



The Algoma Missionary News



The Official Organ
of the
Diocese of Algoma

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SMEDLEY—WHITE

On Tuesday, August 25th, at high noon, at Christ Church, Tara, Miss Mary Emily White, daughter of Mr. and Mrs. J. D. White of Invermay, became the bride of the Rev. Julian S. Smedley of Port Carling. The ceremony was performed by the Rev. B. P. Fuller of Sault Ste. Marie. The church was beautifully decorated for the occasion with white flowers by the members of the choir and the A. Y. P. A. Following the ceremony a dainty luncheon was served at the home of the bride, after which Mr. and Mrs. Smedley left by motor for a tour of Northern Ontario before proceeding to Port Carling. We join with many friends in extending the best of good wishes.

THANKS!

At a successful and enthusiastic parish meeting held at All Saints', Huntsville, presided over by the Rector, the Rev. Percy Steed, not only were twenty new names added to the list of contributors to the funds of the Church, but eight new subscribers were secured for the "Algoma Missionary News." We thank Mr. Steed for not forgetting the diocesan magazine, and commend this good example to others. We believe that with the co-operation of the clergy our list of subscribers within the diocese could easily be doubled, the magazine improved, and the work of those in charge made more encouraging generally. We would like to make the "A. M. N." much better than it is, but we need the support of the clergy and their people. Who will be the next to help?

MacDIARMID

Mr. R. C. Warder, who for some months past has been carrying on work in our new mission of MacDiarmid on the shore of Lake Nipigon, has removed to Sault Ste. Marie, where he will work as a catechist in the missions of St. Peter's, Sault Ste. Marie, and Holy Trinity, Tarentorus.

The work at MacDiarmid will be resumed in the spring, when it is hoped that a mission house will be built, together with a boat house to protect the new boat, the "St. Mary's of Stafford," recently purchased for the Lake Nipigon work. The boat, secured through the generosity of the people of St. Mary's Church, Stafford, England, is in splendid running order. It is being cared for at the Shingwauk Home until next spring, when it will be sent to Lake Nipigon.



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THE HIDDEN HAND

I would go forward, stumbling through the dark,
After my wayward will;
A hidden hand withholds me suddenly,
Firm, strong, and still.

I would go back to what I left behind—
The laughter and the night;
The hidden hand quick grips me, turns me round
Towards the light.

I feel the red wound in its beating palm;
And, though I cannot see,
I guess that somewhere that deep bitter scar
Was borne for me.

For me, or such another as myself,
Wounding, and pain, and loss.
So I go forward, all the way of Love,
Led by a cross.

—Lauchlan M. Watt.

The many friends of Mrs. Andrew Elliot, President of the Diocesan Board of the W.A., will learn with pleasure that she is making a splendid recovery after a rather serious operation.



"GOD'S-ACRE"

I like that ancient Saxon phrase, which calls
 The burial ground God's-Acre! It is just;
 It consecrates each grave within its walls,
 And breathes a benison o'er the sleeping dust.

—Longfellow

Forty-nine years ago—on the 2nd of June, 1876—a little plot of land adjoining the lot upon which stands the Shingwauk Home, was solemnly set apart and consecrated by the first Bishop of Algoma, the Right Rev. F. D. Fauquier, as a burial ground in connection with the Home. The land was the gift of Mr. William Stratton, the owner of the lot immediately east of the Shingwauk property.

In the "Algoma Missionary News" of July, 1876, the Rev. E. F. Wilson, founder of the Home, describes this plot as follows: "God's Acre—a little spot, retired, peaceful—on a gentle slope, near to a little lake, surrounded by a thick growth of young fir trees and birch. It is only a chain square, and our boys have built a stone wall around it. People who have seen it are charmed with its appearance. The gate is of somewhat ecclesiastical design, surmounted by a cross, and painted white. In the centre of the ground is a round flower bed, with rose bushes, mignonette, and other flowers; and in the middle of the bed a rock work with moss, ferns and wild flowers clambering over it."

As the years have gone by there has been little change in the quiet spot, save the inevitable addition to the number of the graves. On the 22nd of May, 1882, the bodies of Bishop Fauquier and his beloved wife were laid to rest, "in sure and certain hope," close to those of the Indian children they loved, rendering the spot doubly sacred. Some years ago it became necessary to extend the burial ground westward, and among the graves in this new portion are those of two devoted workers in the service of their Lord,—Mrs. Fuller, wife of the present Principal of the Home, who passed to her rest eight years ago, and Miss Ida McNeil, assistant matron, who died last January.

During this summer the addition, somewhat larger than the original plot, has been enclosed, and much work done upon it to render it worthy of its purpose; and on Sunday, August 9th, it was consecrated by His Grace the Archbishop.

After the usual afternoon service in the Bishop Fauquier Memorial Chapel, the clergy, children of the school, the staff and visitors walked in procession along the beautiful path through the bush, leading to the cemetery, and on arrival the consecration service proceeded. The petition for consecration was read by the Rev. B. P. Fuller, Principal of the Home, to which the Archbishop assented. Then His Grace, followed by the clergy and laity, walked in procession around the boundaries of the new portion of the burial ground, reading the Psalms appointed. This completed, Mr. Fuller read the lesson,—1 Thess. 4: 13,—with its glorious promise, "So shall we ever be with the Lord." The Rev. F. W. Colloton, acting as Archbishop's Chaplain, then read the sentence of consecration; and the service was closed by the Archbishop with the collect for All Saints' Day and the Benediction. During the latter part of the service rain began to fall, which continued while the congregation returned to the Home along the forest trail, singing "O God our Help in ages past."

It was a memorable service, impressive in its solemn beauty, but with its inevitable sadness brightened and transfigured by the knowledge that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

AN ALGOMA VACATION

In the Parish Record of the Church of Our Saviour, Detroit, the Rector, the Rev. H. Midworth, writes of a short vacation spent by himself and his wife in the summer cottage at Thessalon which the owner, Mr. Allan Andrews of that city, has so kindly placed at the disposal of the clergy of Algoma for the greater part of the past two summers. The Rev. R. H. Fleming, the Rev. F. W. Colleton and the staff of the Shingwauk Home have all within the past two seasons had the enjoyment of this generous concession.

"The Rector and his wife," writes Mr. Midworth, "have this year spent a very delightful vacation amid the wilds of Northern Ontario. A very comfortable summer cottage at Thessalon on the shore of Lake Huron, not far from Lake Superior, was kindly placed at their disposal for the month of August by Mr. Allan M. Andrews, a vestryman of St. Peter's Church.

"It is delightfully situated only a few yards from the beach, amid a grove of pines, with a splendid outlook over the lake. The village is only a short distance away, and has excellent stores where everything necessary can be obtained. Of course, there is a 'movie' theatre, which appears to be well patronized. The people are exceedingly kind, courteous and hospitable. It is an ideal place at which to spend a quiet, restful summer holiday.

"The Rector had the privilege extended to him of going out early one morning with the fishermen to lift their nets. These nets were placed about seven miles out in the lake. The quantity and variety of fish caught was marvellous; and one could almost fancy he was afloat on the Galilean Lake, with Peter and John hauling in that miraculous draught of fishes. It might have been more realistic, however, if the boat had commenced to sink with the weight of the fish caught,—but it didn't. That was fortunate, for fishermen in another boat were several miles away. The catch consisted principally of whitefish and trout. These were afterwards packed in ice and shipped to the New York and Chicago markets, where they realize a good price. Of course, as the fishermen explained, there are times, though not often, when they go out and find practically empty nets. Anyway, it was a delightful experience, and one which the writer hopes to repeat next summer.

"The Rector of the parish, the Rev. John Tate, invited your Rector to preach on the two Sundays he was here. It is a beautiful little church well equipped, and with what is not always to be found in our American churches, an antique rood screen. The services were well attended, the responses most hearty, and the whole atmosphere most reverent.

"The Sunday School picnic was held during our visit, at which the writer acted as handicapper and starter in the numerous races and sports. It was a glorious day, everyone appearing perfectly happy. Mr. and Midworth were also entertained at the rectory by Mr. and Mrs. Tate. The rectory is an ideal residence, with a beautiful lawn, shady nooks, and a superabundance of flowers. One's thoughts naturally reverted to the proposed new rectory of the Church of Our Saviour; and there arose a vision of a lawn surrounded by shrubs and flowers, and a neat rectory in the midst. The vision will doubtless be realized."

GRAVENHURST

The summer bazaar of St. James' branch of the Woman's Auxiliary was a great success. It was held on the spacious grounds of Mr. and Mrs. Herbert Ditchburn, under the superintendence of Mrs. C. D. Parfitt, president of the branch, whose efforts were splendidly seconded by the members, and responded to by the women of the congregation, townspeople, and others from outside as far as Beaumaris. The Archbishop was on a visit to Gravenhurst at the time, and Canon Allman accompanied His Grace to the brilliant scene. The Archbishop's visit gave much pleasure to the Auxiliary workers, and to all who were present.

Fire was discovered at St. James' parish hall on Sunday evening, August 23rd, about 9:30 p.m. A few persons on the main street first noticed the fire, and an alarm was sent in from the National Telegraph office. The flames were racing up the rear of the building, and soon burst in under the roof; but the firemen quickly arrived, and with two streams of water stopped the headway and finally quenched the fire. It is believed that someone carelessly started the fire by tossing a cigarette into the dry grass. The Rector and two members of the Parish Committee were quickly on the spot, but the hall was too full of smoke to be entered. The loss is covered by insurance, and the re-erection of the building has already begun, so that before long meetings will again be held therein.

The Gravenhurst Scout Troop was in the habit of meeting in the parish hall weekly, but since the fire has been meeting outside, and having an occasional "hike". On Tuesday, September 8th, Mr. W. S. Stanbury, Field Secretary, came from Toronto to visit the troop, when he was welcomed by the Scoutmaster, Mr. Henry Pulfer, the Honorary Scoutmaster, Rev. Canon Allman, and twenty scouts. A busy evening was enjoyed by all. The instruction given by the Field Secretary was good, and the games and exercises excellent.

THE COMPREHENSIVENESS OF OUR CHURCH

(The following sermon, preached at the Pro-Cathedral, Sault Ste. Marie, on Sunday the 30th August, by the Rev. F. W. Colloton is printed by special request.—Ed.)

1 Cor. 12; 4-6—

Now there are diversities of gifts, but the same Spirit.
And there are differences of administration, but the same Lord. And there are diversities of operations, but the same God which worketh all in all.

St. Paul, in the passage in which these words occur, is speaking of spiritual gifts as exercised in the ministry of the Church. He points out that the gifts of all men are not the same. One man has wisdom in a high degree, another knowledge, another faith, another the gifts of healing, another the gift of prophecy, and so on. It is much the same as if today we should speak of one clergyman as being at his best in the pulpit, an eloquent preacher; of another whose special gift is the organization of the Church's work, of another who exercises a wonderful influence over men chiefly by the attractiveness of his character, his deep sympathy. And St. Paul points out that, varied as these gifts are, they are all the gifts of the Spirit of God. And just as the various members of the human body are necessary, so these gifts of the Spirit are necessary for the Church, the body of Christ. And in them all the great Apostle sees the working of the one Spirit, who divides to each one severally as He will.

This morning I am taking the liberty of applying these words in a somewhat different connection. For it seems to me that the principle which is here so clearly and beautifully stated by St. Paul is applicable to the state of the Church of England today.

You have all noticed in the daily press of late the frequent references to matters concerning the Anglican Church; and I have reason to know that some of you have been more or less disturbed by them. Anyone who depends upon the newspapers for his knowledge of the affairs of the Church of England must indeed have cause for alarm. For there we read of parties, factions, strange teachings, denunciations, threatened division, and so on. Just what influences, if any, are at work in giving us all this publicity I do not know. One is sometimes tempted to see in some of it the work of an unfriendly hand. But perhaps after all it arises simply from a desire to furnish interesting news; and in these days it seems that news to be interesting must have a little touch of the sensational. At any rate these newspaper items do not present a true picture of the life of our Church, and so they do not give real ground for anxiety.

What is the cause of these disturbing reports? What is it which makes them possible? Simply this: the broad, tolerant and comprehensive character of our Church. The Church of England is not a narrow sect, whose members must all conform to one pattern. The Church of England was for centuries, in fact as well as in theory, a national Church, consisting of the whole people of England. No one seriously questioned the truth of the creeds which she professed; and while few perhaps lived up to her standard of conduct, yet that standard was recognized by most men as an ideal which it would be well to attain if possible. And so long as a man did not deny the faith of the Church, and did not by his viciousness of life become subject to excommunication, he was a member of the Church. The Church and the Nation were practically one. Such a Church must be comprehensive.

But soon after the Reformation the Church ceased to be composed of the whole people, for many of its members left it. The Puritans found the Church too broad and comprehensive for their taste; and large numbers of them—though not all—left it and founded independent religious bodies. On the other hand there were those who objected to the Reformation altogether, and they also separated and became the Roman Catholic communion in England. But the Church of England never lost the marks of a national Church. Its simple standard of faith, the Holy Scriptures and the early Church, furnished a basis upon which men of very different gifts and temperaments could unite. Unlike those who separated from it, the Church of England did not seek to narrow the terms of communion.

The position of the reformed Church of England as a true and living part of the Church of Christ was vindicated by the great divines of the seventeenth century,—by such men as Richard Hooker Archbishop Laud, Bishop Andrewes, and others. They showed its historical continuity with the ancient Church, the validity of its ministry, the scriptural nature of its doctrines, its rites and ceremonies. But in the eighteenth century the Church fell upon evil days, largely from political causes, and these churchly principles were allowed to fall into the background. Forgetting its Divine origin, men looked upon the national Church as simply a State institution, a kind of Department of Religion. The Church was not dead, but it was sadly in need of a reawakening, and it came. Its first phase was what is known as the Evangelical Revival. Its chief note was a strong insistence upon personal religion. Through the Evangelical Revival the people of England were roused to a sense of sin, the need of repentance, conversion, forgiveness; they realized the possibility of personal access to God, and the necessity which rested upon Christians to preach the Gospel to every-creature. The preaching of John and Charles Wesley, both priests

of the Church of England, was an important factor in this awakening. But the Methodist movement—which, unfortunately, after its leader's death led to a separation from the Church—was only a part of the great Evangelical Revival, which brought new spiritual life to the Church of England, and which strongly affects the Church today.

But this eighteenth century revival, wonderful as it was, was incomplete. In its insistence upon the necessity of personal religion, it overlooked to a great extent the idea of the Church, although that idea is very prominent indeed in the New Testament. Our Lord expressed His intention of founding a Church, and that Church is regarded by the Apostles as "the body of Christ," "the fulness of Him that filleth all in all," "the pillar and ground of the truth." The Church is a Divine society, in the closest possible union with Christ, so that it is possible for St. Paul in the same breath to "speak concerning Christ and the Church." The Church is indwelt by the Holy Spirit of God. It is the trustee of the sacraments ordained by Christ Himself. The Church is world-wide, for the Gospel is for all mankind. Of this world-wide Church the Church of England is but a part. These were the ideas which were stressed by the leaders of another revival, the "Oxford Movement," which began nearly one hundred years ago. Accompanying this Church revival there was a tendency to adorn and beautify the churches, which had been allowed to fall into neglect and decay, and to add beauty and dignity to the services which had often been carelessly and crudely rendered. And it is to this revival, the Oxford Movement, that we owe the high conception of the Church and Sacraments which prevails so generally today; and, though mistakes were made, it is to it that we owe much of the beauty and dignity of our worship. The term "Anglo-Catholic" is often used today to describe this school of thought in our church. Though it is a name which often arouses opposition, yet it is a good title, an expressive one. The use of the term "Catholic"—so familiar from its use in the creeds—implies that the Church is not a narrow or merely national institution: that it is world-wide universal. The prefix "Anglo" bears witness to the fact that this Church has existed for many centuries upon English soil, moulding and guiding the spiritual life of the English race; and that it has now spread wherever the English tongue is spoken. It is in the nature of the case that the Anglo-Catholic should be particularly anxious for the reunion of Christendom. His high ideal of the Church of Christ makes it impossible for him to look with contentment upon the Christian world, divided as it is; and he prays for the coming of the day when the desire of the Saviour's heart shall be fulfilled, "that they may be one."

There is a third tendency in the Church of England today, a more modern one. I shall not call it "Modernism," for that term

has come to mean something which cannot be reconciled with loyalty to the Christian faith. But there are many loyal members of the Church of England today, who are profoundly impressed by the discoveries of modern science, by the results of modern research, and by the triumphs of modern thought generally; and who feel that all modern knowledge must be brought into relation to the faith of Christ. They do not regard revelation as altogether a closed book. The world of nature is to them a part of God's revelation, teaching us from year to year as one by one its secrets are unravelled, more and more of God's wisdom and power. The sciences of astronomy and geology tell them more of God's method of creating the heavens and the earth than the Book of Genesis, for they realize that the Bible is not intended to be a book of science, but a book of religion. They accept the ascertained results of the science of biology, and they are not afraid of the term "evolution." To them evolution does not mean a denial of God's creation, but simply an explanation of His method. They accept the new light which modern scholarship has thrown upon the Bible and which has made it a far more wonderful book than it was ever known to be before. And these Churchmen of modern mind demand that the Church shall not forbid the acceptance of this new light which God has shed around us, but shall interpret the eternal Gospel of Christ to the men of today in the light of the knowledge of today.

These are the three main tendencies or schools of thought in the Church of England at the present time. Each of them represents one aspect of truth. And who shall say that any one of them is out of place in the Church of Christ? So long as men differ in temperament, so long as there are diversities of gifts, among men, some one of these modes of thought will appeal to certain men more than the other two. But they are all necessary to the complete presentation of the religion of Jesus Christ. They are some of the diversities of operation by which God is working all things in all.

Each of these has its rightful place in the Church of England. But each has its dangers. Each has its extremes, and its extremists, men who are unable to see any other aspect of truth than that which appeals particularly to themselves. And these men can do immense harm to the Church by denouncing their fellow-Churchmen who do not see eye to eye with them in all things, by speaking as if they would try to exclude others from the wide comprehensiveness of the Church. It is the words and acts of these extremists which are recorded in the daily press with prominent headlines. But, as I have said, they do not represent the real life of the Church.

The Church cannot spare any one of these tendencies of which I have spoken. It would be a sad day for the Church of England if the old Evangelical fervour, the insistence upon personal religion, upon individual relationship to Christ, should ever disappear from among us. The need of conversion, personal piety, the atoning power of the cross of Christ,—these are lessons of the Evangelical Revival which I trust will never be lost in our Church.

Neither can the Church spare the Anglo-Catholic. We need his insistence upon the ideal of the Church, its continuity with the past, the fact that it is one throughout the ages and throughout the world. We need his insistence upon the importance of the Sacraments which Christ Himself ordained. We need his love of the beautiful and glorious in the worship of Almighty God. And we need his fervent longing for the reunion of Christendom. If the Anglo-Catholic ideal disappeared from among us, humanly speaking, there would be little hope of the Church of Christ ever becoming one.

And, thank God, there are among us men who will interpret the Christian Faith to the modern world. While they have their place in it, the Church of England will never be in danger of making such a mistake as the Church of the Middle Ages did, when it condemned as heretical the theory that the earth revolved around the sun. The Church in her reverence for the past must not forget her duty to the present and to the future. She must bring out of her treasure things new as well as old.

And so our divisions, of which so much is often made, are, it seems to me, really signs of life. Men of different temperaments and modes of thought catch glimpses of truth from different aspects, and they naturally seek to impress upon others what they have learned. Some confusion is bound to result at times, but out of it all there comes a fuller grasp of the truth, a fuller knowledge of God, and of the ways in which He is working His purpose out as year succeeds to year, and a wider sympathy with our fellow-men. And we should thank God that our Church is broad enough and great enough to include men who, in these various ways and in perfect loyalty to the Church, are serving God and advancing the Kingdom of Christ.

It seems to me that the ideal member of the Church of England is one who combines in due proportion the deep personal religion and love of the Scriptures which marks the Evangelical; the high ideal of the Church and love of the Sacraments which characterizes the Anglo-Catholic; and the open-mindedness to new aspects of truth which is so necessary to men living in such an age as the present. These three ideals need not exclude one another. By trying to assimilate the best that is in each, to avoid the danger which lies in narrowness and in extremes; and above all by being in charity with our fellow-Churchmen of whatever school of thought; we shall best fulfil our duties and enjoy our privileges as members of the Anglican Communion of the world-wide Church of Jesus Christ.

IN MEMORIAM

MRS. J. A. REID

On Saturday, the 26th September, at the family residence in Sault Ste. Marie, there passed to her reward a faithful member of Christ's Church in the person of Annie M. Reid, widow of the late Dr. J. A. Reid.

Mrs. Reid, a daughter of the late George Marks, was born at Bruce Mines in the year 1858, and was married to Dr. Reid of St. John's Newfoundland, in 1876. She came to the Sault in 1880, where she has since resided. Her family consisted of seven sons and two daughters. Five sons served overseas, two of whom were killed in action,—Major George A. Reid and Lieut. Bruce S. Reid. Those surviving are Lieut. Col. J. G. Reid, D.S.O., Allan M. Reid, Rupert H. Reid, Brian L. Reid, M.C., Donald P. Reid, and two daughters Marjory and Mollie.

Mrs. Reid has always been active in Church and charitable work. She was a member of the congregation of St. Luke's Pro-Cathedral, President of St. Luke's Branch of the W. A. for nine years, and President of the Diocesan Board of the Auxiliary for four years. In recognition of her faithful work she was made a diocesan Life Member, and in 1920 a Dominion Life Member of the Auxiliary.

The funeral service was held in the Pro-Cathedral on Wednesday, September 30th, and was very largely attended. The Archbishop's beautiful address to the mourners and friends will be long remembered. Her body rests in Greenwood Cemetery, near the city which had for so long been her home; her soul is in the Paradise of God.

WALTER J. MARKHAM

After a long and painful illness, patiently borne, there was called to rest a former resident and for many years an active church worker in the Diocese of Algoma, in the person of Mr. Walter J. Markham, who recently passed away at his residence in Montreal.

The late Mr. Markham was born at Rugby, England, seventy-four years ago. He was educated at Rugby School during the headmastership of Dr. Temple, later Archbishop of Canterbury. On coming to Canada over thirty years ago he resided at Dunchurch, in Parry Sound District, and later on Maple Island, five miles distant. For the greater part of that time he was churchwarden and organist of St. Andrew's Church. The village and church were named after the town and church of like names near Rugby, England. For a short time during the episcopate of Bishop

Sullivan he officiated as a licensed lay reader in the mission. During the years 1917-18, when Anglican services were held in the log church at Maple Island Mr. Markham and his wife did all in their power to make those services worthy of Him to whom they were offered; and from no one could the clergy have received greater kindness and help than from them. Mr. Markham's love for his Church was easily recognized, and nothing gave him greater pleasure than to be able to do something for the Church or the clergyman. A lover of music, he tried to make the musical portions of the service real acts of praise; and the furnishings of the church at Dunchurch bear witness to his desire to have everything fit and proper for the service of God. He was himself a most devout worshipper and faithful communicant. The last few years of his life were spent in Montreal, where he was a regular worshipper, so long as health permitted, at the Church of the Advent, Westmount. Usually, however, he spent a holiday each summer at Dunchurch, renewing his associations with the church and people there.

His funeral took place from the Church of the Advent on the 21st August, the Rev. Dr. Knowles officiating in the absence of the Rector. He is survived by his widow, three sons and one daughter, all of Montreal.

Churchmen like Mr. Markham, who spend long years in small struggling missions, upholding the life and work of the Church, often under adverse conditions, are the very salt of the earth; though often the value of their work is known only to the great Shepherd of Souls.—J.T.

MAKER OF HEAVEN AND EARTH

Our Saviour Christ, before He came
 Into this world of ours,
 Had made for man's delight and use
 The earth and birds and flowers.
 But did those things look quite the same
 Seen by God's eyes and ours?

And so I like to think that when
 He dwelt in Galilee,
 He loved to look on them as man
 To touch, and smell, and see,
 The small live things that build and bloomed
 In fragrant Galilee.

And though men's minds were slow and dim
 The old earth knew and welcomed Him.

The Algoma Missionary News

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DOMINION ANNUAL MEETING, W.A.

The annual meeting of the Dominion Board of the W.A. was held this year in the Far West. The Executive Committee met at Victoria on the 10th and 11th September, and the annual meeting took place at Vancouver from the 15th to the 18th. On the 12th the members of the Executive enjoyed a visit to Bellingham, Wash., where they were welcomed by the Bishop of Olympia, the Rector of Bellingham, and the President of the W.A. of Olympia Diocese, and hospitably entertained by the Churchwomen of the place.

The delegates from the Algoma Auxiliary were Mrs. F. W. Colloton, (representing the President, Mrs. Elliot, who was unable to attend owing to illness), and Mrs. Frank Bennetts, Corresponding Secretary.

On their way back our representatives stopped for a few days at the Head of the Lakes, where Mrs. Colloton addressed meetings of the women of the various parishes and missions in Fort William and Port Arthur in the interests of the membership campaign being carried on by the Auxiliary throughout the Dominion. A visit was also paid to Schreiber, where a similar meeting was held. Much interest was manifested in this forward movement of the Auxiliary, and it is hoped that the work of the W. A. in these places will be benefited by the addition of new members and the stirring up of new interest.

ST. LUKE'S PRO-CATHEDRAL

Very joyful were the services for the Harvest on Sunday, September 20th. Certainly the Church never looked more beautiful with its flowers, fruits, grains and garden produce. The flowers were in great profusion and very rich in their many colours. A unique gift was a loaf of bread seven feet long from the Golden Grain Bakery which Mr. Alfred Brewer brought himself. The singing at the Choral Communion was exceptionally devotional and most helpful to the worshippers and the many communicants. The Rev. W. H. Trickett of Calgary, and the Rev. R. F. McDowell of Sault Ste. Marie, Michigan, gave splendid sermons. Unfortunately at the evening service for a while there were no electric lights as there was trouble outside in the street with the wires, but candles were quickly provided by a kind worshipper and in a dim but religious light the service proceeded. Doubtless the darkness of the Church at the outset affected the size of the congregation, but there was a creditable number present and a hearty service was rendered.

' Church Bells'

ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for the month of August, 1925

ALGOMA MISSION FUND

Dominion W. A., (Temiskaming), \$121.35; Algoma Association, General Fund, \$816.17, Stipends, \$195.00.

Apportionments: Powassan, \$14.50; Little Current, \$17.89.

M S. C. C. APPORTIONMENT

Little Current, \$20.00.

DIOCESAN EXPENSE FUND ASSESSMENT

Little Current, \$9.55; Sucker Creek, \$4.77.

SUPERANNUATION FUND

Rev. T. V. L'Estrange, 1925, \$5.00.

WIDOWS & ORPHANS FUND

Rev. T. V. L'Estrange, 1925, \$5.00.

SPECIAL PURPOSES

Indian Homes—S. P. G., boys' scholarships, \$58.00

T. J. Kennedy Bequest—Estate T. J. Kennedy, \$200.00

Richards' Landing Church—Dominion W. A., \$30.00

Bracebridge Retreat House—Algoma Association, \$11.73

Archbishop's Discretion—J. Kelk Wilson, \$24.00

The honour of being the first to complete payment of apportionments and assessments for the year 1925 belongs to the Mission of Torrance and Mortimer's Point. The Treasurer would like to see a keen contest among all the remaining parishes and missions for the second place on the list.