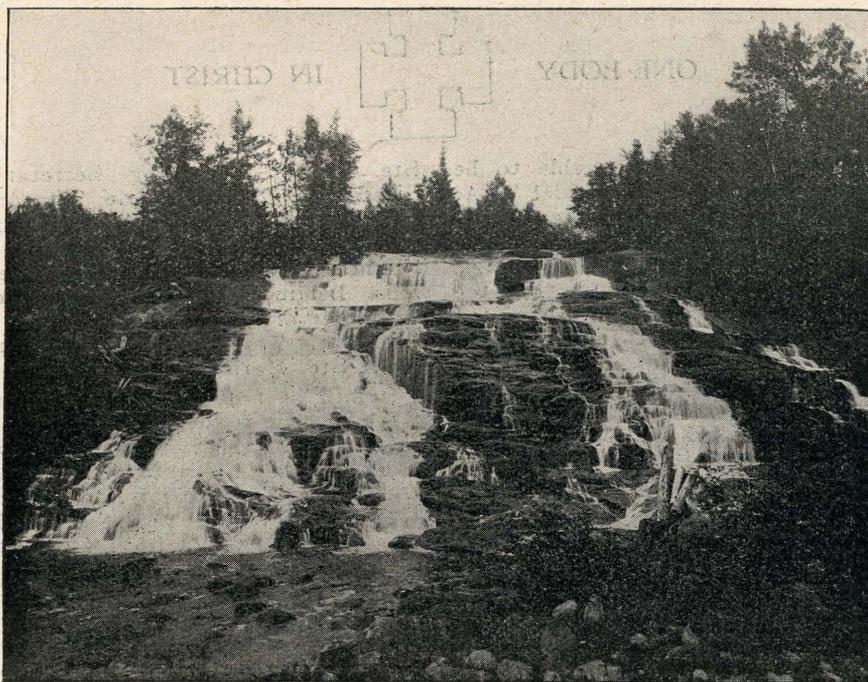
Canon Ravenscroft Stewart, who took the chair, said we must feel thankful for the increased interest now taken in missionary work. S.P.G. and C.M.S. were both being vigorously carried on, but this was the time of great opportunity; the fields were ready to harvest, and there was an urgent cry for workers and support. He did not consider that interest in individual Missions would weaken that taken in general work; we needed to keep it alive on both the whole work of the mission field and on special work in particular parts.

The Bishop of Quebec spoke of the glorious work done by the Bishop of Algoma when he was rector of Sherbrooke and Canon of Quebec; of his kindly care for the men at Lennoxville College, many of whom

were led by him to think of taking Holy Orders; of his election by the ten Bishops in the Provincial Synod, and the beauty of his address on that occasion. He then proceeded to emphasize a review in the Algoma paper of the progress in the diocese during the seven years of Dr. Thorneloe's episcopate. The Churchpeople had increased from 8,000 to 13,000; six parishes had become self-supporting, making a total of eight; there were now thirty-eight clergy, an increase of six; the money raised by the people for Church purposes had nearly doubled; and, a most important thing, an endowment fund of £10,000 had been raised. He had received a message to give them from the Bishop of Algoma. First, that they should remember that the Association was one for prayer and work. Commenting on this he would urge them to remember the Bishop and the diocese day by day before the Throne of Grace. Second, that their great object must be to get rid of the overdraft on the diocesan funds. Only when that £800 was paid off would the Bishop of Algoma be able to start fair and begin his own great work. Outside this debt he needs help as much as ever for other work he has in hand. That increase in Church population of 5,000 people was chiefly from settlers come in. His Lordship described how, at Quebec, he had seen the people coming up from Halifax; English countrypeople many of them; 40,000 had gone up to Saskatchewan last summer; they would be turned out on unoccupied lands with no roads; they would put up a shanty of one room for the whole family to live in, and then set to work to get seed into their ground, they had no money yet to pay a clergyman; somebody else must do that. The Bishop of Algoma had now in one district thirty townships with only one clergyman, twenty-five other townships with none, and the other denominations were already on the ground.

The Bishop next spoke of the giving of the Presbyterians, which was far more generous than ours, and of the welcome extended to new-comers by the Methodists. He then urged again the need of prayers, and called on the Association to be definite in earnest intercession, which was heard by the Father in a wonderful way, pouring out their heart for some specific work. He referred to Bishop Westcott's words on the priesthood of the laity, and said England needed more than the clergy to speak to men about their souls. In old time it was the work of laymen—Daniel, David, and others—and it was still the duty of every man and woman to try to reach a brother's heart.

The Bishop of Algoma needed money to



COTTON'S FALLS, TEMISCAMING

build churches, to build up the pension funds for clergy and their widows; such as those in Quebec Diocese, which enabled them to retire a man who was unfit to continue his work, and also for more clergy. Could not those present raise the £120 or £130 needed for another clergyman for those thirty townships he had spoken of? Needs required to be met at the right time; now was the great opportunity. There was still great need of help from England, and he was sure they would not stand by and see the secular side of Canadian life developed, and leave the spiritual side inadequately cared for.

The Rev. Lionel Lambert said he had stayed last year with the Bishop of Algoma, and had visited with him a good part of the diocese—he saw how the burden of the overdraft pressed on the Bishop and how it crippled his going forward with other work; he spoke of the Indian work, of the reserves on which the Red men lived, of the church where the services were given in the Ojibway language. The Shingwauk and Wawanosh Homes for Indian children educated many boys and girls, and he urged that scholarships for these, costing £7 each, should be taken up. The Indians had been lords of the forest; we had taken their lands, often by treachery; and the least we could do was to bring to them the know-

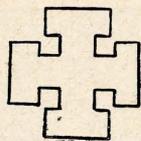
ledge of the blessedness of that new country so far beyond the happy hunting grounds they dreamt of. As to work among the settlers, he could assure them there was no risk of their being spiritually pauperized: help was only given to begin with to start them on the way to self-support. He could plead earnestly for the great work he had seen there was to be done.

The Rev. W. G. Woolsey, in proposing a vote of thanks to the Chairman, the Bishop of Quebec, and the Rev. L. Lambert, and to Mrs. Dudley Baxter, thought we did not half appreciate the difficulties of those working in the mission field. We had been hearing lately much of St. Augustine and of Mellitus—work such as they did was going on now—and our thankfulness for the re-formation of the See of London should lead us to help on pioneer work in our own day. He hoped that the overdraft might quickly be wiped out. It was incurred owing to the illness of the late Bishop, and not by Bishop Thorneloe. He trusted that the anxiety of this inherited debt might not long be left on him. He would also urge the need of the Indian work, and especially of the homes for children.

The Bishop of Quebec then gave the Blessing.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST



HOSE who were unable to be present at our Triennial W. A. Meeting at Sault Ste. Marie, last week, will be glad to hear a little about our proceedings. The actual minutes of the meeting will appear shortly, in a printed report, which will be sent to each Algoma Branch.

As the Diocesan Council met last week, our town was thronged with visitors; and even the weather smiled upon us. It was pleasant to meet with those whom we had hitherto known only by name. Altogether, we spent a very happy and profitable week.

The celebration of Holy Communion, which was the opening of the Triennial Council, and the Evensong, on the same day, made all privileged to be present feel that it was indeed good to be there.

W. A. delegates attended from the Pro. Cathedral and St. John's, Sault Ste. Marie, Korah, Richard's Landing, Jocelyn, Nairn Centre, Bruce Mines, Blind River, Sudbury, Sturgeon Falls, North Bay, Fort William, West Fort William, Parry Sound, Seguin, Bracebridge and Gravenhurst.

All our Diocesan officers were present, with the exception of Miss Begg, retiring Treasurer. Great disappointment was universally expressed at Miss Begg's absence, especially as the Branches throughout the Diocese, anxious to show their appreciation and gratitude for her years of service, had combined to make her our third life-member. The Bishop was to have presented her, in our name, with the Gold Badge, on the Wednesday morning. In her absence, it was sent her by your Corresponding Secretary, together with a resolution of thanks for her work and regret at her inability to be with us.

We had the great privilege of the presence of Mrs. Davidson, a valued member of the Toronto W. A. Board, and mother of our First Vice-President. Mrs. Davidson has always been a good friend to Algoma, and takes a deep interest in our work. We are deeply indebted to her for taking such a long journey in order to be at our meeting.

The following Diocesan W. A. Board was elected by ballot for the ensuing triennium:—

President, Mrs. Thorneloe; 1st Vice-President, Mrs. Gossage, Gravenhurst; 2nd Vice-President, Mrs. Jarvis, Fort William; Corresponding Secretary, Mrs. Ironside, Sault

Ste. Marie; Recording Secretary, Mrs. Sjostedt, Sault Ste. Marie; Treasurer, Mrs. P. C. Campbell, Sault Ste. Marie; Secretary-Treasurer for Junior Branches, Mrs. McPhee, Gravenhurst; Dorcas Secretary, Miss Delamere, Parry Sound; Secretary-Treasurer of Literature, Mrs. Piercy, Sault Ste. Marie West; Leaflet Editor, Mrs. Capp, Sault Ste. Marie.

It will be noticed that the majority of these officers reside in the see-town. Two reasons make this necessary, viz., facility of work, and the necessity of having a sufficient number at hand for Board meetings.

The Secretary's report showed an increase since 1901 of from 25 Branches to 50; of members, from 408 to 813.

The Treasurer reported total amounts raised by Branches in three years to be \$14,509.08, of which \$2,354.09 was given to Diocesan Funds, and \$8,606.52 went to the support of the various Missions in which the Branches are situated.

The Secretary-Treasurer for Junior Branches reported 10 Junior Branches with a membership of 256. Total amount raised, \$112.10.

The Dorcas report showed bales sent to the amount of \$540.86.

The Leaflet report showed an increase of from 174 to 300 leaflets taken by Branches.

A letter from the Bishop of Caledonia, asking for help, was read, also a letter from the General Corresponding Secretary, asking the Algoma W. A. to give an annual sum of \$5.00 towards a general pledge to maintain a teacher at Metlakatla, Diocese of Caledonia. Adoption of said pledge proposed by Mrs. Ironside, seconded by Mrs. Johnston, and carried. Moved by Mrs. Gossage, seconded by Mrs. Ironside, Resolved,—That we commence from this time, the practice of allowing Life-members' fees to accumulate until the Triennial meeting, and that such fees be voted by the Triennial meeting to one of the missionary objects specified by the Diocesan Board.—Carried.

Moved by Mrs. McPhee, seconded by Mrs. Hay, That a Diocesan pledge be assumed to pay the salary of a Bible-woman in South China.—Carried.

The following officers were appointed by the President to sit with her as members of the General W. A. Board:—1st and 2nd Vice-Presidents and Corresponding Secretary.

GENERAL CHURCH NEWS

ON Thursday, 2nd June, the nave of the new Cathedral in Belfast was consecrated, and the alms collected amounted to £3,000.

Of the 42,500 Maoris in New Zealand from 10,000 to 12,000 are not attached to any body of Christians.

The Society of Friends in England have 103 missionaries at work, of whom 37 are in India, 24 in Madagascar, 13 in Syria, 22 in China, and seven in Ceylon.

The Church in Sierra Leone has just been commemorating the landing of the first two C.M.S. missionaries there on April 14th, 1804, after a voyage of fifty-seven days.

On Wednesday, 1st June, a great meeting of Irish Churchmen was held in Dublin to consider the serious financial peril with which the Church is threatened through recent legislation.

In addition to the European Christians at least twelve hundred Chinese Christians were put to death during the Boxer persecutions, often with unspeakable torture, as martyrs for their religion.

The Scottish Guardian announces that the Bishop of Moray, Ross and Caithness, acting under medical advice, has resigned the office of Primus of the Scottish Episcopal Church, to which he was elected three years ago.

Ceylon mourns the loss of one who was a leading missionary in the island, John Ireland Jones. He went out forty-seven years ago, and lived to be the oldest missionary on the working C.M.S. staff except Bishop Stuart. He was the founder of Trinity College, Kandy, and subsequently, at Cotta, trained many of the Singhalese clergy.

The Anglican mission in New Guinea has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1,000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the island where there are no missions. An umbrella suffices in the districts under missionary influence."—New Zealand Church News.

"Let me tell you what the toleration of the Turk means. It is a crime for a Mussulman, a crime punishable with death, to become a Christian, and it is a capital crime for a Christian to convert him. It is a crime also for a Christian to dissuade a fellow-Christian from becoming a Mussulman. The Christian subjects of the Sultan are not allowed to build any new places of worship."—Canon MacColl.

Canon Evan Daniel, whose death occurred recently, was a man to whom the cause of Christian Education was much indebted. For some thirty-five years he was teaching at St. John's Training College, Battersea, of which he was the Principal from 1866 to 1894. Beyond the limits of his College he was widely known as the author of an excellent "History of the Prayer Book," which has had such a vogue that it is now in its twentieth edition. In its latest form it contains the full fruit of his unceasing study of the subject.

The Liberation Society in England has secured a new ally in the Yorkshire Brewers' Association, which unanimously passed the following resolution:—"That having regard to the unfair and illogical attitude of the clergy towards the licensing question and other matters connected with the Trade, this meeting of Yorkshire brewers pledges itself to do all in its power to assist the present movement for the disestablishment of the Anglican Church." This terrible threat is not likely to be regarded with fear and trembling, but rather with pride and satisfaction.

St. Andrew's Cross is authority for the statement that the Protestant Episcopal Church of the United States has, in ten years, gathered in the ministers of other religious bodies in the following numbers:—109 Methodist ministers, 38 Baptist, 57 Presbyterians, 44 Congregationalist, 21 Roman Catholic, 17 Reformed, 11 Lutheran, 8 Reformed Episcopal, 8 Adventists, 6 Unitarians, and 37 miscellaneous. This is a remarkable record. It totals more than 350 in ten years, and gives an average of 35 each year, or three each month. We hear enough of the occasional leakages from the Church, but how seldom do we hear the other side of the Church's story? The quality as well as the number of these accessions to her ranks is noteworthy. They include some of the most distinguished Bishops and some of the most gifted leaders in the history of the American Church.

CHURCH HISTORY NOTES

THE MAKING OF THE CHURCH OF ENGLAND;—THEODORE.



As we saw last month it was at the Conference of Whitby that the first step was taken towards the union of the different Christian Missions in England. The appointment of Theodore to be seventh Archbishop of Canterbury was the second step in the same direction.

All seems to have been of God.

The agreement at Whitby; the choice of Wighard by the English to be sixth Archbishop; his despatch to Rome for consecration; his sudden death while there; and finally the request of the English Christians that Pope Vitalian should find them a suitable man to take the place of Wighard; all seems to have led mysteriously up to the appointment of Theodore, a man of supreme gifts,—and that at a time when everything was ripe for his work.

No choice could have been more happy. Being appointed by Vitalian, Theodore was specially acceptable to the Christians of Canterbury; and being a Greek, familiar with the customs of the Eastern Church, he was able to understand the prejudices of the Celtic Christians.

He entered England on May 27, A.D. 669, and held office till his death in 690. It was a long and eventful rule. During his Primacy, and by his wise and sagacious conduct of affairs, the scattered missions, which hitherto had made up English Christianity, grew and multiplied, and were transformed into the Church of the nation,—a united organic body.

He nearly doubled the number of bishops. He defined the boundaries of dioceses. He laid the foundations of the parochial system, building churches where needed, securing houses and glebes for the clergy, and organizing schools and monasteries.

He did more than this.

On the 24th September, A.D. 673, at the Council of Hertford, the first English Provincial Council, where the Bishops and other representatives of all Christian England were gathered together for deliberation, he may be said to have fairly organized the one Catholic and Apostolic Church of England.

As yet there was but one province which included north and south under Canterbury. In this Council of Hertford he provided a Church Parliament for the whole of

Christian England. And so he showed the way to the state. A century and a half before there was a united Kingdom of England, the Church of England was thus organized with her Council.

It was a notable and a thoroughly business-like gathering. After due preliminaries Theodore presented for discussion and adoption ten points which he had carefully prepared beforehand. These points, which were adopted with little alteration are both interesting and significant. They are as follows:

1. All must keep Easter together on the Sunday after the 14th moon of the first month.

2. No bishop must invade the jurisdiction of a brother bishop.

3. Monasteries must not be disturbed or interfered with.

4. Monks must not roam from place to place except by permission.

5. No cleric must leave his own bishop and roam at pleasure; nor must he be received anywhere without a commendatory letter.

6. Foreign bishops must not be permitted to exercise their office without the authority of the bishop in whose diocese they happen to be.

7. Synods were to be assembled periodically.

8. No bishop must set himself above another, but order of seniority must be observed.

9. Bishops were to be increased in number as the people increased.

10. Strict regulations affecting marriage and divorce were to be enforced.

Such was the great Synod of Hertford; the first of national gatherings for the good of all English people; the precursor of the Parliaments of the one indivisible realm of a later day. Surely Theodore may be regarded not only as one of the chief makers, under God, of the Church of England, but also as a prominent figure among those who helped to make the nation. It has been well said that "it were far more true to assert that the Church established the State than to say that the State created the Church." And this was largely the work of Theodore.

One point of great importance we must not fail to notice in the work and rule of Theodore, his complete identification of himself with the cause of English Christianity as distinct from that of Rome.

(Continued on next page.)

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
JULY, 1904.**

1. Fri.—Oliver Mission.
2. Sat.—
3. 5th Sunday after Trinity—Port Arthur and Fort William.
4. Mon.—
5. Tues.—Travelling eastward.
6. Wed.—
7. Th.—
8. Fri.—
9. Sat.—
10. 6th Sunday after Trinity—Garden River, Sylvan Valley, etc.
11. Mon.—
12. Tues.—
13. Wed.—
14. Thur.—
15. Fri.—
16. Sat.—Travel to the Manitoulin.
17. 7th Sunday after Trinity—Gore Bay, Kagawong, and Gordon; Confirmation.
18. Mon.—Silver Water.
19. Tues.—Meldrum Bay
20. Wed.—
21. Th.—Sheguiandah, S. Andrew's, S. Peter's.
22. Fri.—Bidwell.
23. Sat.—
24. 8th Sunday after Trinity—Manitowaning, Hilly Grove, The Slash.
25. Mon.—S. James, Apostle and Martyr.
26. Tues.—
27. Wed.—Travelling westward.
28. Th.—
29. Fri.—
30. Sat.—
31. 9th Sunday after Trinity—Michipicoten Harbour.

During last year the S. P. C. K. gave £1,000 towards church building in the Diocese of Rupert's Land.

There seems good reason to believe that this year will see the Birmingham and Southwark Bishoprics Bills through the Houses of Parliament. The bitter opposition of non-Church people seems to be unable to further delay the measure.

THE MAKING OF THE CHURCH OF ENGLAND;—THEODORE.

(Continued from preceding page.)

Although he had been appointed to his position on the Pope's nomination, yet he did not scruple to assert his independence of Papal authority.

On a certain occasion when Theodore proposed the division of the great Diocese of York, he was withstood by Wilfred, Bishop of York, who finally appealed to Rome and obtained from the Pope a decision adverse to the Archbishop. But not only did Theodore disregard the Papal decree, he actually imprisoned Wilfred as guilty of disloyalty in obtaining it. A significant comment truly on the subsequent claims of the Papacy.

ADDITIONS TO THE BISHOP SULLIVAN SUSTENTATION FUND.

Algoma Woman's Auxiliary, per Miss Begg, Treasurer:—	
Gravenhurst	\$42 00
Gravenhurst Girls	3 50
Gravenhurst Junior	1 00
	—————\$46 50
Emsdale	15 50
Jocelyn Kentvale	33 50
Sault Ste. Marie, St. Luke's	7 00
	—————\$102 50
Special Offerings, per S.P.G.	\$ 43 92
Legacy Fred. Stevenson Woods, per Rev. G. C. MacKenzie, D.C.L.	4000 00
	—————\$4146 42

The Fund now reaches the sum of \$54,823.74, including interest. As the S.P.G. is continuing to withdraw its grants, we shall not be safe till the Fund is doubled. By a resolution of the recent Council it will remain open for further additions, and we hope will not be forgotten amid the many claims which are pressing so heavily upon us.

The Rev. the Earl of Chichester, who took his seat in the House of Lords the other day for the first time since his succession to the title, was at one time a hard working curate in the large parish of St. Pancras, London, where he did excellent work in reclaiming Hooligans. He began a service held in a cab-yard one day with the words, "I think I know which of you stole Mr.—'s gold watch yesterday, and I shall be glad if you will send it back to me before noon to-morrow." He made no threat and, indeed, spoke genially. The next day he received eight gold watches!—says a writer in London Opinion.

SIT FORWARD.

IT is a common fault of many congregations to sit in the back of the church, filling up the back pews first, and forcing late-comers and strangers to sit in front of them.

While at first thought this matter seems to be one of small moment, when considered, it proves to be of much importance.

In the first place, what has been aptly called a "bald-headed church," is very discomfiting to the minister who has to speak across a non-conducting air-space, and necessarily to raise his voice to overcome the distance.

Secondly, the singing and responsive reading are irreparably spoiled, and all who wish to take part in the service are discouraged by this same "air cushion," and, unlike the minister, they do not have to keep on, so they give up in disgust.

But the third reason is perhaps more vitally important than either of the foregoing. Strangers who do not know how to follow the service, being forced to sit in front of the already assembled congregation, have no one to follow, become confused and embarrassed by the changes of posture and ritual acts; and are discouraged from coming again.

Another small but important matter is the inconsiderate habit of usurping the end seat in a pew and forcing others to climb over one's feet.

Christian courtesy and good sense should govern both of these practices, and a little thought will convince of the benefit of a little unselfish consideration.

To the great regret of the diocese, Dr. Fiske has declined the election to be Bishop Coadjutor of Springfield, U.S.

The Rev. J. Gardner Murray, rector of St. Michael and All Angels, Baltimore, has been elected to the Bishopric of Kentucky, in succession to the late Bishop Dudley.

It is probably not known how many different languages are spoken in the various parts of the Universities' Mission. More than twelve distinct languages can be counted up, and there are also several varieties of dialect almost amounting to distinct languages.

DIOCESAN OVERDRAFT FUND.

The following contribution has been received since our last report:

English Association, per Miss A. B. Tucker, Treasurer\$970 06

CHURCH NEWS.

Of the religious life of the Baganda Christians two very different pictures could be drawn, one depicting the sad immorality and backsliding sure to be seen where a profession of Christianity spreads rapidly, and the other affording bright glimpses of exemplary character and true spirituality. Both pictures would be true; neither should be concealed; and together they should call forth fervent intercession mingled with heartfelt praise. One signal instance (as is believed) of Divine Grace must be mentioned. The ex-king Mwanga, who died an exile in the Seychelles, was baptized in his last days, and gave evidence of true repentance. The senior native clergyman, the Rev. Henry Wright Duta, preaching on the event, pictured Bishop Hannington welcoming his murderer into heaven with the familiar greeting of Uganda, "How do you do, my friend?"—C.M.S. General Review, 1904.

The annual report of the Universities Mission to Central Africa states that, according to the last census of the mission, there was a quiet advance in all departments. There were 5,323 children in the schools and 13,323 adult adherents, of whom 4,376 were communicants. The staff numbered 113 Europeans, of whom 32 were clergymen, 26 laymen, and 55 ladies; and 243 Africans, of whom 17 were clergy. The mission had been promptly organized in response to Dr. Livingstone's appeal; but the great explorer's advice that the cotton-growing capacity of the Lake Shirwa district should be utilized had only been seriously acted on by the authorities in the last few months. It was hardly credible, but it was an astounding fact, that a Christian school could not be erected without the Government's permission, while no such leave was required in the case of a Mahomedan school. During the year 487 persons had been confirmed by the Bishop of Likoma and 460 by the Bishop of Zanzibar. The mission income had been £33,309, an increase of £3,000 being due to legacies.

The Bishop of Liverpool has received intimation to the effect that the King and Queen have fixed Tuesday, July 19th, as the date for laying the foundation-stone of the new Cathedral.

Do not talk about what you would do if you only had the chance. The men who have moved the world made their own chances; seeing opportunities to do little things, they seized upon them, and did them well.—Selected.