

SEPTEMBER, 1909

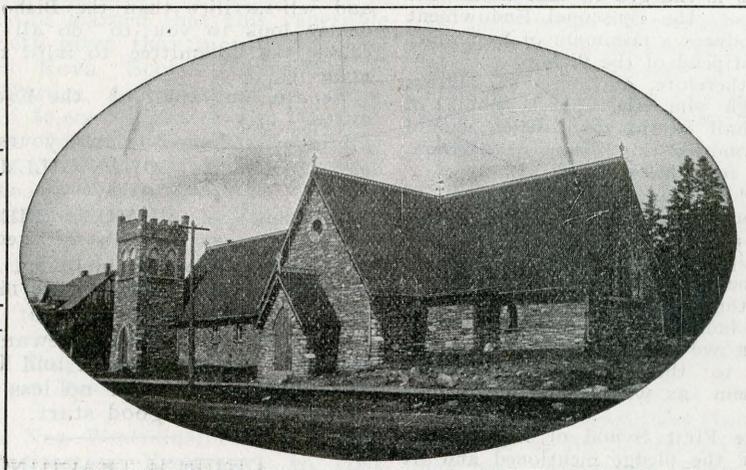
Now it is high time to
awake out of sleep.



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, Sault Ste. Marie, Ont.

The REV. CANON BOYDELL, M.A.,
Bishop's Commissary and Examining Chaplain,
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GEO. LEY KING, Esq.,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

ALL TOGETHER—A BIG LIFT.

THE Executive Committee of the Diocese has taken its first step in obedience to the command of the Synod to augment the Episcopal Endowment Fund by issuing the following circular. The next step will bring the matter before the several rural deanery chapters for action within every section of the diocese to increase the capital sum. Hearty co-operation will achieve the desired result.

DIOCESE OF ALGOMA

CIRCULAR LETTER FROM THE EXECUTIVE COMMITTEE TO THE CLERGY, LAY MISSIONARIES AND CHURCHWARDENS.

Dear Brethren,—

By resolution of the Synod of the Diocese, your Committee is charged to take immediate steps to increase the Episcopal Endowment Fund till it produces a minimum of \$3,000 per annum as the stipend of the Bishop.

It proceeds, therefore, at once to address you and through you the Church people of Algoma on behalf of the fund which should supply the income of the Bishop of Algoma. It lays certain facts before you :

1st—That when the Provincial Synod of Canada set apart this missionary diocese in 1873—36 years ago—it was contemplated that the Bishop's stipend should be \$3,000 at least.

2nd—That when, at our request, the House of Bishops of the Province gave Algoma the status of an independent diocese it was on condition that we should give a written pledge to add to the Episcopal Endowment Fund such a sum as would give the income required.

3rd—That the First Synod of Algoma by resolution gave the pledge mentioned and it was sent to the Metropolitan in 1906.

4th—That when the Provincial Synod of 1896 elected our present Bishop, Right Rev. Dr. Thorneloe, the stipend of \$3,000 was determined upon as a minimum.

5th—That the Bishop—the first Bishop to depend upon the Fund—was expected to take such a sum from the Mission Fund as would make up his stipend.

6th—That the Episcopal Endowment Fund only yields from \$2,200 to \$2,300 per annum and that the Bishop has never had a dollar from the Mission Fund, feeling that it was all too inadequate to make up the stipends of his co-workers.

7th—That the Bishop's expenses incident to the duties of his office reduce his stipend to a sum varying from \$1,200 to \$1,500 per annum—an amount so inadequate that it is humiliating to mention it.

The Executive Committee, into whose hands you have committed the whole matter, in order to immediately increase the Bishop's

stipend by \$400 asks each parish and mission in the Diocese of Algoma to contribute annually a sum equal to the amount of the Synod Assessment for Diocesan Expenses imposed on each parish and mission.

Meanwhile immediate and unceasing efforts must be made to increase the capital account by at least \$10,000 by personal subscriptions from within and without the diocese.

We are sure that the Church people in Algoma will recognize the obligations entered into—our word is pledged—and will cheerfully contribute liberally in response to this appeal.

The clergy and all in authority in our parishes and missions are respectfully urged to send in their contributions not later than November 1st in each year to Mr. H. Plummer, Treasurer of Synod, Sault Ste. Marie, Ont., marking the same "For Episcopal Income."

Believing that you recognize with us that no missionary in the diocese shows more zeal and self-sacrifice than the Bishop, we confidently look to you to do all you can to enable the Committee to fulfil the duty laid upon it.

We are, on behalf of the Executive Committee,

Very sincerely yours,

GOWAN GILLMOR,
Archdeacon of Algoma.

CHARLES PIERCY,
Sec'y. of Executive Com.

Your contribution would be \$.....

Sault Ste. Marie, Ont., June 16, 1909.

The Diocese of Saskatchewan has finally adopted a Constitution and Canons. Of the latter there are no less than fifty-three: A pretty good start.

CHURCH TEACHING.

(Continued from page 106)

them except he were first called, tried, and examined . . . and also by public prayer, with the imposition of hands, were approved and admitted thereto by lawful authority." Then comes the purpose of the services which follow. They were framed and set forth "to the intent that these Orders may be continued and reverently used and esteemed in the Church of England."

What could be plainer? The intention of the services was to make real Bishops, Priests and Deacons. And if the Roman Ordinal required more so much the worse for the Romanist cause.

Thus not infrequently in attempting at all cost to maintain an untenable position, the Romanist advocates overreach and discredit themselves.



The Algoma Missionary News

New Series—Enlarged
Vol. 6 No. 8.

TORONTO, SEPT., 1909.

Published Monthly
50 cents per annum in advance

S.P.C.K. GRANTS TO THE CHURCH IN CANADA.

FROM the Monthly Report for May it may be learned that this venerable society gives that month:

Diocese of Nova Scotia—To rebuild a church at Morden, Aylesford, at an estimated cost of \$2,000—a gift of £20.

Diocese of Toronto—Towards rebuilding of a church at Grafton at an estimated cost of \$4,200—a gift of £50.

At the monthly meeting in June the following are the grants made in aid of Church extension in the Dominion.

Diocese of Huron—For a new church at Waterford to cost \$5,000 to \$6,000—the sum of £75.

Diocese of Calgary—For a School-church on the Peigan Reserve to cost £100—the sum of £25.

Diocese of New Westminster—For a new church at Creston, Kootenay, to cost \$1,200—the sum of £25.

Grants of books were made to clergymen in Rupert's Land, Qu'Appelle, Saskatchewan, Athabasca, and Kootenay, and to parishes or missions in Nova Scotia, Huron, and Calgary.

W.A. DOTS.

ALGOMA'S Diocesan Branch has a new President in the person of Mrs. Ironside, who was for years its Corresponding Secretary. There is no question as to Mrs. Ironside's ability and zeal. We hope there may be none concerning her health.

The Diocesan Annual will be held at North Bay on September 30th and October 1st next. It is hoped the Branches will be well represented.

AFTER the first day's services at Wells Cathedral celebrating its thousand years of continuous use, the Archbishop of Canterbury and some 4,000 to 5,000 people travelled to Glastonbury, where a second service of thanksgiving was held, and the Bishop of Bath and Wells formally handed over to the Primate the site of the famous Abbey and its ruined church.

Rev. C. V. Pilcher, M.A., has been appointed Sunday School Field Secretary for the Diocese of Toronto.

Steps are being taken to amalgamate two Toronto congregations, viz., those of the Churches of St. George and St. Margaret.

Rev. Dr. Marmaduke Hare, at one time a curate at St. George's Church, Toronto, has been appointed Dean of Davenport, Ohio.

At the Qu'Appelle Synod a permanent memorial to the late Bishop Anson was initiated. It will take the form of a fund to maintain a Canon missionary for the diocese.

The Bishop of Chichester is spending a few weeks in Canada.

Lord Strathcona is one of the contributors to the fund for the erection of an English church at Khartoum, giving £1,000 in response to the appeal made by the Duke of Connaught.

The Bishop of Calgary, now in England, is looking for thirty or forty clergymen to work in his diocese.



DIOCESAN NEWS

THE SYNOD OF 1909.

CONTINUING our report of Algoma's Second Synod, it is not our purpose to give a detail of all the proceedings, but rather to note the action taken on the several matters which came before it for decision.

The first action after routine proceedings, when reports, correspondence, etc., were presented, was the adoption of two new Canons—one referring to Rural Deans and the other to Graveyards. Later on an addition was made to the Canon on the Status of Parishes. These all were amended—improved—regulations in force before the Synod was erected.

The report of the

EXECUTIVE COMMITTEE

was the chief bill of fare. Besides giving an account of its works for the three years past, it sought approval of its rules and of its actions and made several recommendations for adoption by the Synod. By its adoption of the several clauses of the said report the Synod approved of the adjournment of its meeting from 1908 to 1909 and of the holding of the next regular Synod in 1911—the lay delegates being elected on this occasion for two years only.

Also of the rules which the Executive Committee had adopted for the orderly conduct of its business and for the obtaining of its consent to mortgage Church property. In this connection it was decided that on principle consent could never be given to use the trust funds of the Synod for loans in aid of diocesan or parochial objects. And no mortgage would be executed unless the covenant clauses were struck out.

Efforts had been made annually to increase the local quotas to missionary stipends.

A full list of grants towards the erection of churches and parsonage and of the action taken with respect to the several applications for mortgage or sale of Church properties. In connection with the Swedish Mission at Port Arthur there had been long and worrying negotiations but with indifferent results.

For the use of the Mission of Sheguindah, and generally for any diocesan need, a good staunch gasolene launch had been purchased.

Satisfactory results had followed the Committee's action with reference to properties at Missanable and Biscotasing—two missions in Algoma which the Bishop of Moosonee had in mistake considered within his jurisdiction.

A lengthy reference was made to the repairs made to Bishophurst in accordance with the instructions given by the Synod of 1906. The cost, the receipts and the expenditures in connection therewith were given and the fact stated that there were seventeen cures which were defaulters to the assessment made for this urgent matter.

Regarding the proposed joint mission in the Muskoka country—to be composed of five missions in a more or less state of decay by reason of abandonment of poor land by poor settlers—the plans were as yet not perfected.

Concerning the collection of the Thank-offering the Archdeacon's services were highly commended and note made of the contribution of \$1,000 undesignated.

Two clergymen had been added to those "on the W. and O. Fund," and four students aided by the Divinity Students' Fund. For the management of the latter and of the new Fund—the Church and Parsonage Loan Fund—trust deeds had been prepared.

An important section of the report was that dealing with

THE INSURANCE OF CHURCH PROPERTIES

It called for the appointment of an insurance officer, to whom specified duties were given, and made regulations with respect to the insurance of buildings which experience and common sense demand.

Not a less serious matter was faced than that of the Indian Homes. Their future uncertain, the difficulties of the present situation serious and puzzling, the Committee referred the whole subject to the Synod.

An assessment in detail of parishes and missions for the Diocesan Expense Fund was submitted and was adopted by the Synod with a few amendments. The "A. M. News" was given a respite and its continuance of life recommended, as our paper had proved a valuable auxiliary to the Church's work.

The last item of business in the Executive Committee's report was one of major importance. It was affirmed as necessary

from all points of view that the Episcopal Endowment Fund should no longer wait the augmentation needed to secure a sum sufficient to give the Bishop an income of \$3,000. This was little enough in view of the many expenses to which he is subject in the prosecution of his oversight of so straggling and large a diocese. Any action taken should be sustained until the end desired was attained.

There were several other matters dealt with in the report of the Committee. One of them was the subject of a little discussion. It was proposed to change the list of special offerings in one particular, e.g., to substitute a house-to-house collection for the Algoma Mission Fund in place of an offering in church on Ash Wednesday. Strange to say opposition to the house-to-house collection showed itself, with the result that

A SORT OF COMPROMISE

was reached. By it the Synod orders a special envelope collection for the Algoma Mission Fund on the First Sunday in Lent in envelopes "to be supplied by the diocese." This seems funny crude legislation.

ELECTIONS

At the appointed hour the Synod elected its representatives to the General and Provincial Synods, the Board of Management of the M.S.C.C.

Mr. H. Plummer was re-elected Treasurer of Synod.

Mr. A. Elliot was elected Honorary Registrar.

Mr. C. V. Plummer was elected Insurance Officer.

When the motions on the agenda paper were reached that in the name of Mr. Rounthwaite was withdrawn and those in the name of Rev. H. G. King were lost. The latter were to amend the Constitution and Canons of Synod in certain directions.

The Synod re-committed the Shingwauk Home affairs to the Executive Committee, recommending that an effort be made to so manage it that it no longer made debt, and if that were impossible, to sell sufficient assets to pay liabilities and to close the Home.

A report of the Committee on Temperance was received, but when it came up for consideration it was referred to a special Committee. Later the substitute report of the special Committee was adopted.

The Synod adopted resolutions giving a general support to the Sunday School

Commission for Canada and the proposals which it had made, duly electing members to represent the diocese on the Commission. But while agreeing heartily in the proposal that a Sunday be set apart for consideration and intercession in regard to Sunday School work, it

DEPRECATED THE GROWING CUSTOM

of substituting for the names in the Calendar of the Church such terms as "Children's Sunday."

When the Synod came to deal with the resolutions referred to it by the Executive Committee and emanating from a Committee of the General Synod, proposing a division of the Ecclesiastical Province of Canada, it did not give its assent but unanimously adopted the motion following:

"That in any action taken with regard to the subdivision or readjustment of dioceses in the Province of Canada, this Synod would (1) in a large measure depend upon the action taken by the Synod of the Province of Canada, and (2) whether the General Synod will favourably receive the suggestion that in any ecclesiastical Province of Ontario to be established, all the territory within the civil Province be included."

Reports of committees on the Bishop's Charge and on Beneficiary Funds were adopted and a number of resolutions conveying congratulations and thanks were carried, as well as one expressing appreciation of the work of Trinity College.

A missionary meeting was held in St. Luke's on the first evening of the Synod, and next evening the Bishop and Mrs. Thornelvelde held at Bishophurst a reception to the members of the Synod and their hosts and hostesses.

GORE BAY MISSION.

THIS mission under the tactful and earnest management of the Rev. J. Tate, is taking on fresh life. Already the interest is greatly quickened and the attendance at worship has largely increased. The church, too, and the services held in it, are much improved. The choir is better accommodated in well appointed chancel seats and is efficient.

Mills, one of the outstations, shares in all this progress and is at last giving promise of a real revival of Church life and interest. Probably much is due to the special services arranged by Mr. Tate and conducted at this place by the Rev. T. B.

Holland in the early spring. It is proposed to improve and rearrange the little church with a view to a more reverent service, provided money can be obtained for the work. There seems to be always a question of money!

Kagawong, the other station in Gore Bay Mission, is financially straitened just at present. The poor crops threaten the farmers with trying experiences in the coming winter. Not a few of the people have gone away. And the hoped for church which is so necessary that our cause may really prosper, seems farther away than it was a year or two ago. It is impossible to have a Churchly service in a "union" building arranged for Methodist and Presbyterian use. Services held in common in such a building by various bodies of Christians are promotive of undenominational feeling rather than of Churchliness. And such feeling is one of our great dangers to-day.

Excellent services were held in all these places on the occasion of the Bishop's visit, and 14 candidates in all were confirmed.

ST. PAUL'S, ELK LAKE.

A WELCOME visit was paid to this new mission by the Bishop of the Diocese on the 18th of July. What had been on his previous visit a rough collection of shacks and stores, the Bishop now found grown into an active, busy, well-planned town. The growth of population has been phenomenal, and our Church has endeavoured to keep pace with it, inasmuch that we were enabled to welcome the Bishop to open the new Church of St. Paul's. "The church is," to quote the Bishop, "a devotional, neat, commodious structure," capable of holding 200 people.

Designed in the early English style, it consists of chancel and nave with apsidal sanctuary, having a high-pitched shingled roof surmounted by bell turret and spire. The interior has been fitted with open benches, choir stalls, pulpit, altar, lectern, etc., the whole presenting a harmonious yet simple appearance. The total cost of the building will be over \$2,000, towards which the sum of \$1,600 has been raised, some \$500 being still required to finish the interior.

The services of the day commenced with Matins, after which three candidates were confirmed by his Lordship. A celebration of the Holy Communion followed, a goodly number communicating.

At Evensong, which was fully choral, the choir sang the anthem, "O How Amiable are Thy Dwellings," the other portions also being reverently sung. Large congregations were present, the Bishop preaching two most eloquent and practical sermons. So passed a red letter day in the history of this four-months'-old mission.

FORT WILLIAM—ST. LUKE'S

DEAR MR. EDITOR.—Kindly permit me to draw the attention of the readers of the A. M. N. and lovers of Church extension to a few facts in connection with the parish of St. Luke. The writer has had charge of this parish for fourteen years and may be said to give chapter and verse for every statement herein to follow.

About eighteen years ago, the foundation log—we may not say stone in this instance—was laid by Miss McIntyre, a prominent Churchwoman of the community, at a service befitting the occasion. The Rev. M. C. Kirby was missionary-in-charge. The building of frame erected at this time was about 35 x 24 ft., affording accommodation to about 120 people. The number of Church people in the little town was not many, but they were full of courage. This was the second church structure to be erected, St. Thomas, in West Fort, having been completed a few years before. This church was about $2\frac{1}{4}$ miles from St. Luke's, and both were under the charge of the same missionary. In 1895 St. Luke's, being the larger Church centre, with the co-operation of the Church people belonging to St. Thomas, West Fort, whose members had greatly diminished owing to the removal of the C.P.R., round house and workshops nearer the mouth of the river, it was determined upon to endeavour to relieve the Mission Fund of making any further grant, and to become self-supporting. Upon agreeing to pay the sum of \$800 per annum and furnish a house for the incumbent, Bishop Sullivan gladly assented to the proposal, and the Rev. E. J. Harper was appointed as the first rector, arriving in June, 1895. The population of Fort William was then about 2,500, and much scattered. The house which had been built for the missionary was of frame, sufficiently commodious, but very cold in winter, and situated in a bleak field near a roadway, but not convenient either to the church or to the town centre. In 1898 this building and

land attached was sold, and for five years the rector lived in rented quarters very central as to location but still farther off the church than before. In 1903 a handsome new rectory of wood and brick veneer was put up on a fifty-foot lot adjoining three fifty-foot lots already owned by the parish and near by the church. The cost of this building was about \$4,500 and it is mainly due to the excellent work of the Woman's Auxiliary that this undertaking was brought to a successful issue. A mortgage of \$2,000 still remains due.

Meanwhile in 1896 St. Luke's Church had been enlarged to double its capacity, and a couple of years later a gallery, intended primarily to accommodate the infant class in S. School, was put up over the main or west entrance.

The town was growing apace, new streets opening, modern improvements being introduced. St. Thomas, West Fort, was placed under the charge of the missionary at Oliver, thus leaving the rector of St. Luke's free to attend the S.S. work in the afternoon.

With the general prosperity that began to be felt, and with the rapid increase of the population, a new church building was discussed. The site on which St. Luke's stood was not advisedly chosen in the first place; it was not central. A large number of the worshippers came a considerable distance, while the lukewarm stayed at home, or occasionally "dropped" in to other places where "preaching" was wont to be made. Change of site was suggested, talked of, etc. Efforts were made by earnest members to build a new church on the present site, but anything in the shape of a mortgage for such a purpose was strenuously opposed by the Bishop.

It was being made manifest that the Church of England was not making sufficient effort to provide for the members of her communion who were coming into the thriving town, just on the verge of becoming a city, with a population of 10,000 or 12,000 people.

At this juncture a few business men who lived at a distance from St. Luke's, came to the conclusion that the only way to meet the difficulties peculiar to the situation was to purchase land, which could be mortgaged to assist in building, erect a church, and petition the rector of St. Luke's for leave to separate and form a new parish.

This permission was gladly accorded by the rector of St. Luke's, although in doing

so he clearly foresaw that both financially and numerically the mother church would be sadly affected. He held to and had expressed himself in favour of the principle that the Church does not exist to afford a living for incumbents, but to serve and save souls, and in doing so she must adapt herself as readily as possible to the exigencies of the times irrespective of parish lines.

Two years ago the limits of the new parish were outlined, and a handsome new church, equipped with all the accessories of worship, including a fine pipe-organ, opened. With the growth in population it seemed a clear gain to the diocese and the Church at large. The effect, however, on the original parish is being keenly felt. As stated above, numerically and financially St. Luke's has been seriously affected.

Situated in a better residential section of the town, the new church has attracted the people of means. The pipe-organ has attracted the lovers of better music. These combined attractions, to say nothing of others, which might seem invidious to make mention thereof, draw many for mere social reasons. Poor St. Luke's has been left with a name, and with a roll of good faithful workers, poor themselves, with few exceptions, to work among a population of about 8,000 people, comprising about fourteen nationalities. It was scarcely to be expected that new comers, though finding themselves in St. Luke's parish, would attend their parish church where everything spoke of primitive simplicity and rugged struggle.

The Sunday School, though full and consisting of about one hundred and fifty children in actual attendance, has to be held in the church. Books are displaced in consequence; the atmosphere is somewhat vitiated; and efforts in teaching reverence for sacred things and places rendered very difficult. A want keenly felt is a parish room where the members of the church and friends may assemble together at intervals for all sorts of legitimate purposes connected with the growth and strengthening of a parish is sadly needed.

A new church building, so constructed as to afford a basement for S. S. purposes, meetings, etc., is needed. The old church building, which has not been consecrated, would serve admirably for a general parish hall for a number of years.

But how shall these things be accomplished? As already stated our people are not well off. Many are simply poor; and

all are trying to better their condition by purchasing a lot and building a little home so as to avoid high rents. Living, too, is expensive. A large percentage, too, of the population are employees of the C.P.R. Co., whose unwitting migratory habits oblige them apparently to fall below the average cheerful giver. Many also have come from congested districts of cities and towns in England, poor in this world's goods, and lacking the most rudimentary knowledge in the way of contributing for the support of their spiritual ministrations.

Church-going for a large percentage of these people is simply an unknown duty. Their souls, however, are precious; their children, fast growing up, can be influenced for or against the Church as the case may be.

The different communities of Christians make strong bids to enroll them in the S. Schools. The Church can afford no material help for those in absolute want, though the rectory is a medium through which many cases of distress are brought to the notice of the General Relief Corps of the city, throughout the long winters. In short, our situation is closely akin to the opening up of a parish in a new district in an English town where everything needs to be done ab initio, save that we have been in the field for a number of years and possess a fine building lot and rectory.

Under the circumstances it would not be wise to mortgage in order to build, as we are at present scarcely able to meet our modest demands. The Bishop has no money to make us a grant; neither is he willing that any special appeal should be attempted save and except through the organized channels at present existing in England, such as the Algoma Diocesan Associations.

I venture therefore to place before the members of these associations and the general readers of the A. M. N. both in Canada and in England these few statements to explain the situation as it is at present, in the hope that some persons of means may be moved to come to our assistance, and either build us a church or assist materially in the construction of a suitable building for a parochial hall. I submit that a few thousand pounds might be well spent in the erection of a church building as a memorial to some beloved one, and to serve for generations to the glory of God and the building up of immortal souls in our

most holy faith and practice. It is just in this way that many churches have been erected in the past, notably Holy Trinity, Toronto, and, I think, St. John's, Victoria, B.C.

Such actions serve incalculably to retain in the Church hundreds of our poor people while at a critical time of their making their way in a new land, and laying foundations for future important families; while strengthening beyond measure that imperial bond which should gird together the peoples of the British Colonies to the Mother Country.

E. J. H.

[We are glad to print the above article, which gives an interesting account of the Church's growth and of problems besetting it in one of the most prosperous and promising regions of New Ontario. It requires, however, explanation on one or two points. The article refers to the Bishop's unwillingness to approve of special appeals. With respect to the Canadian Church it is not a question of the Bishop's will. He would be only too glad to approve of such appeals, but he is not able to do so by reason of the compact into which the Bishops of the Missionary Dioceses of Canada entered with the M.S.C.C. at the time of its inception. Such appeals the M.S.C.C. claims interferes with its work of collecting for missionary purposes in general. Therefore, as a condition upon which they make their grants to the dioceses in general, they require those dioceses to refrain from making appeals for local purposes. As regards appeals to the English public, the Bishop is simply anxious to work in harmony with the English Algoma Association, which has done such noble work in our behalf for so many years, and with a view to this he thinks it wise and right that all appeals should be made with due authority through that body.—Ed.]

PROVIDENCE BAY.

MR. CURRIE, a young Scotchman, is doing a good work at Providence Bay. Much amusement was caused by his inadequate ideas of the Great Manitoulin Island. He thought a wheel hardly necessary as he could get round the Island on foot in a day. He had not realized that it is 95 miles long and 30 wide.

Five children were brought for baptism on the occasion of the Bishop's visit. Un-

(Continued on page 107)

GENERAL CHURCH NEWS

IN the absence of any note of change it may be assumed that most of our Diocesan Synods in Eastern Canada assented to the resolutions put forth by a Committee of the General Synod without criticism or amendment. Not so, however, in Algoma, as our report will show. Nor in Niagara either. The Synod of Niagara has grasped the situation aright. It is in favour of establishing a new Provincial Synod, to represent only the dioceses in the Province of Ontario. The present ecclesiastical Province extends all the way from Port Arthur to Nova Scotia, and it was proposed that that part east of Ontario form a separate diocese; also that those parts of the present diocese of Keewatin and Moosonee, which lie in the Province of Ontario, and which at the present time are under the jurisdiction of the ecclesiastical Province of Rupert's Land be attached to the proposed ecclesiastical Province of Ontario.

From the Church Missionary Society's Review of the years 1908-1909, we cull the following references to Canada:—"They rejoice in the appointment of their honoured friend, Dr. Matheson, Archbishop of Rupert's Land, to succeed the latter as Primate. They regret that for reasons of health Bishop Holmes has been obliged to leave the Diocese of Moosonee for that of Athabasca, to which he was appointed by the Provincial Synod. They earnestly pray that divine blessing may rest on him in his hardly less arduous field of labour, and on the devoted brethren whom he has left on the shores of Hudson's Bay. . . . The Committee are glad to observe that the Canadian Church is to provide a Bishop for China—a gratifying sign of its interest in foreign work—and that the Rev. W. C. White, their much-valued missionary in Fuh-Kien, has been selected for the new Diocese of Ho-Nan, the first Canadian clergyman appointed to a missionary bishopric beyond the Dominion."

Southwell Minster, now the cathedral church of the diocese of that name, has just celebrated its 800th anniversary. There is little doubt but that Southwell has had a church of some kind since the days of the Roman occupation of Britain.

That there is in England a badly mis-named Society called "The Church Association" should be more generally known in Canada. Composed of the most narrow and most bitter and wilfully blind Churchmen and others, it is really a foe to progressive Church work. Just lately, in its prejudice, it opposed the visit of the Archbishop of York to Mirfield, where he went to give an address to some 5,000 members of the Wakefield Diocesan Union of Men's Bible Classes.

A stained glass window in memory of Rev. Canon Curran, the late rector, has been placed in the chancel of Colwick Church, Nottinghamshire. The deceased clergyman was a Canadian by birth and training. He will be remembered as the rector of some twenty years of St. Thomas' Church, Hamilton. He was also the Commissary in Niagara of the late Bishop of Algoma.

The Bishop of Calgary was the speaker at the June monthly meeting of the S.P. C.K. In an interesting address he, among other things, referred to the scholarships for the training of Indian children, given by the Society, and expressed his thankfulness for them. He had been able to make better arrangements with the Government, and had hopes of making the Indian schools depend entirely upon Government support in future.

By the death of Rev. Canon Bull, in his 82nd year, the Diocese of Niagara loses one of its oldest clergymen. He was born in Dublin, Ireland, in 1828, and came to Hamilton, Ontario, with his parents, when a child.

The choice of a successor to Rev. Canon Welsh in the rectorship of St. James' Church, Toronto, has fallen upon Rev. H. P. Plumtre, M.A., rector of Redlynch, England.

Under the leadership of Rev. W. J. Southam, of All Saints' Church, open air services are held on Sunday evenings in Toronto, with the special object of reaching young men. Success marks the endeavour.

CHURCH TEACHING

HOW ROMANISTS OVERREACH THEMSELVES — ANGLICAN ORDERS.

ROMANISTS are notorious special pleaders. But not infrequently they overreach themselves.

It is not very long since the Pope issued a "Bull" condemning Anglican Orders as "absolutely null and utterly void." Perhaps it is not surprising that such a pronouncement should have been made just when it was. A pretence was indeed set up that it was issued because we Anglicans desired the Pope's opinion. But that was hardly more than a pretence. One or two Anglicans as private individuals may, on their own responsibility, have desired an expression of the Pope's views. But Anglicans generally entertained no such desire. The real purpose of the Bull seemed to be to counteract the work of certain liberal minded and prominent Roman Catholics who had been enquiring into the subject and expressing their belief in the validity of our Ordinations. This was a serious matter; and the Romanist leaders were no doubt glad to find a pretext for dealing with it.

What *is* surprising, however, is the nature of the document which was issued. Of course the condemnation of Anglican Orders was a foregone conclusion. It would never have done for the Pope to admit that the Ministry of the English Church was as good as the Roman Ministry. Better no utterance at all than that! But the old arguments and objections were out of date and could no longer be employed. No one for instance nowadays could be induced to believe such absurd stories as the famous "Nag's Head Fable"—a Romanist fabrication to the effect that our Archbishop Parker never received proper consecration, being only put through a farcical ceremony in the Nag's Head Tavern. Nor, indeed, would a Pope like Pius X. be guilty of reproducing such a tale.

And yet the arguments put forth in the Bull are almost equally baseless if not absurd.

1. The Pope declares that our Orders are not valid because in the reformed Ordinal or Ordination Services put forth in the reign of Edward VI., there is no explicit mention of the office—Priest or Bishop—to

which the candidate is being ordained. And yet this matter is made so plain that one cannot possibly mistake the purpose of the service. Indeed, it is so clear that a certain prominent writer has said, "The Pope must have been dreaming when he declared that in the whole Ordinal there is no clear mention of . . . the Priesthood." He was not dreaming, however, but only doing the best he could to establish a baseless theory.

2. Again he declares that in our Reformed Services there is no clear mention of "the power of consecrating and offering the true body and blood of the Lord in the Eucharistic sacrifice"—such as is made in the Roman Ordinal by the presentation to the ordinand of the chalice and paten in token of the priestly office to which he is being admitted. This is even more surprising than the previous argument, for up to the ninth century,—that is for nearly a thousand years—there was no such specification of this function even in his own Roman Service. Therefore, if it be admitted that this lack has rendered our Orders invalid, it must be equally admitted that the same lack in earlier ages rendered Roman Orders invalid. Thus in his reckless determination to condemn our Ministry the Pope has also condemned his own.

3. But yet again he alleges that in our Anglican Ordinal there is an absence of any proper intention. Our services, he says, in effect do not aim at making real priests, with real priestly powers, as the Roman Ordinal does. Now we are not concerned particularly with what the Roman Ordinal does. We are more concerned with continuing the real historic ministry after the Apostolic pattern such as has been in the Church from the beginning. If the Roman Ordinal has any diffeeral intention so much the worse for the Roman cause. And it is difficult to imagine a clearer or more emphatic statement of this intention than we find in the Preface to our Ordinal, which runs as follows: "It is evident to all men diligently reading the Holy Scripture and ancient authors that from the Apostle's time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons—which offices were evermore had in such reverent estimation that no man might presume to execute any of

(Continued on page 98)

The Algoma Missionary News

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THE REV. CANON PIERCY,
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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.

PROVIDENCE BAY.

(Continued from page 104)

fortunately they had been long waiting and had grown so lusty and strong that their vocal protests made the occasion a lively one.

An excellent service, well attended, hearty and reverent, was held in the Presbyterian church, in which it is understood our people, having contributed to its erection, have some interest. The Presbyterian minister was an interested worshipper.

"It is strange," said this good man to Mr. Currie, our student, "that you, a Scotchman, should be representing the Anglican Church." "I am only one of many," was the ready response, "who are going back to the Church of their fathers."

DIOCESAN NOTES.

ALL interested in the Church's work in the Missionary Diocese of Algoma will be pleased to learn that the book, "By Lake and Forest," by Misses Frances Awdry and Eda Green, and published in England, has reached a second edition. Some new matter has been incorporated and some new illustrations appear in this edition. It can be obtained from Miss Eda Green, 1a Sheffield Terrace, Kensington, England—price 1s. 9d. postpaid. We can heartily recommend this book from the pens of members of the Algoma Association in England.

Archdeacon Gillmor has been at Sault Ste. Marie for a time, but started forth at the end of July on a visit or rather a series of visits to parishes and missions in the diocese with the object of seeking funds to minimize the deficit in the Mission Fund. The state of affairs which stares in the face the Bishop and the Executive Committee is appalling. We are sorry to add that the Archdeacon's health is not of the best.

At the suggestion of friends the Rev. E. J. Harper, rector of St. Luke's Church, Fort William, has published the sermon on "The Power of Motherhood," which he preached on Sunday, May 9th, 1909. All who know of the pulpit ability of Mr. Harper will wish the little publication a large circulation.

Rev. F. H. Hincks, M.A., of Blind River, goes to Bracebridge on the 1st of September, to assume the duties of the rectorship of St. Thomas' Church. Our Bracebridge people are to be congratulated upon Mr. Hincks' acceptance of the vacant cure. Throughout the Mission of Blind River he has earned the high esteem of all sorts and conditions of people, while to Church interests and teaching he never swerves. The members of the Rural Decanal Chapter of Algoma will regret his removal, since he has always taken a keen interest in its life. This was manifested when at the Synod the Chapter unanimously recommended his name to the Bishop for appointment as Rural Dean.

In the vicinity of a settlement about half a mile north of the steel plant at Sault Ste. Marie—or to be more correct, in the town of Steelton, which adjoins the former town—has been erected a mission room in which Church services are now held every Sunday evening. A Sunday School has been started in the morning and has a good attendance. The services began on the last Sunday in July. A long-felt want is thus supplied at a distant point in St. John's Mission. The room is supplied with a reed organ and seats and a stove. The Archdeacon of Algoma preached at the first two services. Mr. Pinnington (student) is taking the duty until Trinity College vacation is over.

Sorry to say that Rev. Canon Allman, of Burk's Falls, is yet suffering from rheumatism.

A good report reaches us concerning the work for the Church which is being done at Michipicoten by Mr. R. W. James, a Huron College student. He has three centres at which he holds regular services, which are well attended. His Sunday duty demands a walk of 15 miles over primitive roads.

Ground has been broken for the new parish hall connected with St. Luke's, Sault Ste. Marie.

INDIAN HOMES.

AFTER a long period of grievous struggle and anxiety it has been decided to reorganize the Indian Industrial Schools, known as the Shingwank and Wawanosh Homes, on a greatly reduced scale. Details will be published in due course. Meantime, owing to the resignation of George Ley King, Esq., so long identified with the work and so widely known to our contributors for his devotion and efficiency, it has become necessary to give the following:

NOTICE

Friends and supporters of the Algoma Indian Homes will kindly take notice that after the 28th of August next all letters and communications relative to these institutions, bales, gifts, etc., should be addressed to the Rev. B. P. Fuller, Indian Homes, Sault Ste. Marie, Ont.

And all cheques and money orders should be crossed to the Canadian Bank of Commerce and sent to (1) Mr. H. Plummer, Treasurer, Sault Ste. Marie, Ont.; (2) The Bishop of Algoma, Bishophurst, Sault Ste. Marie, Ont.

In England lately a number of livings have been transferred from private patrons to diocesan bishops.

The report of the Church's missions to lepers in India and the East tells of work in 73 stations.

NOTICE.

WILL our readers please note that the address of Rev. Canon Piercy, the Editor of the Algoma Missionary News and the Secretary of the Executive Committee, is changed. It is now at Sturgeon Falls, Ontario.

ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to 31st July, 1909:

EPISCOPAL INCOME.

New Liskeard, \$5; Port Sydney, \$4; Harley, \$1; Falkenberg, \$2; Beatrice, \$1; Ufford, \$1; Sudbury, \$20; Sturgeon Falls, \$12.25; Byng Inlet, \$10; Blind River, \$4; St. John's, Port Arthur, \$25; Fox Point, \$1.50; Novar, \$2; Copper Cliff, \$5; Missanabie, \$3; North Bay, \$20; West Fort William, \$4; Cache Bay, \$7; St. Luke's Pro-Cathedral, \$30; Ilfracombe, \$1; Emsdale, \$5; Kearney, \$2; Sand Lake, 50c.; Baysville, \$5; Spragge, \$1.50; Cutler, \$1.50; Echo Bay, \$2.50; Huntsville, \$15; Ravenscliffe, \$1.50; Englehart, \$2.86; Magnetawan, \$4.75.

BISHOP SULLIVAN MEM. SUS. FUND

Port Sydney, \$1.22; Sucker Creek, 59c.; Little Current, \$2.81; Purbrook, 96c.; Van-koughnet, 83c.; Uffington, \$1.22; Cobalt, \$3.10; Sudbury, \$3; Blind River, \$5.20; Cutler, 80c.; Grasset, 73c.; a friend, Bracebridge, \$2.

EXPENSE FUND

Missanabie and White River, \$3; Englehart, \$2.86; North Bay, \$10. At Bishop's Visits—Port Arthur, \$7.50; St. John's, Sault Ste. Marie, \$2.20; West Fort William, \$5.

DOMESTIC MISSIONS

Sprucedale, \$1.47; North Bay, \$20.35; Byng Inlet, \$2; Burk's Falls, \$4.05.

MISSION FUND

English Assoc'n.—General, £30; Church Extension, £1 15s. 11d. Archdeacon's Stipend, £62 10s.; (\$459.30); S.P.G., special, £20 2s. (\$97.33).

SPECIAL PURPOSES

English Ass'n., for Desbarats, £8 19s. 6d. (\$43.68); English Ass'n., for Gowganda, (6 (\$29.20); English Ass'n., for Huntsville Hall, 19s. 4d. (\$4.70); English Ass'n., for Bishop's discretion, £70 (\$340.67). Education of Children—Land sold at Nipigon, \$500. Richard's Landing Parsonage—Jocelyn W.A., \$10. Nipigon Parsonage—S.P.G., £2 2s. 1d. (\$10.07).

THE JEWS

Bishop Blythe's Fund—Burk's Falls, \$1.

M. S. C. C.

Burk's Falls S.S., \$4.14.

EPISCOPAL ENDOWMENT

Baysville, \$1.50.

INDIAN HOMES

From English Assoc'n., £2 7s.; Sussex pupil, £3 6s. 7d.; Clevedon Orphanage, £1 4s.; Warwick pupil, £1 17s. 6d. (\$42.60).