



The Algoma Missionary News



The Official Organ
of the
Diocese of Algoma

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DANCING AS A MEANS OF SUPPORTING THE CHURCH

see also 1919, p. 140

The following correspondence speaks for itself. The Archbishop thinks it is only right to let Church people know what his views are on the subject of dancing as a means of maintaining and building up the Church. A perplexed clergyman writes as follows: "My dear Lord Archbishop:

A serious difficulty having arisen in my parish. I find it necessary to seek your advice and guidance. Without my knowledge certain of our people advertised a public dance to be held next week. I have notified them that I cannot sanction public dances. They have cancelled the dance proposed, and have asked me to obtain Your Grace's ruling on this matter. Yours obediently, etc."

To this the Archbishop has replied in the following terms:

"I regret sincerely the difficulty which you report to me as having arisen among your people in connection with the use of dancing as a means of maintaining the Church's ministrations. I cannot approve of it—I never have—and if your people or any other congregation in the Diocese use such means for that end, they do so in defiance of my judgment and wishes. I of course have no power to veto matters which are not subjects of Church legislation. I can only express my strong opinion that modern dancing is of such a character as to condemn it for use in connection with the maintenance of our Church's cause."

This of course means that clergymen may exercise their own judgment about accepting and using money raised by such means for the maintenance of the Church.

It would be a great help if our Synod were to pronounce upon this method of church support.

A pleasant surprise awaited the Archbishop on his return from England, when he found that certain rooms at Bishophurst, which had been in rather bad condition, had been thoroughly renovated through the generosity of a friend who desires to remain anonymous. The Archbishop gratefully acknowledges the kindness.

The ladies of the congregation of St. Saviour's, Blind River, have presented to the parsonage a nice new kitchen stove. The house is now quite comfortably heated.



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Prayer

Through days of gloom, deep shadowed by the storm,
 Or blue as sunlit sea,
 Grant me, dear Lord, through all the changing hours
 To rest in Thee;
 To speak the word that shall be true and kind,
 Made sweet by love and cheer,
 That some who wander from the path may find
 Thy way more clear;
 To live in such wise that Thy grace shines through,
 More beautiful in night,
 To bring to other eyes that vision pure,—
 The heavenly Light!
 And if these things too great for me may be,
 My life too soiled by sin,
 By prideful thoughts or faults that unaware
 Have grown within,—
 Then grant Thy help to purify my life,
 That, lifted by Thy grace,
 Cleansed by Thy blood, my trembling soul some day
 Shall see Thy Face!

Minnie Halliwell Bowen.

DIOCESAN NEWS

PRESENTATION TO THE ARCHBISHOP

At the session of the General Synod recently concluded at London, opportunity was taken by the Bishops of the Ecclesiastical Province of Ontario to read to the Archbishop and Metropolitan, the beloved Bishop of our Diocese, the following address:

"To His Grace the Lord Archbishop of Algoma, Metropolitan of the Ecclesiastical Province of Ontario.

Your Grace:

Some few of your friends within the Ecclesiastical Province, over which you so acceptably preside as Archbishop, desiring to mark the fiftieth anniversary of your Ministry in the Church of God, and more than a quarter of a century of your Episcopate, as well as in appreciation of your services to the Church as Archbishop and Metropolitan of this Ecclesiastical Province for nearly ten years, take this opportunity of presenting to Your Grace this Crozier, to be borne by you, and your successors in office, on special and other occasions of Divine Service as Archbishop and Metropolitan,

While this presentation is not in the nature of a personal gift, but rather the insignia of your high office, yet we beg to assure you there goes with it the warmest affection and esteem, not only of the contributors, but of all the Church people whom they represent within the Province, who admire and love Your Grace, and join with us in our prayers that God may long spare you to carry out the duties of the office discharged by you with such ability and distinction.

On behalf of the contributors:

David Huron
James Toronto
John Charles Ottawa
Edward Ontario
William R. Niagara.

Toronto, September 24, 1924."

Unfortunately the Crozier had not been completed in time to be actually presented at the Synod. It is said to be a very fine and rich specimen of the craftman's art.

On Sunday evening, October 19th, the brethren of Keystone, Algoma and Hatherly Lodges, A. F. & A. M., to the number of over one hundred, attended Divine Service in St. Luke's Pro-Cathedral. The sermon was preached by Bro. the Rev. F. W. Colloton from the text Ezra 5:16.

ORDINATION

On Sunday the 19th October a very impressive Ordination service took place at St. Luke's Pro-Cathedral, Sault Ste. Marie, when Mr. H. G. L. Watts was made a deacon, and the Rev. C. Goodier of Kirkland Lake, the Rev. J. C. Blow of Emsdale, and the Rev. K. W. Hill of Port Arthur were advanced to the priesthood.

A large congregation had assembled to witness and assist in the service. His Grace the Archbishop preached in a very telling way upon the historic ministry, and the reality of the grace given by God to us all, clergy and laity alike, for the work which He sets before us.

In the absence of the Archdeacon, the ordinands were presented by the Rev. C. W. Balfour. The Rev. F. W. Colloton acted as Archbishop's Chaplain, and read the Litany. The Rev. B. P. Fuller also assisted in the celebration of Holy Communion.

Mr. Watts is to begin his work in the Mission of Oliver. The three priests go back to take up the work in their several missions.

ST. JOHN'S, PORT ARTHUR

Two years ago at St. John's, Port Arthur, a congregational meeting unanimously decided that the time had come to undertake something definite towards the construction of the new church which has been in the minds of the people of the parish for some years past. The Rector, the Rev. E. Montizambert, was authorized to appoint a committee, and to undertake the necessary research. The firm of Morehouse, George & King of Toronto was engaged to prepare the necessary plans. Mr. Cecil King, after a careful study of the site, has now presented a tentative plan of a splendid fourteenth century Gothic church. This church, standing on one of the finest sites in the Dominion, will be visible from ships forty miles out in Lake Superior. The building is to be of white stone.

It is realized that it will take many years to complete, and so it has been decided not to incur too great a debt, but to proceed slowly, beginning with the basement of the chancel, work on which is to be commenced in the coming spring. This basement will accommodate 350 persons, and will be used for hall and school purposes. The next step—that of completing the chancel—will be begun when the first cost has been met. Financial plans are under consideration which promise to clear the debt on the basement within a reasonable time.

THE BISHOP OF HONAN AT HUNTSVILLE

At the evening service in All Saints Church, Huntsville, on Sunday the 31st August, the Right Rev. W. C. White, Bishop of Honan, China, was the preacher. It was in 1910, after an appeal from workers in this province of 35 million population, that he was appointed the first bishop of this diocese by the Church of England in Canada. Speaking of China, Bishop White said that it was a big country, with a complex population, and with customs differing in various parts of it. It was a condition unparalleled by any nation in the world that a people of 400 millions should have kept its homogeneity through the centuries. When such a nation was aroused, and wanted to be like other nations, if not made Christian it would be the greatest menace in the world.

The address which was most illuminating and instructive, dealt with the growth of missionary work, especially in the schools of the diocese, and showed how conditions in China, though full of present trouble, yet gave great promise for the future from the missionary standpoint. There was a new intellectual movement, critical and democratic, which was sweeping away the old barriers of tradition and custom. In their distress the Chinese, even non-Christians, were asking, Where is there any hope for China? And many were ready to examine Christianity, and possibly adopt it.

There were thoughtful men in China who had received university training in the United States, who, if they were converted to Christianity, would be a very great help. But the missionaries needed must be men of ability, the very best; and those who went out must be prepared to eliminate themselves before long, because the Chinese were now of a strongly nationalistic spirit, and wanted to take charge of their own church. They required trainers and advisers for a time. He himself hoped he might be the last, as he was the first, foreign bishop of Honan, for outside control was an obstacle to Christian progress. In conclusion, he said the church at home must be a missionary church, for a church that was not a missionary was a dead church.

Bishop White, who is home on furlough to attend the General Synod at London, Ont., intends returning to China early in November.

The Beaumaris Branch of the W. A. held a very successful Bazaar in August. This effort realized the sum of \$1,000.00, which had made possible the paying off of the mortgage on the rectory. Several much needed improvements have also been made in the house, which is now quite comfortable.

DEANERY MEETING AT BRACEBRIDGE

The Ruri-decanal Chapter of the Deaneries of Muskoka and Parry Sound met in the Browning Memorial Hall in Bracebridge on Wednesday, September 9th, fourteen clergymen being present.

On Tuesday evening a service was held in St. Thomas' Church, the sermon being preached by the Rev. Canon Hazlehurst. Next morning there was a celebration of Holy Communion at 8 o'clock, the celebrant being the Rev. Canon Allman, assisted by the Rev. Canon Hazlehurst. After Morning Prayer the brethren met in the hall. The Greek Testament study was taken by the Rev. H. Peeling, the passage selected being Romans XII. A most interesting paper on Church Music, Ancient and Modern, was read by the Rev. P. J. K. Law, and one on the Communion Office by the Rev. G. H. Phillips. Both papers were much appreciated and resulted in helpful discussion.

Afternoon tea was served by the ladies of the church, and the proceedings closed with a hearty vote of thanks to the hosts and hostesses for the generous hospitality extended to the clergy attending.

RETREAT AT BRACEBRIDGE

The annual Retreat held in Bracebridge began on October 6th in the evening, and closed on the evening of the 9th. We should normally have remained in retreat until after the celebration of Holy Communion on October 10th, but unfortunately Dean Owen, our Conductor, had to leave at an earlier hour.

The General Synod being convened at a very close date, our numbers were necessarily small; but in spite of this, or perhaps because of it, the Retreat was wonderful. Nor do I think that any of those present will have failed to realize the Presence of the "Unseen Retreatant" to whom our conductor called our attention. when in his first address, speaking of Shadrach, Meshach and Abednego, he reminded us,—“so many men in retreat,—no— one more, and the form of that One is like the Son of God.”

R.T.S.

PIERCY—DAVIS

On Saturday, September 20th, at the Church of St. Stephen-on-the-Mount, Hamilton, the Rev. Canon Charles Piercy of Sturgeon Falls was married to Miss Blanche E. Davis of Hamilton, the Rector, the Rev. John Samuel, officiating.

The Canon's many friends throughout the Diocese will join in wishing him and Mrs. Piercy many years of happiness.



SAULT STE. MARIE HONOURS THE FALLEN

On the 2nd of September, the monument erected by the citizens of Sault Ste. Marie, in memory of the men of the city and the surrounding district who gave their lives in the Great War, was unveiled by His Excellency Baron Byng of Vimy, Governor-General of Canada, and solemnly dedicated by His Grace the Archbishop of Algoma, in the presence of a very large gathering. The Rev. W. B. Smith of the Central Methodist Church and the Rev. Hugh McFarlane of St. Andrew's Presbyterian Church also took part in the service. The Sault Ste. Marie regimental band and a chorus composed of members of the various city choirs, supplied the music, which included the hymn, "O God our Help" and Tennyson's "Of old sat Freedom on the height." A very touching part of the ceremony was the depositing of wreaths by the relatives of those whose names and deeds the monument commemorates.

The memorial, which stands on the green in front of the Court House, was designed and executed by Mr. Alfred Howell of Toronto, and is a beautiful example of the sculptor's art. The central portion depicts the triumph of Right, suggested by a female figure standing with her foot resting on a shield, under which crouches the defeated god of war. In one hand she holds a sword, in the other a spray of maple leaves. This group is of bronze, and stands on a granite pedestal, which bears a bronze sword and wreath and the inscription.

This inscription is worthy of special notice, having been written especially for this monument by Rudyard Kipling. It reads as follows:

To the Glory of God; the honour of the Armies
of the Dominion, and in proud memory of our
dead who fell in the Great War 1914-1918; and
whose names are here recorded, this Monument
was erected by the people of Sault Ste. Marie.

From little towns, in a far land, we came
To save our honour and a world aflame;
By little towns, in a far land, we sleep,
And trust those things we won to you to keep.

On the remaining three sides of the pedestal the names of the fallen are recorded.

The back portion of the memorial is a low stone which serves the purposes of a seat. At either end of this are simple granite blocks, each block containing a bronze panel. The panel on the left depicts "The Answer to the Call," and shows soldiers leaving their loved ones and workmen leaving their work to join the colours. That on the right shows wounded soldiers and those in attendance. These panels in their realism form a striking contrast to the symbolic group in the centre.

PRESENTATION OF COLOURS

The Scouts of the Pro-Cathedral Troop and their friends spent a most enjoyable evening in St. Luke's Hall on Wednesday, October 29th. The occasion was the presentation to the Troop of its colours. These were the gift of Mrs. Morley, an English lady who recently visited for some months in the parish and was greatly interested in the Scouts.

The presentation was made by Col. C. H. L. Jones, who spoke appreciatively of the Scout movement, and of Mrs. Morley's kindness in making the gift. He told the Scouts the colours would be what they made them, and that they must bring honour to the colours if the colours were to bring honour to them. Scoutmaster Wagner, in accepting the colours, replied on behalf of the troop, and Mr. W. E. Morley, the secretary of the Boy's Committee, thanked Col. Jones for his kind reference to his mother.

Scout badges of various kinds were then presented to those qualified to receive them, after which the boys gave three rousing cheers for Mrs. Morley and Col. Jones.

After short addresses by the Rev. C. W. Balfour, Chaplain of the troop, and the Scoutmaster, the Scouts furnished a most interesting programme, consisting of physical drill, boxing, and

a first aid relay race, which proved quite exciting and showed how Scouts can help anyone with a broken limb or other injury, and improvise a stretcher with their staves and coats. Songs by the boys around an improvised and very real looking camp fire brought an interesting and enjoyable evening to an end.

WHITEFISH FALLS

Mr. Lucius F. Hardyman, who some years ago did good work as teacher of the Indian day school at Garden River, returned to the Diocese during the past summer after a somewhat prolonged absence in England. He and Mrs. Hardyman are living at Whitefish Falls, where Mr. Hardyman has charge of the little school which the Diocese is carrying on for the benefit of the children of the local band of Indians.

Since Mr. Hardyman took charge many improvements have been made. A fence has been built around the school lot, which greatly improves the appearance of the property, a gravel walk made, and a new flagstaff erected. The school building has been painted, and the interior of the living quarters has been much improved, and an extension has been added to the kitchen.

Mr. Hardyman conducts services at Whitefish Falls, Birch Island and West River.

"THE HOWLAND CHURCH CHRONICLE"

We have received the first two numbers of "The Howland Church Chronicle," a new venture in parish magazines, published in the interests of the Missions of Little Current, Sheguiandah and Whitefish Falls, (all of which are in or near the Township of Howland), under the editorship of the Rev. W. C. Dunn. The "Chronicle" thus follows the plan, already adopted at Sault Ste. Marie and Sudbury, of making one magazine serve for a group of parishes or missions. We wish the new venture every success. It will be a source of strength to the Church in the district it covers.

Bound up with "The Howland Church Chronicle" is "The Church Chronicle," the new Canadian Church monthly, published by the Church Book Room, Toronto. It is filled with interesting and instructive matter and its tone is excellent; and any clergyman contemplating a new parish magazine would do well to consider the adoption of the "Chronicle" as an insert.

The Rev. Michael Zarbatany, Rector of the Syrian Orthodox Cathedral, Montreal, recently visited Blind River; and, accompanied by several local Syrians, made a friendly call on our missionary, the Rev. J. E. Hodson.

IN MEMORIAM

SARAH JANE LALOR

In St. Mary's Church, Aspdin, on Friday, August 15th, there was held the funeral service of Sarah Jane, widow of the late Joseph Austin Lalor, one of the old residents and pioneers of the Church in the District, who died in Alberta, but whose body had been brought back to rest near her old home. The service was conducted by the Rev. Lawrence Sinclair, who spoke feelingly from the words, "Let not your heart be troubled." The church was crowded with sorrowing friends of the deceased lady, who had come from all parts of the surrounding district to pay a last tribute of respect to her memory.

Mrs. Lalor was born in Capanara, Cambross, Queen's County, Ireland, in 1836. She was married in 1871, and came to Whitby, Ontario, in the following year. In the spring of 1873, fifty-one years ago, she came to Aspdin, where she will long be remembered as a devoted member of St. Mary's Church, a worker in the Sunday School and Woman's Auxiliary, and a helper in every good work. Her last days were spent in Alberta with her son, Col. W. J. A. Lalor, who with his sister Mrs. Peacock survives to mourn her loss. To both the sympathy of many friends goes out in their time of bereavement.

MARION DALLAS O'MEARA

On Saturday, October 5th, there was called to rest one who has been well-known in Ontario Church life for many years, Miss Marion Dallas O'Meara, who for the past twenty years has lived at the home of her brother, Principal O'Meara, of Wycliffe College, Toronto. Miss O'Meara was in her eighty-second year, and except for a slight illness in the spring of the year had experienced no other ill-health than that which comes with increasing years. The end came without warning. On Saturday morning when her room was entered it was discovered that her spirit had answered the summons some time during the night. Those who knew her feel that it was entirely fitting that her hand should be lying on her open Bible, evidently at the portion she had been reading as her evening Scripture.

Born in Orillia, the daughter of the late Rev. Canon O'Meara, D.D., (for many years Rector of St. John's, Port Hope), Miss O'Meara early identified herself with Church work, which she continued until a few years ago. She was a definite connecting link with the early missionary work in what is now the Diocese of Algoma, since for twenty-one years she assisted her father in his pioneer missionary work at Manitowaning, evangelizing the Indians of the Manitoulin Island. She was one of the charter members of the Woman's Auxiliary, and for some years had held

a life membership in that body. The Church of England Deaconess Home also owes much to her interest. Though of late years she was unable to be active in church work she maintained a vital interest in her friends and associations.

Surviving are three brothers, all in the ministry, the Rev. Canon T. R. O'Meara, Principal of Wycliffe College; the Rev. Charles O'Meara, Trinity Church, Monroe, Michigan; and the Rev. Arthur E. O'Meara, Chilliwack, B.C.

The funeral service at Wycliffe College Chapel on Monday was conducted by the Rev. Canon Greene, late of Orillia, and the Rev. Canon James. The interment was made in the family plot in St. John's Cemetery, Port Hope.

—"Canadian Churchman."

SOME IMPRESSIONS

OF THE TENTH SESSION OF THE GENERAL SYNOD HELD IN
LONDON, ONT., SEPT. 24 TO OCT. 2, 1924.

The writer of this article, when but a schoolboy, remembers perfectly standing one cold autumn evening on a station platform to see his uncle for a moment or two who was passing through, returning home from General Synod. The writer remembers his uncle alighting from the train, drawing his Inverness cape more closely around him, and during the few moments of greeting and conversation informing the writer's clergyman, who was also present, that the great subject of the Synod had been the "Consolidation of the Church." That must have been in the year 1893 when the General Synod had its first session!

In 1915 the writer had the honour for the first time of attending a session of the General Synod as a clerical delegate for his Diocese of Algoma, and he sat in the Synod with the same uncle who had known the General Synod from its inception, and was still a clerical delegate for his Diocese of Quebec. This year the writer had the much appreciated privilege of attending the General Synod for the fourth time; but, at this, its tenth session, he sorely missed the presence of that uncle, the Ven. Archdeacon Balfour of Quebec City, who had, since the last Synod, passed to his rest and reward.

The writer may then be pardoned if he mentions that one of the first impressions which this Synod made upon him was the inevitable change which time must bring as the years increase. Each new session of the General Synod, after an interval of three years, shows this in a marked way. One misses very familiar faces, and the whole assembly always feels the loss of one or more stalwart helpers and valued members of long standing. But we know that these saintly servants of the great Head of the Church still serve Him in the nearer Presence.

What contrasts there are in the Church of God, and how necessary these are and complementary to each other! This could be seen on the opening day of Synod. The Synod sermon at the opening service in St. Paul's Cathedral was by the Right Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, England. Dr. Headlam, at one time President of King's College, London, England, and Regius Professor of Divinity at Oxford University, author of several noted works, an acknowledged leading scholar and thinker, preached a most able sermon. It was a masterly presentation of the Church's great heritage and of her duties under the conditions of today. Each statement seemed carefully thought out, and each argument was marshalled forward to meet the next, until the whole sermon gripped the intellect and appealed to the imagination.

In the afternoon we listened to the Primate's address delivered to the Synod in joint session at its first meeting. Archbishop Matheson, D.D., Primate of all Canada, has been a well-known educationalist all through his career, but he would be the first to disclaim being a renowned scholar. He is a very human man, and seems to exude his personality, which is replete with cheerful Christian optimism, in all his sermons and addresses. This opening address to the Synod did not appeal in the same way as the scholarly sermon of the morning had done, but it appealed nevertheless, and in no uncertain way, to the feelings of the whole assembly. When the Primate referred to his already long Primacy of sixteen years, and expressed a doubt as to his presiding over another General Synod a chord of affection was touched, and the silent prayer surely was that His Grace might be spared for many years to come. His closing words of wise counsel were listened to with the closest attention, and all felt that his splendid address had given us direction and help for the work of the Session and after.

The General Synod, being representative of the Church from coast to coast and being the highest legislative body of the Church, has to a large extent within its membership the flower of the Church's scholars and orators and wise men. The floor of the Synod Hall is therefore noted as a forum for debate of a very high order when there are any very controversial subjects of importance before the House. While this session had no large questions to discuss, and debating powers seemed on a lower level than usual, there was one speech which was admitted as one of the very best ever delivered on the floor of the Lower House. This speech was made by the Very Rev. Dean Shreve of Quebec, when he introduced his motion desiring the General Synod to authorize the permissive use of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration (in the Holy Communion Service) as found in the American Book of

Common Prayer. Having been curate to Dean Shreve when he was Rector of Sherbrooke, Quebec, the writer knew of his love for this American Consecration Prayer, and he also knew of the Dean's oratorical and debating powers, hence he was not surprised at the way in which he held the whole House for upwards of an hour and received, when he sat down, what virtually amounted to an ovation from opponents and sympathizers alike. As was generally anticipated the Dean's motion was eventually lost, but not before a debate of great educational value had taken place and a creditable number of votes gained in support of the Dean's eloquent plea.

Perhaps this particular session of the General Synod will be looked back to as witnessing the first determined onset by those desirous of giving women larger powers in the governance and ministrations of the Church. The Very Rev. Dean Tucker of London fathered some resolutions to this end which received considerable sympathy and support, but not sufficient by any means to carry them. One resolution was that women should be eligible for membership in the General Synod, another was that there should be an Order of Deaconesses corresponding to that of the Diaconate in the Sacred Ministry. Apart from other considerations it would seem to be a false sense of chivalry which makes some men feel that they should offer to women that for which they are not asking, and that which, if the truth were known, by far the greater number of them do not in the least want. All know the great and indispensable part which women take in the affairs of the Church. They have most justly been given a part and place in the vestries of their Parish Churches. They also have that splendid organization of the Woman's Auxiliary, which is their own creation and organ for carrying on their wonderful contribution to the missionary work of the Church. So far one has not heard of any demands on their part that they should dispossess the laymen who are at present the acknowledged delegates to the Church's various Synods. And doubtless they would be the first to say that it would not be in the highest interests of the Church, in this question where equality and ability are not the points at issue, for the General Synod of the whole Canadian Church to be made up of Bishops, certain clergy, and chiefly women as representative of the laity.

The Council for Social Service and the General Board of Religious Education are commissions in the Church responsible to General Synod. Therefore on certain days they present their triennial reports to a joint session. There can be no doubt these departments are justifying their existence. One may get a little surfeited at times with their terms of "publicity," "standardization," "functioning" and so on and one may fear for their fussiness and over-organization; yet these departments work for obligations which the Church dare not neglect if she is to be a

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 Sault Ste. Marie, Ont.

All subscriptions are to be sent to the Business manager,
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teaching Church and if she is to translate her Gospel of Fellowship into loving deeds of national service.

The Missionary Society of the Canadian Church is more than a department of work. It is the Church herself engaged in missionary enterprise at home and abroad. Hence the M. S. C. C. presents its triennial report to Synod members sitting as a Board of Missions. The report on this occasion, presented by the General Secretary, the Rev. Dr. Gould, described by the Primate as a man of most conspicuous ability and competence, was exceptionally interesting from the fact that the Secretary had but recently visited again all the overseas fields in the interest of the Society. Dr. Gould's reports are always notable productions, full of facts and figures, valuable as records, and yet full of life and inspiration. Perhaps at the General Synod the report of the M. S. C. C. affords more satisfaction than all the other reports put together, for here all members feel we are at the very heart of the Church's work, here we are seeing how we are fulfilling our duty and measuring up to our opportunity in carrying the Gospel of our Lord and Saviour Jesus Christ to our scattered kith and kin, to the Eskimo, Indians, Jews, Orientals, etc., within our coasts, and to the multitudes in Palestine, India, China and Japan where our overseas work is carried on. Several addresses were given during the presentation of this report. Dean Tucker gave a most eloquent and illuminating address on the beginnings of the M. S. C. C. As its first General Secretary, and as one who laid

true and lasting foundations, he was well qualified to speak on this subject. Bishop White, our Missionary Bishop in Honan, China, and the Rev. G. A. Andrew on furlough from China, gave addresses full of the greatest interest. The Bishop of the Yukon, and the Rev. W. A. Geddes, whose work is on and around Herschel Island, spoke of the work in the farthest north. An Indian priest from Saskatchewan, the Rev. E. Ahenakew, who was a delegate to the Synod, interested everybody in what he had to say about his own people. And so the M. S. C. C. report was made to live with these voices of the living agents telling us of the power of the Gospel and of the abundant harvest for the reaping. Truly as long as the Church is alive to her missionary responsibilities she need have no fear for her present or future prosperity. The Church, obedient to her Lord and Master in noble adventure and bold enterprize to further His Kingdom in the habitations and hearts of men, will be abundantly blessed.

The tenth session of the General Synod is now past history. Its spirit though of brotherly union and concord lives on, and its influences and results will we believe be enduring to the building up of Christ's Church and to the commending of His Love and Will to all men.

C. WILFRED BALFOUR.

ACKNOWLEDGEMENTS

Receipts by Treasurer of Synod for the months
of August and September, 1924.

ALGOMA MISSION FUND

S. P. G., \$1001.00; Algoma Assn., Gen. Fund, \$1245.45, Stipends \$1026.22, Whitefish School \$12.88, Ojibway Hymn Books \$4.54; Mrs. L. Baldwin and son, \$21.70; Dominion W. A., for work in Temiskaming, \$200.00, Whitefish School \$25.00; M.S.C.C., \$1443.75.

Apportionments: Baysville, \$12.45; Port Carling, \$20.00; Slate River, \$40.00.

M. S. C. C. APPORTIONMENT

Baysville, \$10.00; Port Carling, \$22.67; St. John's, Sault Ste. Marie, \$25.00; Beaumaris (per C. O. Scull) \$50.00; South River S. S., \$9.75; Sheguiandah, \$6.30.

DIOCESAN EXPENSE FUND

New Liskeard, an a/c taxes, \$45.00.

Assessments: Baysville, \$5.00; Port Carling, \$21.35; Port Sandfield, \$11.00; Hilton Beach, \$8.35; Oliver, \$29.25.

ANGLICAN FORWARD MOVEMENT

Accountant A. F. M., \$63.33; C. H. E. Rounthwaite, \$130.00.

CHURCH AND PARSONAGE LOAN FUND

Richard's Landing, \$50.00.

BP. SULLIVAN MEM. SUSTENTATION FUND

J. Kelk Wilson, \$13.20.

SUPERRANNUATION FUND

Oliver, assessment, \$5.50; Rev. W. A. Hankinson, \$5.00; Rev. R. H. Fleming, \$5.00.

WIDOWS AND ORPHANS FUND

Rev. W. A. Hankinson, \$5.00; Rev. R. H. Fleming, \$5.00.