

JULY, 1906

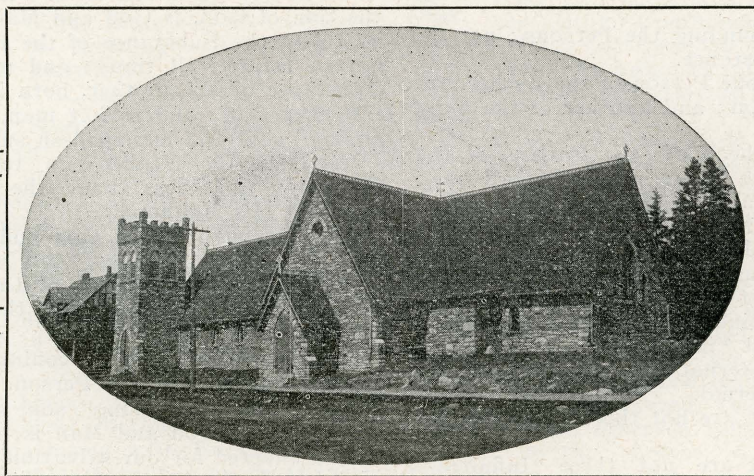
Now it is high time to  
awake out of sleep.



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.

The REV. JAMES BOYDELL, M.A.,  
Bishop's Commissary and Examining Chaplain,  
Sudbury, Ont.

The REV. CHARLES PIERCY,  
Clerical Secretary of the Synod,  
Sault Ste. Marie West, Ont.

J. A. WORRELL, Esq., K.C.,  
Hon. Treasurer (of Invested Funds),  
18-20 King St. West, Toronto, Ont.

H. PLUMMER, Esq.,  
Treasurer of the Synod,  
Sault Ste. Marie, Ont.

GEO. LEY KING, Esq.,  
Principal of the Shingwauk and Wawanosh  
Indian Homes, - - - Sault Ste. Marie, Ont.

## THE ATHANASIAN CREED.

RE-TRANSLATION BY A COMMITTEE OF THE YORK CONVOCATION

**A**T the last meeting of York Convocation the "Report of the Joint Committee on the Re-Translation of the Creed of St. Athanasius" was adopted, and the President was requested to forward it to the President of the Convocation of Canterbury. The re-translation is as follows, the alterations being indicated within inverted commas:—

Whosoever "willeth to be saved": before all things "it is needful" that he hold "fast" the Catholic Faith.

Which Faith except every one "shall have kept" whole and undefiled: without doubt he "will" perish "eternally."

And the Catholic Faith is this: "That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: such is the Holy Ghost.

The Father uncreate, the Son uncreate: the Holy Ghost uncreate.

The Father "infinite," the Son "infinite": the Holy Ghost "infinite."

The Father eternal, the Son eternal: the Holy Ghost eternal.

And yet They are not three Eternals: but one Eternal.

As also there are not three "Infinites," nor three Uncreated: but one Uncreated and one "Infinite."

So likewise the Father is Almighty, the Son Almighty: the Holy Ghost Almighty.

And yet They are not three Almighty: but one Almighty.

So the Father is God, the Son is God: the Holy Ghost is God.

And yet They are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person "severally" to be God and Lord;

So are we forbidden by the Catholic religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: "not" made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity "there is no before or after; there is no greater or less";

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: "both" the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that "willeth to be saved"; "let him" thus think of the Trinity.

Furthermore it is necessary to "eternal" salvation: that he also believe "faithfully" the Incarnation of our Lord Jesus Christ.

The right faith "then" is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.

God of the Substance of the Father; begotten before "all time": and man of the Substance of His mother, born in "time";

Perfect God: and perfect man, of a "reasoning" soul and human flesh subsisting.

Equal to the Father, as touching his Godhead: and "less than" the Father, as touching His Manhood.

Who although He be God and Man; yet He is not two "Persons," but one Christ;

One, not by conversion of the Godhead into flesh; but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the "reasoning" soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into "Hades": rose again the third day from the dead.

He ascended into Heaven; He sitteth "at" the right hand of the Father, God Almighty: whence He shall come to judge the quick and the dead;

At whose coming all men "are" to rise again with their bodies: and "to" give account for their own works.

And they that have done good shall go into life "eternal": but they that have done evil into "eternal" fire.

This is the Catholic Faith: which except "each" man "shall have believed" faithfully "and firmly" he cannot be saved.

In concluding their labours the Committee expressed the hope that the new translation—over which much time and care had been spent—might serve to remove misunderstandings, and to bring out more clearly the true sense of this ancient formulary.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 3. No. 7.

JULY, 1906.

Published Monthly  
50 cents per annum in advance

The Bishop of Nova Scotia has formed a new archdeaconry in his diocese and has appointed Rev. W. J. Armitage, St. Paul's, Halifax, the new archdeacon.

The Synod of the Diocese of Nova Scotia has decided to meet annually, instead of biennially as heretofore.

Rev. F. L. Norris, the veteran missionary in North China, in his speech at the S.P.G. annual meeting said: "The whole of Manchuria is practically untouched. We want more bishops and more men. We don't want you to endow the bishops; that is the affair of the Chinese. What we want to do is not to found a Church of England in China, but to thoroughly organize a Church of China itself."

The Churchmen in Niagara Diocese (in Synod assembled) declined to vote on a motion sympathizing with English Churchmen in the attack made on the Church schools in England. They—laymen mostly—were not sufficiently informed, they said. How very far behind in knowledge of the matter are they when compared with the representatives in this country of opposing bodies—Congregationalists, Methodists and Baptists—who can get informed in a few minutes and pass Leviathan-like resolutions at public meetings and religious assemblies.

By the proposed re-arrangement of dioceses in the eastern part of England, two new dioceses will be erected for the counties of Essex and Suffolk.

The demonstration in London of Lancashire men against the English Education Bill last month was a triumphant success.

The Synod of Algoma was fully reported in the local press of Sault Ste. Marie and has prominence by a three page illustrated article in "The Canadian Graphic."

## THE ENGLISH ALGOMA ASSOCIATION

THE English Algoma Association held their annual meeting in London on June 12. There was a celebration of the Holy Communion at Christ Church, Victoria Street, by kind permission of the Rev. F. Aglionby. The Rev. W. G. Wooisey celebrated, assisted by the Rev. F. Hall.

The Bishop of Southwark, in taking the most kindly allowed a meeting to be held at their house in Arlington street, at three o'clock, which was well attended.

The Bishop of Southwark, in taking the chair, said that though he did not know much of Algoma he was one of the two or three English Bishops who had set foot in it, as he had passed through on his way to the West. He spoke of the immense distances in Canada, which made the work so trying. He emphasized two reasons for which Algoma deserved help. (I.) The self-support in the diocese, so strenuously fostered by the Bishop, and responded to by the people, and (II.) the need of founding these new communities on a religious basis.

Mr. Harry Moody described many of the difficulties to be overcome, specially the small idea of giving to their Church by the which people went out from England and said how important to us the future of Canada was.

The Rev. S. Cartwright, as a Canadian mentioned the work among miners and lumbermen, and the great need of more clergy.

The Rev. W. Evans (formerly of Parry Sound) spoke of the heroic devotion of the Algoma clergy in their work, and of the respect and admiration which the Bishop inspired in all who knew him. He said Canada was intensely loyal to the mother country with a loyalty England had proved in South Africa and needed to learn from the big hearts and strong arms of her colonists.

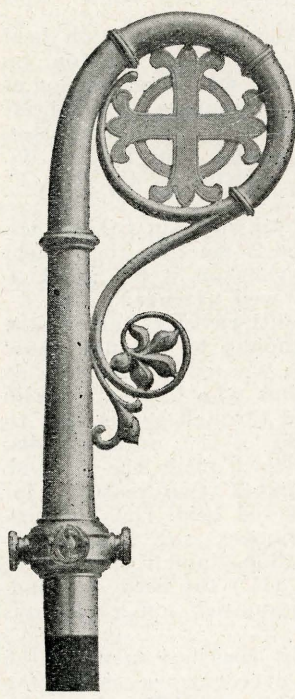

DIOCESAN NEWS


THE SYNOD OF ALGOMA.

FIRST SYNOD—ORGANIZATION—HONOURS—  
 ADOPTION OF CONSTITUTION AND  
 CANONS—SYNOPSIS OF  
 BUSINESS.

PRESENTATION BY CLERGY TO THE BISHOP OF  
A PASTORAL STAFF.

FIRST DAY—WEDNESDAY, JUNE 20TH, 1906.



After years of anticipation and preparation the Synod of the Diocese of Algoma met in Sault Ste. Marie on June 20th, 1906. The members arrived on the day previous, for the most part. Some travelled by railway. Others made a journey by boat on the great lakes.

A local committee had taken up the matter of hospitality with considerable vigour and had provided temporary homes for all of the visitors who desired such.

To the older clergy the gathering was a pleasant reunion when

tales of yore were told again and associations of bygone days renewed. But one and all must have agreed on one point, and that was that the number of lay delegates was remarkably good.

When the distances travelled and the time necessary to do business are taken into account Algoma may be assured that no diocese in Canada stands ahead in the attendance of lay delegates. All honor to the men who give so willingly of their time and means. Some centres had no representatives. Of course, there were absentees. Let us hope to mend this in 1908.

The Synod opened with a celebration of Holy Communion. All the clergy gathered

in the schoolhouse of the pro-Cathedral of St. Luke and robed. But before the procession was quite ready to start, the clergy massed on the floor behind Archdeacon Gillmor, who, on their behalf made a presentation to the Bishop of

A PASTORAL STAFF

The gift is of silver and ebony, made in five sections, and is six feet five and a half inches in height. It has the following inscription engraved upon it:

A.D. 1906.

TO GEORGE, THIRD BISHOP OF  
ALGOMA

IN THE TENTH YEAR OF HIS CONSECRATION AND  
ON THE OCCASION OF THE ERECTION OF  
THE SYNOD A TOKEN OF REVERENCE  
AND LOVE FROM HIS CLERGY

Above the inscription is the arms of the diocese and below the arms of the Bishop.

In a short speech the presentation was made and the Bishop accepted the gift in a brief speech of thanks, in which he said he would be pleased to use the staff—the symbol of his authority. The procession then formed and wended its way down the street to the church door, the crozier being carried by Rev. Canon Boydell.

The Bishop was the celebrant in the service, being assisted by Archdeacon Gillmor and Canon Boydell. The sermon, a stirring one, eloquent and appropriate, was preached by

REV. L. TUCKER, D.C.L.

the Secretary of the Missionary Society of the Canadian Church.

The service being ended the clergy proceeded in order to the schoolhouse, where the business sessions of the Synod were held.

About noon the Bishop called the Synod to order and said prayers. He then said that the first business was organization, and appointed Rev. Canon Piercy to be Secretary pro tem.

The roll of clergy was called and a committee appointed to report upon the credentials of lay delegates. With a few exceptions all who attended Synod were present. Below is given the names of all who attended the Synod:

CLERGY

- Ven. Archdeacon Gillmor, Rosseau.
- Rev. A. W. Hazlehurst, R.D., Baysville.
- “ Canon Burt, Bracebridge.
- “ T. J. Hay, Bruce Mines.

- Rev. Canon Allman, B.Sc., R.D., Burk's Falls.  
 " Canon Frost, Garden River.  
 " C. W. Balfour, B.A., Huntsville.  
 " W. H. Hunter, Korah.  
 " Canon Young, Manitowaning.  
 " P. W. P. Calhoun, Little Current.  
 " B. Fuller, Nepigon.  
 " H. King, Gravenhurst.  
 " J. Waring, Sequin Falls.  
 " D. A. Johnston, Sturgeon Falls.  
 " Canon Boydell, M.A., North Bay.  
 " A. P. Banks, B.A.  
 " C. Ryan, Port Sydney.  
 " B. Bean, St. Joseph's Island.  
 " M. O. Smith, M.A., Webbwood.  
 " L. A. Trotter, Port Carling.  
 " S. M. Rankin, Fort William West.  
 " H. A. Brooke, M.A., Sault Ste. Marie.  
 " R. A. Cowling, M.A., Haileybury.  
 " C. W. Hedley, M.A., R.D., Port Arthur  
 " E. J. Harper, Fort William.  
 " Canon French, Emsdale.  
 " Canon Percy, R.D., Sault Ste. Marie.  
 " G. H. Ferris, White River.  
 " F. H. Hincks, M.A., Blind River.

## LAY DELEGATES

- Messrs. W. J. Thompson, Sault Ste. Marie.  
 " J. J. Wells, Fort William.  
 " R. M. Moore, Korah.  
 " R. S. Gregory-Allen, Port Carling.  
 " E. W. Tipper, Novar.  
 " G. H. Phillips, Silver Water.  
 " E. S. Senkler, North Bay.  
 " E. Jessup, Sturgeon Falls.  
 " G. Williams, Sault Ste. Marie.  
 " J. Edgar, Sundridge.  
 " T. J. Foster, St. Joseph's Island.  
 " A. Craig, Haileybury.  
 " R. K. Johns, Gravenhurst.  
 " W. J. Langworthy, Port Arthur.  
 " M. Kurton, Huntsville.  
 " S. Hagen, Thessalon.  
 " T. Flesher, Blind River.  
 " A. S. Smith, Port Sydney.  
 " G. Ley King, Shingwauk Home.

Chief Geo. Shingwauk, Garden River.

There were also present—welcome visitors—Rev. L. N. Tucker, Toronto; Rev. J. E. Cheese, temporarily at Sault Ste. Marie; Rev. H. J. Palmer, High Wycombe, Bucks, Eng.; and Rev. Mr. Godolphin, Petosky, Michigan.

After the opening proceedings the Synod accepted

## AN INVITATION TO LUNCHEON

extended to it by the Woman's Auxiliary of St. Luke's parish and provided with a care and bounty calculated to satisfy fastidious appetites, if there were any such. Perhaps, we might say that the atmosphere in this part of the world is conducive to the maintenance of appetites of splendid dimensions.

A representative body of ladies, with Mrs. Thorneloe at its head, welcomed the guests to the rooms in Dawson's Hall.

After the members of Synod and their friends had lunched, they, for the most part, walked direct to the schoolhouse, where the Bishop was to deliver his charge at 2.30 p.m. But first we should say that the guests voiced their thanks for the hospitality provided them through Ven. Archdeacon Gillmor.

The space on the floor was filled when the Synod again assembled for business, quite a few of the townspeople being added to the audience.

## THE BISHOP'S CHARGE

occupied more than an hour in delivery. It is therefore impossible to give even a fair synopsis of it. Our space is too limited. However, it can be said that it reviewed the history of the diocese, marking step by step its growth during thirty-three years. It marked the changing conditions of life from its first days when the Church's missionary was in a veritable wilderness until to-day, when with miles of railroad, lumbering, farming and mining industries, the district presents a field in which the labourers are too few to minister to all the Church's children. Things financial were surveyed—the Synod reminded that in the future the responsibilities which the Bishop had borne alone in the past would now be shared with him though he retained a veto. His policy had been one of caution. When he entered upon his duties the diocese was thousands of dollars in debt. The debt has been paid and the Synod enters upon its career with a clean sheet. Other matters mentioned by the Bishop were suggestions relating to the Executive Committee, "The Algoma Missionary News," the Indian Homes—all diocesan in character—and the great and far-reaching conflict with the forces of evil in the upholding and maintaining of the sanctity of marriage and the battle for Christian teaching in the common schools of the land.

## HONOURS

The occasion of the erection of the Synod was considered by the Bishop as a fitting occasion for the recognition of long continuous service in the diocese. There was no true cathedral in which to assign stalls or functions, nor any emoluments, still the Bishop hoped the distinction might be regarded as real and deserved when he announced the appointment as Honorary Canons of the pro-Cathedral of St. Luke, of Revs. F. Frost, of Garden River; J. Boydell, of Sudbury; C. J. Machin, of Beaumaris; A. J. Young, of Manitowaning, C.

Piercy, of Sault Ste. Marie; A. H. Allman, of Burk's Falls; W. A. J. Burt, Bracebridge, and W. H. French, of Emsdale.

When the Bishop had finished the delivery of his charge, most of the visitors left.

A committee was appointed to which was referred the Bishop's charge, in order that its salient points for action by the Synod might be brought forth.

Then the Synod settled down to the hard—intense—work of providing itself with a Constitution and Canons. A draft had been most carefully prepared and was introduced by the Bishop.

On motion the Synod was resolved into a Committee of the Whole for the due consideration of the draft presented, which was taken up clause by clause, day after day, until completed.

At 5.30 p.m. the Synod adjourned.

#### MISSIONARY MEETING

The Synod missionary meeting was held this evening. The weather turned out badly for it, as it rained hard. The hall was fairly filled with people who had an opportunity of hearing good speeches. Rev. A. P. Banks and Rev. C. W. Hedley, two of our own staff, were the first speakers. They were certainly up to the standard of the average platform speaker. Then came Rev. Dr. Tucker, who almost electrified his hearers with his eloquent and impassioned appeals for the cause of the missions—the world over—the "marching orders" of the Church.

The Bishop presided, briefly announcing the speakers and closing the meeting with the benediction.

#### SECOND DAY—THURSDAY, JUNE 21, 1906

At 10 a.m. the Bishop took the chair.

After routine, following the order of the Triennial Councils, now of the past, the Synod continued its deliberations in Committee of the Whole. Gradually the Synod was shaping its Constitution and making its Canons. The whole day was practically spent at this work, the only breaks being when the regular order was by consent suspended to pass a motion thanking Rev. I. N. Tucker for his sermon and address, and to receive and transmit messages of reciprocal congratulations to the Synods of Huron and Niagara.

#### THIRD DAY—FRIDAY, JUNE 22, 1906

This was a long, hard day. Beginning in the usual way at 10 a.m., with two intervals for refreshment, it continued until a little after 10 p.m.

Still in Committee of the Whole, the Synod laboured at its canon-making. There was not on any day any speech-making. It was all hard, intense thinking out of rules

and regulations which would work out in practice, while an eye was kept at the same time upon principles that should be upheld. All the morning went by and a full hour of the afternoon session before the Committee rose and reported its revision of the draft Constitution and Canons which had been in the melting pot since the first day of Synod.

The Synod adopted the report of the Committee, and at once began to put its new-born Constitution and Canons into operation by electing Secretaries as follows:

Clerical Secretary—Rev. Canon Piercy, Sault Ste. Marie.

Lay Secretary—Mr. C. V. Plummer, Sault Ste. Marie.

Following came some notices of motion given by members of the Synod, and then the House proceeded to select its Executive Committee and representatives to other Synods, etc., with results given below:—

#### THE EXECUTIVE COMMITTEE

is composed of the following:

Ven. Archdeacon Gillmor.

Rev. Canon Boydell.

" " Burt.

" " Piercy.

" H. A. Brooke.

" T. E. Chilcott.

" C. E. Bishop.

" E. J. Harper.

Mr. A. A. Mahaffy.

" H. Plummer.

" W. J. Thompson.

" J. Edgar.

" E. S. Senkler.

" W. J. Langworthy.

" J. J. Wells.

#### MEMBERS OF BOARD OF MANAGEMENT OF M.S.C.C.

This was the only open vote election—all others being by ballot. It was an election by resolution. The House elected

Ven. Archdeacon Gillmor.

Rev. Canon Boydell.

Mr. F. H. Keefer.

Mr. A. S. Smith.

#### THE DELEGATES TO GENERAL SYNOD

to which the Diocese is entitled number eight—the clergy electing four and the laity electing four. The selection is:

Clerical—Ven. Archdeacon Gillmor.

Rev. Canon Burt.

" " Boydell.

" C. W. Hedley.

Lay—Mr. E. S. Senkler.

" W. J. Thompson.

" J. Edgar.

" C. V. Plummer.

The substitute delegates are:

Clerical—Rev. Canon Allman.

" C. W. Balfour.

" E. J. Harper.

" H. A. Brooke.

Lay—Mr. A. A. Mahaffy.  
 “ M. Kinton.  
 “ A. Craig.  
 “ W. F. Langworthy.

## DELEGATES TO PROVINCIAL SYNOD

No longer under special regulation—permitted to have three delegates of each order—clerical and lay, the Diocese ranks with other dioceses now, and the Synod proceeded to elect an equal delegation, viz.: twelve of each order, with the result given:

Clerical—Ven. Archdeacon Gillmor.  
 Rev. Canon Piercy.  
 “ “ Boydell.  
 “ “ Burt.  
 “ H. A. Brooke.  
 “ C. W. Balfour.  
 “ Canon Allman.  
 “ “ Young.  
 “ C. E. Bishop.  
 “ C. W. Hedley.  
 “ A. W. Hazlehurst.  
 “ H. G. King.  
 Lay—Mr. R. S. Gregory-Allen.  
 “ J. J. Wells.  
 “ M. Kinton.  
 “ A. Craig.  
 “ W. F. Langworthy.  
 “ E. S. Senkler.  
 “ R. R. Johns.  
 “ E. W. Tipper.  
 “ E. Jessup.  
 “ A. A. Mahaffy.  
 “ W. J. Thompson.  
 “ F. H. Keefer.

The substitute delegates, added to the above, certainly make a drain upon our staff of forty clergy and fewer lay delegates. The names are:

Clerical—Rev. M. O. Smith.  
 “ D. A. Johnston.  
 “ P. W. P. Calhoun.  
 “ F. H. Hincks.  
 “ L. A. Trotter.  
 “ A. P. Banks.  
 “ R. A. Cowling.  
 “ Canon French.  
 “ J. Waring.  
 “ B. Bean.  
 “ T. J. Hav.  
 “ T. E. Chilcott.  
 Lay—Mr. G. H. Phillips.  
 “ R. Dorsett.  
 “ C. Sarney.  
 “ J. Edgar.  
 “ T. J. Foster.  
 “ C. V. Plummer.  
 “ P. H. B. Dawson.  
 “ A. S. Smith.  
 “ G. I. King.  
 “ W. Cressy.  
 “ R. Moore.  
 “ C. W. Hawkins.

The other matter of importance dealt with during the day was the reference to a committee of the pledge required by the House of Bishops to augment the Episco-

pal Endowment Fund, said committee to report to this Synod.

FOURTH DAY—SATURDAY, JUNE 23, 1906

The Bishop took the chair at 10 a.m., and said the opening prayers.

The minutes were read and confirmed, after which the Bishop read two letters (1) from a lay delegate unable to be present, but who enclosed a cheque for \$25.00 for the Diocesan Expense Fund, and (2) from Rev. K. Totterman, the priest in charge of the Church's work among Scandinavians in the Thunder Bay District.

## RURAL DEANS

During the after part of yesterday the clergy of the several rural deaneries cast their ballots for the nomination of rural deans to the Bishop. This morning the Bishop read the names of the nominees presented to him, and appointed them to their office. They are:

Thunder Bay—Rev. C. W. Hedley.  
 Algoma—Rev. Canon Piercy.  
 Muskoka—Rev. A. W. Hazlehurst.  
 Nipissing—Rev. C. E. Bishop.  
 Parry Sound—Rev. Canon Allman.  
 The next business was the

## ELECTION OF A TREASURER

Under the Constitution adopted it becomes the duty of the Executive Committee to nominate to the Synod a Treasurer of the Synod. The Committee having met, presented a report nominating Mr. H. Plummer. On motion the report was adopted.

## REPAIRS TO BISHOPURST

Sundry reports and some correspondence were read, after which a resolution:

That the Synod provide for the complete repair and renovation of Bishopurst, the Bishop's residence, was introduced and adopted.

Mr. Thompson, in support of his motion, gave details of repairs needed—some absolutely at once—and presented an estimate of cost in detail. His statement of affairs in this connection came as a revelation to most of those present, and he found his motion strongly backed up by his brother laymen.

The resolution was followed by another—a sort of enabling Act—which instructed the Executive Committee to provide the necessary funds to carry out the repairs by apportioning the cost upon the several parishes and missions in the Diocese.

At 12.30 p.m. the Synod adjourned until Monday at 10 a.m.

FIFTH DAY—MONDAY, JUNE 25, 1906

At the proper hour and in due form the Synod was opened by the Bishop. Minutes were read and confirmed and some

matters introduced by notice of motion. Then the Synod settled down to dispose of much business which had been introduced in course.

#### EPISCOPAL ENDOWMENT FUND

From time to time since the House of Bishops adopted resolutions setting apart Algoma as a diocese having rights and a standing similar to those of other dioceses in this eastern ecclesiastical province, our columns have contained reference to the request—almost a condition—that steps should be taken to increase the fund from which the Bishop has his stipend. The committee to which the matter had been referred made a report acceding to the request of the House of Bishops that the episcopal stipend should be \$3,000 per annum; that to secure this required an additional capital sum of \$20,000; it recommended that a subscription be taken up within the Diocese and an appeal made to friends beyond diocesan limits; and that the Executive Committee be instructed to take the necessary action in the matter. The report was adopted.

#### REFERRED TO THE EXECUTIVE COMMITTEE

Chiefly, no doubt, because the Synod could not enter into details or because full information was not at hand, several questions of first importance were delegated to the Executive Committee, with power to act. Such were the matter of Invested Funds, the appointment of a Registrar, the "Algoma Missionary News," the Indian Homes, the mortgaging of properties, etc. These questions were dealt with by the Committee on the Bishop's Charge, and, with one exception, dealt with as that Committee recommended.

A motion was adopted without a single dissent, strongly

#### OPPOSING THE REMOVAL OF TRINITY COLLEGE

to Queen's Park, from its present site in Toronto, on the ground that it was believed such a step would be prejudicial to the carrying out of those principles for which Trinity College was founded.

#### ASSESSMENT FOR DIOCESAN EXPENSES

The subject of Diocesan Expenses is one which needs pressing upon all parishes and missions. The Executive Committee submitted a report in detail assessing every cure in the Diocese for these expenses, together with a 5 per cent. tax on the income of all invested funds, except the Episcopal Endowment Fund. The Synod adopted the report.

The need of

#### A TRAVELLING MISSIONARY

was realized, and the Executive Committee recommended to secure such a missionary, if funds permitted, his duties being determined by the Bishop.

A Canon on

#### RECIPROCITY IN BENEFICIARY FUNDS

was adopted, and a motion carried to put the same into effect through a committee. The Bishop appointed the committee forthwith: The two Secretaries of the Synod, Rev. C. W. Hedley and Mr. W. J. Thompson—the Clerical Secretary to be convener.

On motion the Bishop appointed Revs. C. E. Bishop, D. A. Johnston, E. J. Harper, Canon Boydell and H. G. King a committee to

#### ADVANCE TEMPERANCE WORK

in the Diocese. The committee is to report to the next Synod.

Another motion was unanimously carried. It was a recommendation to all—clergy and lay—members of the Synod to co-operate with the Lord's Day Alliance in its efforts to secure legislation to conserve the Lord's Day as a day of worship and rest.

#### THANKS

Very real and sincerely appreciated are the services rendered the Diocese by individuals and societies, for which due thanks are recorded in the minutes of proceedings. Brief mention is here made of the motions:

To the hosts and hostesses in Sault Ste. Marie for generous hospitality and entertainment.

To Mr. J. A. Worrell, K.C., for his valuable services as Hon. Treasurer of Invested Funds.

To Mr. A. A. Mahaffy, M.P.P., for the trouble and care taken in connection with the Bill incorporating the Synod.

To Rev. H. A. Brooke, for his well-directed efforts in procuring hospitality for the delegates.

To Messrs. Sydney H. Jones and David Kemp, for their work in auditing the accounts of the Synod.

To the editor of "The Algoma Missionary News" for his services in conducting the diocesan paper.

To Rev. E. J. Harper for his sermon at the ordination on Sunday, June 24th.

To the Algoma Association for its constant sympathy and unceasing generosity.

To the English Societies—S.P.G., S.P.C.K., and C. and C.C.S., for their grants towards the Church's needs in Algoma.

To the Secretaries, the W. A., and the choir of St. Luke's.

(Continued on page 83.)



## GENERAL CHURCH NEWS

THE Columbia Coast Mission is the title of a pamphlet published by the M.S.C.C. at the price of ten cents. It is a well-written and interesting description of work accomplished by the "Columbia" mission boat along the shores of British Columbia, among the scattered people there. The boat is chapel, hospital and library. The story of the inception of the mission is as interesting as is the record of the ship's journeying. The M.S.C.C. has no literature to compare with it, if we except the pamphlet on Mackenzie River Diocese.

Rev. Ernest G. Miller, of St. Barnabas Church, Victoria, has been appointed Secretary in British Columbia for Bishop Blyth's mission work among the Jews in the Holy Land.

At St. Paul's Cathedral, a memorial was lately unveiled to the late Archbishop Temple. The memorial, which takes the form of a bronze panel mural tablet, has been placed in the first bay of the south aisle. It shows, in high relief, the figure of Dr. Temple kneeling in the attitude of prayer.

The Education Bill being forced through the English House of Commons is an attack on the Church of England. It endows "undenominationalism" and can only promote a religious war.

The unrest among the native African tribes in various European Protectorates proves a trying time for Christian missionaries. C.M.S. men have been in peril, the Universities' Mission has suffered grave disaster and a Roman Catholic bishop and his comrades been killed.

Said the Bishop of London recently: "What lies upon the Bishops and Priests lies equally upon you of the laity. I am more and more convinced, that the truth which needs bringing home to-day is the responsibility of the laity, the priesthood of the laity."

After reading week after week the bequests made by Churchmen in England for the advancement of the Church at home and abroad, one is struck by the almost total absence of like bequests in Canada.

Contributions towards the S.P.G. special subscription for the Canadian West are apparently coming in very slowly.

Speaking at a meeting of missionaries, the Hon. Marshall Campbell, a member of the Native Affairs Commission, said that the majority of the members of that Commission including himself, joined with the idea that they understood all about the natives, but they soon found that they had underrated the work done by missionaries in South Africa. Before the sittings of the Commission concluded, each member admitted that it was the missionary alone who was bringing the native out of darkness into light.—Cape Times.

In the May report of the S.P.C.K. grants were made towards the erection of four churches in Canada—one each in the Dioceses of Rupert's Land, Qu'Appelle, Mackenzie River and Calgary.

The Bishop of Shanghai says:—"The prospects are more encouraging than ever before. Hitherto we have had to persuade people to be taught. Now they come of themselves, not one by one, but in numbers. From several places petitions for teachers have been received, in one of which nearly 100 men put down their names on a roll as inquirers. That there is a strong movement toward Christianity is evident."

Bishop Welldon (one time of Calcutta) has accepted the Deanery of Manchester.

On May 31 a most splendid village meeting was arranged by Mr. and Mrs. Garnett and Miss A. Burnard Tucker. By the kindness of the managers the Backwell school-rooms were lent, and a sumptuous tea was given by Mr. and Mrs. Garnett, for which some 150 people were admitted by ticket. After tea Mr. Garnett took the chair in the larger room, which was filled. In his opening speech he expressed strongly his feeling that the laity in England did not support the Church as they should in her work, and that too often the clergy at home and abroad were left alone to carry on almost a forlorn hope. Miss Eda Green gave a lecture illustrated by lantern slides. The rector, the Rev. E. S. S. Candwell, spoke strongly on the need of more missionary enthusiasm, and the Rev. C. Ramsdon, Rector of Chelvey and Chaplain of the Somerset Algoma Branch, closed the meeting with prayers. It was announced there would be no collection, but voluntary contributions amounting to £5 is. were, however, placed in a box.

# CHURCH HISTORY NOTES

## POPULAR MISTAKES ABOUT "THE REFORMATION" IN ENGLAND.

If one were asked to prove the Church to be of divine origin, he could scarcely do better than follow those pages of its history which cover the period commonly known as the Reformation period; for surely no merely human institution, no Church save one of God's appointment, could by any possibility have withstood the shocks it then was subjected to, nor survived the many difficulties and dangers which then surrounded and opposed it, without being crushed out of existence. The story of the Reformation has been variously told. It comprises not one, but many events, extending over a long period of the Church's history; and, whether considered either in relation to politics or religion, its influence must be regarded as both powerful and remarkable.

### SOME POPULAR MISTAKES.

Let us glance at some of the mistakes connected with this part of our subject. For instance, a widespread notion exists that the Church was established *after* the Reformation. Some people seem to think that Henry VIII. or Edward VI. established the Church. They appear to imagine that at the Reformation a new form of religion was set up and endowed, and, by way of balance, subject to the control of the State. Nothing of the kind ever happened. Again, there is an idea in the minds of some that before the Reformation, the Church of England was Roman Catholic, and that that Church was turned out by the party in power, and another set up in its place. Nothing of the sort happened. The Church of England was never at any time a part of the Church of Rome. The Popes did their best to make it so, but they never succeeded. They claimed all sort of power over this Church, and they enforced their claims by the help of some of the kings and bishops in England; but this power was always, and properly, regarded by the nation as usurped. It was wrong, unlawful, un-English, and many laws were passed by the English Parliament against the ever growing claims of the Popes.

### THE LATE MR. GLADSTONE'S TESTIMONY.

These are the words of the late Rt. Hon. W. E. Gladstone:—"I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation,

and that a Protestant Church was put in its place: nor does there appear to have been so much as a doubt in the mind of any one of them (the Reformers) whether this Church legally established in England after the Reformation, was the same institution with the Church legally established in England before the Reformation."

### THE LATE DR. FREEMAN'S TESTIMONY.

The late Professor Freeman tells us: "It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry VIII. or of Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church or of establishing anything at all. In their own eyes they were not establishing but reforming: they were not pulling down or setting up, but putting to rights." Again, "If there was no one particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State, as many people fancy, took Church property from one religious body and gave it to another. The whole argument must assume—because the facts of history compel us to assume—the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."

So the Church before and after the Reformation was the same Church—the Church of England—nothing more nor less.

### HENRY VIII.

Another great mistake is to suppose that the Reformation was largely due to the passions of a voluptuous king. It is quite true that Henry VIII. was a prominent factor in it; but anyone who has studied the history of our Church in pre-Reformation times will discover that the desire for Reformation existed ages before Henry's time; and that it proceeded from within the Church quite as much as from without.

### OTHER ENGLISH ITEMS.

ON May 30th, the Bristol and Clifton Branch of the Algoma Association held a successful sale in St. John's Rooms, Redland. The Venerable the Archdeacon of Bristol, opened the sale. Concert and entertainment took place during the afternoon and Miss Eda Green gave an address on the work in the diocese.

**The Algoma Missionary News**

EDITOR :  
 REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT.  
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The REV. CHARLES PIERCY,  
 (Box 66) Sault Ste. Marie West,  
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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.

- |  |                               |
|--|-------------------------------|
| 1. 3rd Sunday after Trinity.   | } Sault St. Marie.            |
| 2. Mon.—   |                               |
| 3. Tues.—  |                               |
| 4. Wed.—   |                               |
| 5. Thurs.—   |                               |
| 6. Fri.—   |                               |
| 7. Sat.—   |                               |
| 8. 4th Sunday after Trinity.   | } Meldrum Bay and Silverwater |
| 9. Mon.—Boat to Toronto via Owen Sound.                                |                               |
| 10. Tues.—Toronto.   |                               |
| 11. Wed.— “  |                               |
| 12. Thurs.— “  |                               |
| 13. Fri.—Train northwards.   |                               |
| 14. Sat.—Bala and Torrance.  |                               |
| 15. 5th Sunday after Trinity. Gravenhurst. Induction and Confirmation. | } New Liskeard.               |
| 16. Mon.—Travel to Temiskaming via North Bay.                          |                               |
| 17. Tues.—Haileybury and Cobalt.                                       |                               |
| 18. Wed.—  |                               |
| 19. Thurs.—  |                               |
| 20. Fri.—Return to North Bay, for special service.                     |                               |
| 21. Sat.—  |                               |
| 22. 6th Sunday after Trinity.  | } Meldrum Bay and Silverwater |
| 23. Mon.—  |                               |
| 24. Tues.—   |                               |
| 25. Wed.—St. James, Apostle and Martyr.                                |                               |
| 26. Thurs.—  |                               |
| 27. Fri.—  |                               |
| 28. Sat.—  |                               |
| 29. 7th Sunday after Trinity. Cartier.                                 | } Cartier.                    |
| 30. Mon.—Train to Sault Ste. Marie.                                    |                               |
| 31. Tues.—   |                               |

“I should not like you, if meant by God to be a great missionary, to die a millionaire; I should not like, were you fitted to be a missionary, that you should drivel down and be a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ.”—C. H. Spurgeon.

THE SYNOD OF ALGOMA.

(Continued from page 80.)

FINAL ACTIONS

Before adjournment, at 10 p.m., the Synod sent its greetings to the Most Rev. the Archbishop of Montreal. Then the Bishop read a schedule of the enactments of the Synod, the minutes were confirmed, and the Synod came to a close when the Benediction had been given by the Bishop.

ORDINATION IN THE SYNOD WEEK.

It has always been the custom to have in Algoma the Trinity Ordinations delayed for a week or two, as the case may be, when there has been a gathering of clergy at Triennial Council meetings. So this year, when so many were gathered to the First Synod of Algoma, the ordination took place on the Sunday within the sessions of Synod.

It took place on Sunday, June 24th (2nd after Trinity and Nativity of St. John Baptist) in the pro-Cathedral of St. Luke, at 11 a.m. The preacher was Rev. E. J. Harper, M.A., rector of Fort William. The ordinees were: Revs. B. Fuller, C. Simpson and C. Ryan (to the priesthood, and Mr. S. H. Ferris (Trin. Coll.) to the Diaconate.

THE CHILDREN'S MISSIONARY SERVICE.

A NEW feature marked our gathering at the Sault this year. It was the service for children on Sunday afternoon at St. Luke's. With the children of the pro-Cathedral Sunday School were those who attended the Sunday school held on Bruce Street hill in the same parish and those who belong to the Sunday School connected with St. John's Church. The church was pretty well filled with children and those who proposed this new feature are much gratified at its success. First was said the Apostles' Creed, then Rev. H. A. Brooke said some special collects and after came three addresses from Rev. R. A. Cowling, who told of the conditions existing in the Temiskaming country, Rev. B. Fuller, the missionary to the Indians around Lake Nepigon, whose address was mostly descriptive of some features of his pioneer work, and Ven. Archdeacon Gillmor who can tell of pioneer work in parts of the diocese now dotted with towns and traversed with railways. The benediction, pronounced by Rev. Canon Piercy, brought to an end a service that will be in some respects repeated in Sault Ste. Marie and no doubt also in other centres.

## AT PLAY.

**P**ARSONS, when they seldom meet, are wont to like a little play. Synod work is hard work and a few hours spent, with some restraints removed, are not only enjoyed, but are conducive to better work next day. The attendance at Synod was fairly good until the last day and there was something to keep one busy there three nights out of the five as well as all day. But there were two breaks.

The first was that on Thursday evening, when the Bishop and Mrs. Thorneloe received and entertained the members of Synod and their friends at Bishophurst. The evening proved to be fine and the house was filled with guests who certainly appeared to be very happy. Former acquaintances were renewed and new ones made. The hum of eager conversation was constant—never knowing a lull except when the sound of music—vocal or instrumental—charmed all hearers.

The Bishop and Mrs. Thorneloe must surely have felt that "their evening" had been a success.

On Saturday afternoon the Hospitality Committee arranged for a trip on the St. Mary River. Soon after two o'clock a cheery party of visitors started in a steamboat for a trip up the river through one lock and down by the other, thence down the channel near the north shore, through a labyrinth of islands and back again at six o'clock, charmed with the trip and, perhaps, as hungry as hunters.

## NOTES.

The services in St. Luke's pro-Cathedral during the Synod week were:—Daily—7.15 a.m., Holy Communion; 9.15 a.m. Matins; 5.30 p.m., Evensong. The Sunday services were: 8.30 a.m., Holy Communion; 10 a.m., Matins; 11 a.m., ordination; 3 p.m., Children's Missionary Service; 7 p.m., Evensong.

At St. John's Church the preachers on Sunday, June 24th, were Rev. Canon Allman at the 11 o'clock celebration of Holy Communion and Ven. Archdeacon Gillmor at Evensong.

Rev. D. A. Johnston, of Sturgeon Falls, is away on leave of absence. He is making a trip to the Pacific Coast.

Archdeacon Gillmor is spending a month in the Province of Alberta.

Every day at noon the Synod suspended business and spent a few minutes in prayers for missions.

The new and enlarged vestry of St. Luke's pro-Cathedral is certainly an improvement which met the demands of Synod services.

The pastoral staff presented to the Bishop was made by the Gorham Co., Montreal.

A good photograph was taken of a group of the delegates to the Synod. Unfortunately some few were absent when the artist was on the ground.

## ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 15th June, 1906:—

## DOMESTIC MISSIONS

Indian Schools.—Blind River, \$14.31; Spragge, \$1.65; Cutler, \$3.04; Port Arthur, \$36.72; Huntsville, \$1; St. John's, Sault Ste. Marie West, \$12.76; Schreiber, \$11; Manitowaning, \$7.32; Hilly Grove, 10c.

Domestic Missions.—St. John's, Sault Ste. Marie West, \$9.15; Port Carling, \$2.15; Gregory, \$1.58; Port Sandfield, \$1.45; Latchford, \$1.65; Cobalt, \$4.07; Haileybury, \$14.22; Aspdin, 28c.; Marksville, \$6.73; Emsdale, \$5.47; Kearney, \$1.88; Sand Lake, \$1.92; Fox Point, \$1; Victoria Mines, \$2.46; Jocelyn, \$3.31; Port Sydney, \$3.77; Brunel, 80c.; Huntsville, \$12.55; Sudbury, \$18.06; Little Current, \$3.35; Sucker Creek, \$1.91; Ravenscliffe, 74c.; Novar, 81c.; Sprucedale, \$1.45; Grassmere, 62c.; Maple Hill, 36c.; Silverwater, 46c.; Meldrum Bay, \$1.25; Cache Bay, 90c.; Richard's Landing, \$1.52; Blind River, \$5.12; Cutler, \$4.92; Spragge, \$7.31; Algoma Mills, \$1.05.

## FOREIGN MISSIONS

The Jews.—Schreiber, \$1; Shequindah, St. Andrew's, 50c.; St. Peter's, 45c.

Bishop Blyth's Fund.—Fort William, \$22.70; Bracebridge, \$4.

London Society.—Bracebridge, \$2.25.

## EXPENSE ACCOUNT

Bracebridge, assessment, \$18; Depot Harbour, special, \$4; Shequindah, assessment, \$3; Sturgeon Falls, 2 years, \$10.

## MISSION FUND

Shequindah, St. Andrew's 40c.; St. Peter's, 50c.; Bidwell, 40c.

## SUPERANNUATION FUND

Shequindah, St. Peter's 40c.; St. Andrew's, 45c.; Bidwell, 35c.

## APPORTIONMENT

Shequindah, \$10.

## INDIAN HOMES

Clarendon S.S. for John Pahbunsai, \$11. Contributions received by Principal direct during May, 1906:—St. John's S.S., Truro, N.S., \$38.