



# The Algoma Missionary News



The Official Organ  
of the  
Diocese of Algoma

## ARCHBISHOP

The MOST REV. GEORGE THORNELOE, D.D. D.C.L., Sault St. Marie.

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### ST. PETER'S, SAULT STE. MARIE

For a long time past the need of a church building to replace the present inadequate mission room has been felt by the people of St. Peter's; and the plan has been to make the new church a memorial to those who have laid down their lives in the Great War. But circumstances have not been favourable for the active pushing of the work. One difficulty has been the question of the best site. The lot on which the present building stands is not sufficient, being too small; but the mission has recently been fortunate in securing the adjoining lot, so the question of a site is settled. It is hoped that building operations will be carried on this summer.

The Ven. Archdeacon Gillmor, who has been in charge of the mission for some time, has secured the services of a capable assistant in the person of Mr. B. Gosse, who has for some months been working in the Muskoka mission of MacTier. Mr. Gosse's work among the young people has resulted in the formation of an active Young People's Society, with an initial membership of thirty. A Sewing Circle numbering fifteen members has also been formed. The Young People's Society gave a very successful concert on the 21st April. The services have recently been improved by the formation of a surpliced choir.

There has been quite a lot of confusion regarding the name of the community in which St. Peter's mission is situated. It is a settlement in the extreme west end of the City of Sault Ste. Marie, near the great steel plant, which gives employment to many of its residents. When the land was subdivided into building lots some years ago the name Tagona was given to the new community, but apparently this name was little used. The popular name was the "Harris & Buckley sub-division." It was a part of the Town of Steelton until a few years ago, when that town became part of the City of Sault Ste. Marie. Without this explanation it may be that some of our readers may not grasp the fact that St. Peter's, Sault Ste. Marie, is the same as St. Peter's, Tagona, "Harris & Buckley," or Steelton.

The Rev. J. Ethelstan Cheese, who worked in St. Peter's mission in its early days, writes an interesting letter from Jerusalem, — a letter which shows that he still feels a deep interest in the scene of his former labours in Algoma. "I have a little cell," he says, "in the borders of a Jewish quarter, outside the city, but with good Christian neighbours; and I am able to get out and visit the Mohammedan villagers and tent dwellers. I have also been invited to help a little in the new United English Missionary College." It is interesting to know that "The Algoma Missionary News" has at least one reader in the Mother City of the Faith.





# The Algoma Missionary News

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## OUR ASCENDED LORD

**CHRIST'S** resurrection is a victory; His ascension is a sovereignty. He not only conquered—He reigns, King of Kings and Lord of Lords.

Our faith is in a risen and glorified Christ. When He rose He manifested His power; when He ascended into heaven He set forth His glory. The Captain of our salvation was victor over the arch-enemy; and when He had vanquished death, He opened to us the gates of everlasting life. The condescending Christ by the incarnation became man; and ascending Christ exalted redeemed human nature to the skies.

He rose again; His pierced feet walked in human paths and His wounded hands blessed our daily bread and transfigured our commonplace tasks. But the pierced feet tracked for us the way to the home of the Father, and the wounded hands received the sceptre of dominion over sin and death. He reigns; He rules; He ever liveth to make intercession for us.

In the anthology of triumphal literature few words are comparable with these: He led captivity captive. That is the unperplexing paradox of a regal faith, to whose Author and Finisher the very heavens opened. Enveloped by clouds of glory, to a little band of believers He vanished out of sight—and they lived and died as "seeing Him who is invisible." Thus the last of the beatitudes becomes universal: "Blessed are they that have not seen, and yet have believed."

—"St. Andrew's Cross."

## DIOCESAN NEWS

### A FOUR-DAY MISSION AT PARRY SOUND

Thursday, Friday and Saturday, together with Palm Sunday which followed, will long be remembered as red letter days in Trinity Parish. The Archbishop arrived on the evening of Wednesday, March 16th, and was the guest of the Rector during his stay. His Grace, who kindly undertook the mission was celebrant on the morning of St. Patrick's Day, and on each succeeding week day of the Mission at 8 a.m., when he also delivered an address. At 10 a.m. each day Matins was said by the Rector, and an address delivered by the Archbishop.

At 4 p.m. on Thursday and Friday, His Grace addressed the children of the parish; and at 5 p.m. each week day, after Evensong was said, delivered an address on the sacramental life. At 4 p.m. on Saturday the Archbishop delivered an address to women only, when the church was well filled with earnest truth-seeking women. At 8 o'clock each week night a mission service was held, when large numbers assembled and were stirred in no usual way by the earnest, heart-to-heart appeals of their Chief Pastor.

Palm Sunday was the great day of the Mission. The Rector was celebrant at 8 a.m., when His Grace delivered another stirring, heart-to-heart talk, this time on "The Holy Communion, the Continuation of the Incarnation." There was a large attendance of communicants. Matins was said at 10.30, and at 11 o'clock His Grace celebrated Holy Communion, when a very large number assembled, remaining right through to the Blessing.

At 3 p.m. the church was filled with children, and after a brief but hearty service, the Archbishop delighted the children with an address suitable to their young minds. At four a large number of men assembled for a service for men only, and listened with profit to a forceful and practical address by His Grace on business, recreation and marriage.

At 7 o'clock the church was packed to the doors, many being turned away unable to gain admittance. Between three and four hundred people joined heartily in the service of Evensong. Afterwards the Rector presented 29 candidates, 14 children and 15 adults, to receive the Apostolic rite of Laying on of Hands. His Grace delivered a masterful sermon on the text: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

The Rector and his parishioners owe a great debt of gratitude



to their Diocesan for his kindness in giving up three whole days of his busy life and diocesan activities in addition to the one day of his annual visitation of the parsh. Many have been the expressions of gratitude and pleasure on the part of the parishioners since the Mission ended. It was most fortunate that the Mission was so well timed, for the very next morning after Palm Sunday the power dam gave way under the force of the rushing waters of the Seguin River, swollen by the heavy rain of the previous Saturday night, plunging the town into darkness. On Easter Day the evening service was held at 5 o'clock instead of 7, owing to the fact that there is no provision made for lighting the church except by electricity. This order will likely continue until the dam is repaired.

The services on Easter Day at 8 and 11, and at 3 and 5, were most hearty and bright in character. The Three Hours Service on Good Friday was well attended, the majority remaining throughout the service. The Rector conducted the service, delivering the addresses on the Seven Words from the Cross.

Everything in the parish looks bright. Laus Deo!

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#### PARISH OF ST. JOHN THE DIVINE, NORTH BAY

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The Archbishop made his official visitation of this parish during Holy Week, and the Rector and people were privileged in having His Grace with them for the glad festival of Easter.

On Wednesday night, after shortened Evensong, there took place the unveiling of the parish's memorial tablet to the thirteen men of the congregation who gave their lives in the Great War. To the singing of a hymn, the choir, Rector, and Archbishop, proceeded to the west end of the church, where the tablet had been placed. After the unveiling of the tablet by the Wardens, and the sounding of the "Last Post" by the bugler, His Grace dedicated the tablet, and offered up appropriate prayers. The "Reveille" having been sounded, the organ started the hymn, "For All the Saints," and to the singing of this hymn the procession returned to the choir and sanctuary. The sermon by the Archbishop which followed was beautiful and touching. A large congregation filled the edifice.

The tablet is of bronze, and of very excellent workmanship, and bears the following names: Joseph Bartholemew, Robert Ashton, Colin Campbell King, Sydney George Elms, Bernard Harvey, Edward Houldsworth, Thomas Ed. Campbell, Edwin Charles Shepherd, Albert Smith, Frank Rigby, Guy S. Puncher, Wilbert Leonard Durrell, H. J. C. Osborne. A new and complete Honour Roll

was also in the place for the first time, with the names of all who enlisted from the parish.

On Maunday Thursday night the annual Confirmation took place, when thirty-three young people and adults received the sacred rite. In spite of the rain, a large congregation was present. On Good Friday His Grace gave the addresses at the Three Hours Service, when large numbers listened to the devotional and helpful words, and joined in the hymns and prayers.

Easter Day found the church beautiful with its decorations of flowers, and the altar, with its festal array, was early thronged with worshippers. The number of communions made was 300, the largest in the history of the parish. In all, four celebrations were held, including one at St. Simon's mission church. The late celebration at the parish church was fully choral. The music at this service was grand, and the singing was never more moving or beautiful. At Evensong the church was crowded to the doors, and extra seating had to be provided. The Archbishop's sermon was a striking testimony to the fact of the Resurrection, its credibility and practical consequences in daily living.

Many were the parishioners who with the Rector felt proud and thankful for the worship of the day, which was a united tribute of praise and thanksgiving to God for that life which is in His Son.

*C.B.S.*

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#### MASSEY AND WALFORD

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It was with deep regret that the people of this mission learned that the Rev. T. H. Young, who had ministered to them for the past eleven years, was about to leave them, having been appointed Rector of St. James' Church, Cobalt. Their regret however was tempered by the realization that, after giving them of his best, he was going to a wider field of labour, where he would be able to perform an even greater work. Their best wishes and prayers follow him to his new home in the Silver City.

During Mr. Young's incumbency the mission has prospered, and he has endeared himself to his people as a true friend and faithful spiritual adviser.

The Rev. R. M. Fairbairn, M.A., has been appointed to succeed Mr. Young, and has received a hearty welcome from the people of the mission.



## CHURCH OF THE EPIPHANY, SUDBURY

A most impressive service was held in the Church of the Epiphany on the evening of Sunday, the 17th April, the occasion being the unveiling and dedication of a tablet in memory of the men of the congregation who made the supreme sacrifice in the Great War.

Members of the Great War Veterans Association, the Ladies Auxiliary of the G.W.V.A., and the Boy Scouts attended the service in a body.

At the close of the service of Evensong the choir rendered the beautiful anthem from Stainer's "Crucifixion,"—"God so Loved the world," which was followed by an organ interlude, during which the officiating clergy and others proceeded to the tablet, which is placed at the west end of the church. The Veterans led the way, followed by the Church Wardens, the Boy Scouts forming a guard of honour. Then came the Rev. Canon Boydell, followed by the Rector, the Rev. P. A. Paris, bearing the Archbishop's pastoral staff, and His Grace the Archbishop. The congregation stood while His Grace unveiled and dedicated the tablet, and the strains of the "Dead March in Saul" filled the sacred building. Then all joined in the hymn of comfort, "For all the Saints." The Archbishop preached an impressive sermon on the text, "What shall it profit a man if he shall gain the whole world and lose his own soul?" After the sermon, "Ten thousand times ten thousand" was sung, followed by the National Anthem. Then absolute silence, while sweet and clear came the notes of the "Last Post" sounded by Bugler Albert Cooper. Then followed the dedication.

The tablet is beautifully designed, and bears the following inscription:

"To the Glory of God, and in Thankful Remembrance of the Men of the Parish who gave their lives in the Great War, 1914-1918.

|            |              |
|------------|--------------|
| F. Bibby   | F. Street    |
| H. Boyer   | W. Strudwick |
| C. T. King | A. Weber     |

H. A. Duncan

Eternal Rest grant unto them, O Lord."

During Lent the "Question Box" has been in operation in St. John's Church, North Bay, and the Church of the Redeemer The-salon. The "Question Box" is an excellent institution. It lets the clergyman know some of the things which are puzzling his people, and gives a fine opportunity for definite teaching.

## A DIALOGUE

LOCATION—Somewhere in England.

CHARACTERS— I. Prosperous Citizen.

II. Missionary Deputation.

\* \* \*

P.C.—Missions in Canada you want money for? Oh! The Red Indians, I suppose, or is it the Eskimo?

M.D.—No, not the Eskimo. The part I am asking for is not far enough north for them. There are some Indians who, of course, do need our help; but they were so neglected by the Church years ago, and sought out by the Romans, that the majority are now Roman Catholics. There are seven or eight Indian Anglican Missions, and some Indians still pagan; but, no, most of the people in our part are white people.

P.C.—But, come! You don't ask me to help Canadians! Why, just look how Canada has boomed lately. The papers say, "General conditions in Canada have seldom been better." "I was immensely struck by the evidence of sound prosperity." See how trade has developed, and the general standard of living and comfort is far higher than in England. You don't tell me the lay folk there take help for their clergy from England!

M.D.—You've got to remember there are no endowments in Canada as you have here, and the Church people there are only one-eighth of the population, and they give at the rate of seventeen shillings a head, which is more than the rate in England; but that doesn't mount up to a living wage when a parson has to keep a horse and travel a lot by train.

P.C.—Why doesn't he tell them and let them know?

M.D.—Well, they do pretty well know. They know whether they give \$200, or \$400, or \$800, or \$1200 for their clergyman's stipend. When they give as much as \$1200 they are allowed a voice in the selection of their clergyman. And they know, of course, how many hundred dollars it costs them to run their own comfortable homes and motor cars; and they know that beef and butter and cheese are not sold to the parson for less than to them. But,—well, I suppose they just don't think. There are people in England like that too, who don't think it hurts, or any way don't realize that it does, for a clergyman to feel his coat green and threadbare, his boots patched, not to be able to give his wife and children little gifts or even sometimes food enough; and they complain of his sermons, when all the time his head is aching with the thought going round and round how he is going to find money to keep out of debt.



P.C.—And you say some of the places give only \$300 or \$400 a year?

M.D.—Yes, many of them. Some, where there are only twenty or thirty people, all working hard to start their farms, can't give more; and, as I said, you in England don't give as much. But many of the bigger and older places can, and then they want to spend it on their own parishes; and so, if even a possible existing wage is to be found for the others, it has to come from outside.

P.C.—And so they accept help from England?

M.D.—Well, they got into the way of it years ago, when most of them had only lately gone out; and now that they've got settled down and prospered, they seem to think the mother should still go on giving, though the child has grown up and is richer than the mother.

P.C.—How did money first go out?

M.D.—The English missionary societies, like the S.P.G. paid many of the first clergy who went to Canada, and paid the Bishops too. There would have been no services or churches at all in many parts of our diocese but for the S.P.G.; and she still goes on helping largely. And she feels badly hurt that now many of the people are so well off they don't send some offering to enable her to send missionaries to the big countries like India, China and Japan, where there are real heathen whom she wants to teach.

P.C.—I thought missionary societies **were** for the heathen?

M.D.—Well, so they are. And I have often wondered that Canadians like to be reckoned like heathen. Lots of poor dioceses send offerings to the S.P.G. British Honduras, which has millions of heathen, sent £29 last year; and one of the Canadian Dioceses, Algoma, sent only £3.

P.C.—I'm dead sorry for the clergy, and I'll give you something to try and make their lives a bit less hard. But I'd like you to tell the lay folk there across the herring-pond, with my compliments, that we had a poet who wrote that evil is wrought as much by want of thought as want of heart. And after what you've told me, I would like to ask them to put their thinking cap on and think a bit hard, and to see (and this applies quite as much to us in England) how near they come to the Old Testament rule of giving a tenth of all they have for God's service. If they would reckon up all their income, and put aside one-tenth for Church purposes, I don't think there would be need much longer for them to be counting themselves a heathen folk and taking help from outside.

## THE WIDOWS & ORPHANS FUND OF THE DIOCESE OF ALGOMA

As required by Canon 9, the Treasurer makes the following statement in regard to this fund:

|                                    |             |
|------------------------------------|-------------|
| Amount of Fund, Dec. 31, 1920..... | \$30,940.66 |
| Amount of Income .....             | 1,336.40    |

### ANNUITANTS

|                     |          |
|---------------------|----------|
| Mrs. Llwyd .....    | \$150.00 |
| Mrs. Chowne .....   | 150.00   |
| Mrs. Sullivan ..... | 125.00   |
| Mrs. Pardoe .....   | 100.00   |
| Mrs. Ulbricht ..... | 100.00   |

### CONTRIBUTORS

|                             |                         |
|-----------------------------|-------------------------|
| The Archbishop of Algoma    | The Rev. D. A. Johnston |
| The Ven. Archdeacon Gillmor | The Rev. W. H. Hunter   |
| The Rev. Canon Frost        | The Rev. H. A. Sims     |
| The Rev. Canon Young        | The Rev. F. H. Hincks   |
| The Rev. Canon Piercy       | The Rev. C. W. Balfour  |
| The Rev. Canon Allman       | The Rev. R. H. Fleming  |
| The Rev. Canon Hedley       | The Rev. F. W. Colloton |
| The Rev. L. Sinclair        |                         |

## THE SUPERANNUATION FUND OF THE DIOCESE OF ALGOMA

The Treasurer makes the following statement in regard to this fund:

|                                    |             |
|------------------------------------|-------------|
| Amount of Fund, Dec. 31, 1920..... | \$36,827.86 |
| Amount of Income .....             | 1,853.21    |

### ANNUITANTS

|                              |          |
|------------------------------|----------|
| The Rev. Canon Young .....   | \$300.00 |
| The Rev. Canon Frost.....    | 300.00   |
| The Rev. Canon Boydell ..... | 300.00   |
| The Rev. L. Sinclair .....   | 300.00   |
| The Rev. A. T. Lowe .....    | 180.00   |

### CONTRIBUTORS

|                             |                             |
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| The Archbishop of Algoma    | The Rev. C. W. Balfour      |
| The Ven. Archdeacon Gillmor | The Rev. F. H. Hincks       |
| The Rev. Canon Allman       | The Rev. Canon Hedley       |
| The Rev. Canon Hazlehurst   | The Rev. Canon Burt         |
| The Rev. W. H. Hunter       | The Rev. H. Peeling         |
| The Rev. Canon Piercy       | The Rev. R. H. Fleming      |
| The Rev. B. P. Fuller       | The Rev. J. C. Popey        |
| The Rev. C. C. Simpson      | The Rev. W. C. Dunn         |
| The Rev. John Tate          | The Rev. H. F. Hutton       |
| The Rev. H. A. Sims         | The Rev. F. Franklin-Watson |



## The Algoma Missionary News

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## A CHALLENGE TO ALGOMA

WHEN an opportunity is given us of seeing ourselves through others eyes, the experience is often salutary, though not always pleasant. This reflection was forced upon us as we read the contribution entitled "A Dialogue," which appears in this issue. It was written by a friend in England, and gives us the point of view of many of those in the Mother Land to whom appeals are made for help for the Church in Canada, though at the same time generously urging all that is possible in defence of such appeals. We commend it to the Church people of our Diocese. It contains food for earnest thought.

Recently there has been a very general increase in the giving of the people of our missions for the support of their own clergy; though the inevitable increase of stipends to meet present living conditions has more than offset the increase of giving. Much therefore, still remains to be done, and as the necessities of the case are being more clearly realized by our people doubtless more will be done.

But another question raised by the writer of the article deserves careful attention. Are our self-supporting parishes doing all they should to help the necessarily weak and dependent parts of the Diocese? We know that one parish has for some time past

nade itself responsible for a mission in its vicinity. Another is taking up the question of supporting a missionary to work in a newly opened field near by, and we hope ere long to be able to announce that this plan has been successfully carried out. Are there not other parishes in the Diocese which could undertake a task of this kind?

May the time soon come when we shall all "remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

#### ACKNOWLEDGEMENTS

Receipts by the Treasurer of Synod for the Month of  
March 1921

#### ALGOMA MISSION FUND

For Increased Stipends: St. John's, North Bay, \$250.00; St. Stephen's, Sault Ste. Marie, Ladies' Guild, \$41.75; Sudbury Girl's Auxiliary, \$50.15; Haileybury, W. A., \$56.00.

(Stipend quotas) St. Peter's, Sault Ste. Marie, \$40.00; Tarentorus \$8.50.

(Apportionments) Englehart, (1920), \$10.00; Tarentorus, 90c; Emsdale, \$1.15; Novar, \$1.50; Sturgeon Falls, \$22.15; St. Luke's, Sault Ste. Marie, \$5.35; Rosseau, \$18.53; Milford Bay, \$4.25; St. Peter's, Sault Ste. Marie, \$8.32; Haileybury, (1920), \$94.00; Bala, \$8.35; MacTier, \$1.00; Sundridge, \$4.00.

#### M.S.C.C. APPORTIONMENT

Novar, \$1.35; Powassan W. A., \$21.00; St. Luke's, Sault Ste. Marie, \$1.15; Thessalon, \$19.00; Bala S. S., \$3.02; Webbwood S. S., \$16.77; Espanola S. S., \$1.58; Worthington S. S., \$8.29; Nairn S. S., \$4.54; Milford Bay, \$3.78; Sturgeon Falls S. S., \$13.55.

#### DIOCESAN EXPENSE FUND

Copper Cliff, \$42.25; Elk Lake, \$7.58; Depot Harbour, \$11.75; Shingwauk Chapel, \$4.50; Sturgeon Falls, \$21.75; Charlton, \$4.87; Beaumaris, \$19.02; New Liskeard, \$36.04; Garden River, \$7.93; Slate River, \$1.35; Oliver 75c; Bracebridge, 61.35; Thornloe, \$10.00; Callander, \$6.13; Blind River, \$15.78; Baysville. \$4.03.

#### SPECIAL PURPOSES

Archbishop's Discretion—Miss Hutton, \$44.20; Rev. J. E. Ward, \$10.00. S. P. C. K.—Garden River, (per Rev. E. H. C. Stephenson), \$4.05; St. Luke's, Sault Ste. Marie, \$7.60.

Social Service—Tarentorus, \$1.00; Jocelyn, \$2.30; Richards' Landing, \$2.25; Powassan, \$4.25; Gregory, 90c; Port Sandfield, 80c.

China Famine Relief—Emsdale, \$3.00; Englehart, \$1.00.

Englehart Parsonage—Dominion W. A., \$45.00.

Jerusalem and the East Mission—Garden River, (per Rev. E. H. C. Stephenson), \$4.35; Sturgeon Falls, \$3.00.

Jewish Missions—Bracebridge, \$8.00; St. Luke's, Sault Ste. Marie, \$25.08; Cobalt, \$16.90; Sundridge, \$4.00; Bala, \$3.89; Depot Harbour, \$1.30; Sheguiandah, \$1.05; Garden River, \$2.00; Webbwood, \$4.35; Nairn, \$2.45; Blind River, \$4.00; Milford Bay, \$4.65; Baysville, \$3.00; Sturgeon Falls, \$3.65.

(Additional Acknowledgements for March will appear in the June issue.)