



# The Algoma Missionary News



The Official Organ  
of the  
Diocese of Algoma

## ARCHBISHOP

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## DIOCESAN NEWS

### THE ARCHBISHOP'S VISITATIONS

#### ENGLEHART

The Archbishop visited Englehart on Monday the 4th of February, enjoying as usual the unfailing hospitality of Mr. and Mrs. Kerrigan.

The service in the evening was well attended and hearty. It was indeed very encouraging, considering the fact that the mission has been for some time vacant. On the following morning eighteen assembled to receive Holy Communion at nine o'clock. It is grievous that strategic points such as this should be served so irregularly that growth is hardly possible.

#### NEW LISKEARD

On Tuesday, the 5th February, the Archbishop held a Confirmation at New Liskeard, where despite a fierce storm the church was crowded, and eight were confirmed.

Since the last visitation the parsonage which was destroyed by fire had been restored and enlarged. A second storey and modern conveniences had been added, turning a cramped and inadequate bungalow into a good sized and commodious house.

The train was many hours late, but by taking the night journey to North Bay the Archbishop was able to make an appointment at the Sault the following night.

#### PARRY SOUND

The Archbishop took train from Sudbury on the early morning of Saturday the 16th February and proceeded to Parry Sound for Sunday. On the way the gruesome discovery was made of the mangled and frozen body of a man who had evidently lost his life during the night. The continuation of bitter cold and severe snow storm resulted in conditions exceedingly perilous to anyone carelessly walking along or crossing the railway. There is many a grievous tragedy in these northern regions never heard of by the public generally, yet the desolate home and the sorrowing family remain as permanent evidence. How effectively such occurrences declare the need of a missionary's loving ministrations both to warn and to comfort.

Three services were held in Trinity Church, Parry Sound, on Sunday,—Morning Prayer and Holy Communion at 10.30 a.m., a service for children at 3 p.m., and Evensong with Confirmation at

7 p.m. All were, as is usual, well attended and hearty.

Industrially the town is not what it was, the mills being closed and no new enterprises being established. But the body of Church people, though diminished, is still earnest and devoted. It is a question whether for the present the proposed new church will be justifiable. The old building is capable of being made sufficient and comfortable for a good time to come. Canon Burt and those acting with him may be trusted to act wisely. Parry Sound is delightfully situated, and can hardly fail in time to fulfill its promise.

#### DEPOT HARBOUR

A drive of five miles across the ice brought the Archbishop and Canon Burt to Depot Harbour on Monday afternoon for eight o'clock service in the beautiful little Church of St. George, where four candidates were presented for Confirmation. Depot Harbour is a railway town, the terminus of the line from Ottawa to Georgian Bay. It is the shipping port for grain from the Great Lakes eastwards.

The Rev. L. Sinclair, a retired clergyman still able to do a little work, is taking duty as locum tenens. His ministrations are very acceptable.

#### EMSDALE

Emsdale was reached next day in time for service in St. Mark's Church. The Rev. J. C. Blow, as yet only in Deacon's orders, is taking duty here and at Novar and Kearney. It is expected that he will be advanced to the Priesthood during the summer, which will be a blessing to his flock. All this region has suffered sadly from removals, and the Church population has diminished materially. A nice service was held, however, at which there was a fair congregation.

#### SPRUCEDALE

Sprucedale which used to be served from Emsdale, has been for the past year or so served by the Rev. William Daniels as a part of a wide field including several small centres. A good work is going on at Sprucedale. The congregation on the evening of the 19th was unusually large. Four were confirmed.

#### BURK'S FALLS

Burk's Falls should have been visited on the 20th, but a furious storm blocked the roads and stopped all traffic. The train which the Archbishop finally took was twenty-one hours late. As a result Burk's Falls was disappointed. However, a service was held next morning with those who could be got together. There were nearly forty out, and five were confirmed. The Rev. G. H. Phillips is in charge here and his ministrations are greatly appreciated.

## MAGNETAWAN

Magnetawan was reached the same day by a drive of some sixteen miles. An excellent service was held here in the evening, four being confirmed. Evidently the Rev. W. F. Smith is doing a good work, in which he is ably supported by his sister, Mrs. Parker. The mission had gone down greatly in strength and interest. It is now alive and earnest. The beautiful church is obviously again becoming a centre of influence. The parsonage is finished in good shape and out of debt. After Holy Communion at Magnetawan in the early morning of the 22nd February, the Archbishop drove back with Mr. Smith to Burk's Falls and took train to

## TROUT CREEK

where Evensong and Confirmation were held the same evening. It was bitterly cold but the congregation was very good. Four persons were confirmed. The Archbishop preached on Heb. 6:2. The following morning there was a celebration of Holy Communion for the newly confirmed. This mission, served as usual from Powassan, is now in charge of the Rev. Henry Peeling, who has the confidence and regard of his flock. The Archbishop was hospitably entertained by Mr. and Mrs. Green.

## SUNDRIDGE

was next visited, the Archbishop arriving there on Saturday as the guest of Mr. A. Church. On Sunday morning, a very hearty and well attended service consisting of Matins and Holy Communion was held. A short drive of six miles brought the Archbishop to

## POWASSAN

where at 7.30 Evening Prayer was said and a Confirmation held. Nine candidates were presented by the Rev. Henry Peeling. His Grace preached upon words taken from the Parable of the Sower, "an honest and good heart" (St. Luke 8: 15). On the following morning Holy Communion was celebrated for the newly confirmed, and the Archbishop and Mr. Peeling made their way northwards to attend a Deanery Meeting at North Bay.

## THE GRAVENHURST CHAPLAINCY

On Wednesday the 27th February the Archbishop took the morning train from North Bay to Gravenhurst to confer with the Rev. J. B. Lindsell respecting his work at the Sanitaria at Gravenhurst. Few people realize the value of the work Mr. Lindsell has been doing here for a number of years. He simply devotes himself day by day to the interests of the afflicted patients, visiting all without thought of himself or fear of results, his bright smile and cheery word being an uplift to many a discouraged sufferer. This work is supported conjointly by the Dioceses of the Eccles-

ialtical Province, each Diocese contributing its quota which is more than well earned by our Chaplain. Unfortunately there is no house provided, and on his not too generous stipend Mr. Lindsell finds it a strain upon his resources to rent one. If anything should make it necessary for him to leave, the patients to whom he ministers would be beyond words distressed. The gratitude he has earned was expressed in a letter sent him recently in the name of all the patients, those of other communions joining heartily with his own special flock in preparing it. Mr. Lindsell is of course officially only Chaplain to our own people.

On the 28th the Archbishop went to Toronto to join in an interview with the Minister of Education in the interests of religious instruction in public schools.

#### CONISTON AND BISCOTASING

Coniston was visited on Quinquagesima Sunday. At ten o'clock Matins, Confirmation and Holy Communion were held in All Saints' Church, which was filled with a deeply interested congregation. Eight candidates were presented and over forty persons communicated.

Garson, a mining village nine miles away, was visited in the afternoon, and a Confirmation was held in the school house, two candidates being presented.

At seven o'clock Evensong was said in All Saints' Church, and the Archbishop preached to a large congregation.

The next day Biscotasing was visited and service was held in the evening. Thirteen were confirmed. Mr. Simpson is evidently arousing a warm interest here and all through the mission.

At Coniston a neat and comfortable little parsonage has been built, and is well on towards freedom from debt, some \$500.00 being all that remains to be provided. Mr. Simpson is to be congratulated on what he has done in the brief period of his incumbency.

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#### RURAL DEANERY OF NIPISSING

A meeting of the Ruridecanal Chapter of Nipissing was held at North Bay on February 26th and 27th. A good congregation assembled for Evensong on the first evening, when His Grace the Archbishop preached an instructive sermon in which he explained the purpose of deanery organization, and made a strong appeal for greater self-sacrifice in doing the work of Christ.

The second day began with a celebration of the Holy Eucharist at half-past seven. After Matins at ten o'clock the business session and conference commenced. The Rev. Gilbert Oliver was elected Secretary of the Deanery. It was decided that the members in the northern part of the Deanery (Temiskaming) who are fairly close together should from time to time meet by themselves.

A resolution was passed authorizing the Secretary to call the attention of the General Board of Religious Education to the fact that some of the festivals of the Church are over-looked in their publications, giving as an instance the omission of any reference to All Saints' Day in the Sunday School papers of that season last year, while Hallowe'en stories of the "Jack o' Lantern" type were in evidence. This was to be coupled with an assurance of a desire to support the Board in its work.

The Rev. W. M. Whiteley in a most interesting way led in Greek Testament study, the selected passage being Philippians I. The Rural Dean, the Rev. Canon Hincks, brought up the subject of deanery organization and efficiency, which was discussed.

The sessions were held in the new St. John's Parish Hall where luncheon was also served by the W. A. The next meeting will be held at Haileybury, probably in September.

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### MY CHURCH

By the Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany

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#### I. My Church Involves Privileges.

1. It is MY Church, not the rector's, not the vestry's, but mine.

2. It is MY Church, not because of work I do for it or gifts I make to it, but by virtue of my Baptism. I am born into it. I am a member of the family.

3. It is MY Church, and as a member of the family, I have certain rights and privileges, such as the right to worship, the right to the sacraments, the right to the services of the clergy. These I do not ask as a favour. I take them for granted. No invitation is needed any more than I need an invitation to my dinner or the social intercourse with my family, or to the advice of my father. Sociability and a warm welcome are pleasant and desirable. They are not necessary, nor will their absence affect my claiming and using my privileges. No one can drive me away from MY Church. A story is told of a Scotch woman, who had a quarrel with her minister. On seeing her in church the following Sunday, he expressed surprise, to which she retorted, "Young man, my quarrel was with you, not with the Lord." MY Church is my Father's house, and no human failures or delinquencies will weaken my loyalty to Him, or affect my standing or attitude as a member of the family.

#### II. My Church Imposes Responsibilities.

1. The possessive pronoun MY always involves responsibilities. When a sovereign says MY subjects, or a physician MY patients, or a lawyer MY clients, or a priest MY people, it implies serious and solemn responsibilities for them. So, when I say MY Church, it likewise implies responsibilities.

2. Since it is MY Church, I will do my part in worship by being regular and prompt in attendance, and by reverent and earnest participation. I will do my part to create a warm, kindly atmosphere. I will not so much look for a welcome as give it. I will not so much expect to be called upon, but instead do some calling myself. If it is MY Church, I am the host and all strangers and visitors are guests and I will treat them accordingly.

3. Since it is MY Church, I will do my part financially. Instead of complaining when money is asked for, I shall be anxious to find out what are the needs, and meet them to the best of my ability. I shall endeavour to get beyond the Sunday-school stage in giving. The Church is my mother. If my mother is in need, I want to help.

4. Since it is MY Church, I will endeavour to view it with the same interest as I do my home. I shall take an interest in all its activities and shall always be glad to know what the Sunday School and the various guilds are doing. I shall be interested in the physical structure, and endeavour to discover things that may be done to enhance its beauty and usefulness. I will take a pride in its appearance, and endeavour to have it a model for all buildings in the town.

5. Since it is MY Church, I will magnify its reputation, will allow no criticism to go unchallenged, will be careful to make none myself. I will be zealous for my Church's reputation, and jealous for her honour.

6. Since it is MY Church, I will endeavour to be an asset and not a liability, a plus and not a minus quantity. I will endeavour to realize that, as an army is composed of privates as well as officers, so a Church includes parishioners as well as clergy, and the strength of the Church depends upon the loyal and hearty co-operation of all. Every layman is enlisted in service by the very terms of his Baptism when he is pledged to "confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto his life's end."

III. Since it is MY Church, I will endeavour to love it as did the Master.

He loved the Church and gave Himself for it. A Roman writer says that while it is true that men loved Florence because Florence was great, it is also true that Florence became great because men loved it. And it has been said, "If men had loved Pimlico as men loved Florence, Pimlico would have become as great as Florence." This is an eternal truth. Men love things because they are great and things become great because men love them. We love the Church because of what it is, and in proportion as we love it it will become what it ought to be. Let us love the Church.

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## OUR CHURCH'S COUNCIL FOR SOCIAL SERVICE

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Christian Social Service has been defined as "Applied Christianity," "The Gospel in Action," "The Science and Art of Human Fellowship."

The creation of the Council for Social Service of the Church of England in Canada in 1915 was based on the recognition of the fact that "Social Service must take its place by the side of Missions and the Religious Education of the Young."

We believe the Church to be the Body of Christ. We therefore believe that the work of the Church must be similar in character and scope to the work on earth of our Lord and Saviour Jesus Christ. Of Him we learn from our New Testament that 1. He went about preaching the Gospel of the Kingdom of God (missionary work); 2. He taught both groups and individuals (religious education); 3. He went about doing good (a ministry of social service). Hence we have our three great boards, The Missionary Society of the Canadian Church (M.S.C.C.), The General Board of Religious Education (G.B.R.E.), and The Council for Social Service (C.S.S.)

The Council for Social Service consists of all the bishops, two priests and two laymen elected by each diocesan synod, twelve Churchwomen representing the ecclesiastical provinces, and its Executive officers. The Primate is by virtue of his office President of the Council, the Bishop of Toronto is Chairman of the Executive Committee, Mr. J. M. McWhinney treasurer, Archdeacon Ingles recording secretary, and Canon C. W. Vernon, general secretary.

The work of the Council for Social Service as the official organization of the whole Church throughout the Dominion, is to study the problems; inspire the workers; recommend methods of work; promote activities along social service lines in every diocese, and ultimately in every parish, to co-operate with other organizations interested in social welfare, and to represent the Church of England in Canada in united efforts for the common good.

The work of the Council is now divided into the following seven departments:—Literature and Publicity, The Welcome and Welfare of the Newcomer, Family Life and Social Hygiene, Child Welfare, Christianity and Industrial Life, Rural Social Service, Naval and Military Service (formerly the War Service Commission).

In the development of the work of the Council special emphasis has been placed on the development of welcome and welfare work, so that the Council may not only seek to awaken the social conscience, develop the social consciousness and strengthen the social will to service throughout the Church, but that it may in

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increasing measure minister in Christ's name and in His spirit to those in need, the newcomer, the lonely, the sorrowful, the sick, the workless, the hungry, the unmarried mother and the unwanted babe, the defective, the delinquent, the prisoner and the prisoner's family.

By the authority of the General Synod Sexagesima has been set apart as the day on which the aims and work of our Council for Social Service are to be presented to our people throughout Canada. The amount asked for from the whole Dominion is \$15,000. Every Churchman should take his share in the work. If you did not contribute on Sexagesima Sunday, put a generous offering in an envelope, marked Council for Social Service, and put it on the collection plate at any service. Large special donations in the form of cheques may be sent at any time to the Treasurer of the Council, Mr. J. M. McWhinney.

Further information and literature on the work of the Council can be obtained by writing the Office of the Council for Social Service, The Church House, 604 Jarvis St., Toronto.

A considerable number of parishes and missions throughout the Diocese have not sent in their Sexagesima offerings for Social Service. It is earnestly asked that these be sent to the Diocesan Treasurer at once, that he may be able to make his returns to the Council.

## THESSALON

Mrs. Kennedy has for a long time been a faithful and valued teacher in the Church of the Redeemer Sunday School, and all members of the church will learn with regret that since Christmas she has not been able to continue that work. Those who know anything of Mrs. Kennedy's activities—and there are few here who do not—will realize that her wide range of Christian charity brings to her many and varied claims on behalf of the widow and fatherless, the sick and indigent, and to those as to others her bright companionship and friendly help are freely given. It is for those claims she leaves off work in the Sunday School. Miss Traver of the High School has kindly taken up the work that Mrs. Kennedy has laid down.

At the Christmas entertainment in the basement hall of the church, a surprise was sprung upon the incumbent, the Rev. John Tate, in the presentation to him of a beautiful reading lamp for his study, accompanied by an address on behalf of the Sunday School, expressing the heartfelt appreciation of the young people of the good work which Mr. Tate has done among them.—“Algoma Advocate.”

## ACKNOWLEDGMENTS

Receipts by Treasurer of Synod for the month of February, 1924.

## ALGOMA MISSION FUND

M. S. C. C., balance grant 1923, \$1932.70; Purbrook (Apportionment), \$8.00; Tarentorus (stipend), \$25.50.

## M. S. C. C. APPORTIONMENT

Silverwater, \$5.00; Purbrook, \$6.50; Trout Creek, \$2.00; Powassan, \$1.25.

## DIOCESAN EXPENSE FUND

Assessments: Elk Lake, .51; Jocelyn, \$8.35; Echo Bay and Sylvan Valley, \$8.00. Sale of “Church in Algoma,” \$1.40.

## SUPERANNUATION FUND

Assessments: Garden River, \$2.00; Dorion \$6.00; Gore Bay, \$3.50.

## WIDOWS &amp; ORPHANS FUND

Rev. Canon Hincks, \$10.00; Rev. Canon Burt, \$30.00.

## SPECIAL PURPOSES

Archbishop's Discretion: Anon. \$2.00; St. Luke's Pro-Cathedral W. A., \$40.00; Rev. C. W. Balfour, \$5.00.

Temiskaming Fire Relief: Contributions per M. S. C. C., \$28.75.

Jewish Missions: Elk Lake, \$1.00; Jocelyn, \$1.00.

Save the Children Fund (Greece): Parry Sound, \$1.00; Sprucedale, .50.

Social Service: St. Peter's and Tarentorus, \$6.75; Gravenhurst, \$1.82; Capreol, \$5.20; Silverwater, \$2.20.