



# The Algoma Missionary News



The Official Organ  
of the  
Diocese of Algoma

## ARCHBISHOP

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

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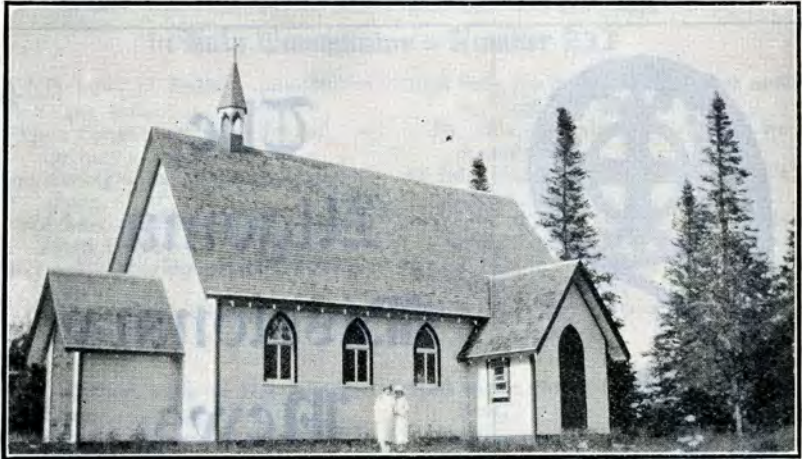
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ST. JAMES' CHURCH, OLIVER

The new St. James' Church, rebuilt after the destruction of the former edifice by fire nearly two years ago, was opened on Wednesday, August 25th, at 3 o'clock, by the Rev. J. C. Popey, Rural Dean of Thunder Bay. The Rev. Keppel W. Hill of Port Arthur was also present and took part in the service. The lesson was read by the incumbent, the Rev. H. G. L. Watts.

The Rural Dean preached a telling sermon, making a strong appeal to the people to make much of their church, and to attend well to its call upon them for loyal and devoted service.

The Rural Dean brought the choir boys from St. Luke's, Fort William, and they helped greatly with the singing. Mr. Farrow, of Kakabeka, presided at the organ. In addition to the regular congregation, a number of friends from the Twin Cities and Hymers were present.

The church is a beautiful little building, quite one of the best of its class in the Diocese. It is complete in every way, the furnishing being carried out by the Valley City Seating Company of Dundas, and it is satisfactory to know that, though involving considerable expense, this is now almost paid for.

After the opening, refreshments were served by the local branch of the Woman's Auxiliary.

The induction of the Rev. Percy Steed, B.A., as Rector of St. John's Port Arthur, took place on the day of his arrival in that city, Friday, August 27th. The Rev. J. C. Popey, Rural Dean of Thunder Bay, officiated.



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## THE HISTORIC CHURCH

Christ is gone up; yet ere He passed  
From earth, in heaven to reign,  
He formed one holy Church, to last  
Till He should come again.

His twelve Apostles first He made  
His ministers of grace;  
And they their hands on others laid,  
To fill in turn their place.

So age by age, and year by year,  
His grace was handed on;  
And still the holy Church is here,  
Although her Lord is gone.

Let those find pardon, Lord, from Thee,  
Whose love to her is cold;  
Bring wanderers in, and let there be  
One Shepherd, and one fold.

—Rev. John Mason Neale, 1843.

## The Consecration Service



The Feast of St. Matthew (September 21st), will long be remembered by all those who were privileged to be present at St. Luke's Pro-Cathedral on that day, to witness the consecration of the Reverend Roxborough Remington Smith, M.A., D.D., as Bishop Coadjutor of Algoma. The occasion was unique in the history of our Diocese, in that it was the first time that a Bishop had been consecrated within its borders.

The day began with a celebration of the Holy Communion at half-past seven, at which a large number received the Blessed Sacrament. Morning Prayer followed at nine.

Ten o'clock was the time set for the great service of the day, and promptly at that hour a long procession moved from the parish hall towards the west door of the Pro-Cathedral. First came the choir, then the lay delegates to the Synod, the clergy of the Diocese (about thirty in number) and the Chancellor. The Bishop-elect followed, then the visiting Bishops with their chaplains, with His Grace the Archbishop, as acting Metropolitan, preceded by the archiepiscopal cross, borne by the Ven. Archdeacon Gillmor. The procession entered the church, singing the hymn, "Alleluia, sing to Jesus." Arrived in the nave, the procession halted and divided, allowing the Archbishops and Bishops to enter the chancel and sanctuary first, and the clergy and lay delegates to take the places allotted to them.

The service of Holy Communion then proceeded, the Bishop of Huron being the celebrant. The Bishop of Ottawa read the Epistle (I Tim. 3:1-7) and the Bishop of Toronto the Gospel (S. Matt. 28: 18-20). Following the Nicene Creed the Bishop of Montreal delivered the consecration sermon, based on Psalm 36:9, "For with Thee is the fountain of life, and in Thy light shall we see light." It was an eloquent appeal for the spiritual leadership which the Sacred and Apostolic Ministry can give to the Church and the world in these times. This sermon we are privileged to print in full in this issue.

Following the sermon the Bishop-elect, vested in purple cassock and rochet, was presented to the Archbishop by the Bishops of Toronto and Ottawa for consecration. The certificate of his election by the Synod of Algoma was read by the Chancellor, Dr. A. C. Boyce, also the certificate of the Metropolitan that no objection to the election had been made. The Bishop-elect then read the oath of obedience to the Metropolitan; after which the Archbishop called upon the assembled congregation to join in prayer,



The Bishops in the above group are, (from left to right), The Bishop of Marquette, The Bishop Coadjutor of Tennessee, The Bishops of Quebec, Niagara and Huron, The Bishop Coadjutor of Algoma, The Bishop of Montreal, The Archbishop of Algoma, and the Bishops of Toronto and Ottawa.

and the Litany, with its special suffrage, was read by the Bishop of Niagara. Then followed the searching questions to the Bishop-elect, and his solemn promises in reply; after which, accompanied by the Bishops who presented him, he retired, returning presently fully vested as a Bishop.

The ancient hymn, "Veni Creator Spiritus," was then sung by the Archbishop and congregation in alternate lines; and, after prayer, all the assembled Bishops joined in the solemn laying on of hands. Nothing more wonderfully impressive could be imagined than the group of nine Bishops, in the ancient and scriptural manner, passing on the Apostolic office. Witnessing it, one tried to visualize the countless numbers of similar consecrations which had marked the history of the Church since the days of the Apostles themselves, carrying on the Apostolic line unimpaired through all the centuries to the present day.

The Bishops joining in the act of consecration were: The Most Rev. George Thorneloe, Archbishop of Algoma; the Right Rev. David Williams, Bishop of Huron; the Right Rev. James Fielding Sweeny, Bishop of Toronto; the Right Rev. John Charles Roper, Bishop of Ottawa; and the Right Rev. Derwyn Trevor Owen, Bishop of Niagara; all of the Ecclesiastical Province of Ontario; the Right Rev. John Cragg Farthing, Bishop of Montreal, and the Right Rev. Lennox Waldron Williams, Bishop of Quebec; of the Ecclesiastical Province of Canada; and the Right Rev. Robert Leroy Harris, Bishop of Marquette, and the Right Rev. James Matthew Maxon, Bishop Coadjutor of Tennessee, of the American Episcopal Church.

The Consecration completed, the Communion service was resumed at the Offertory, the offerings being devoted to the Algoma Mission Fund. At the administration only the newly consecrated Bishop and the officiating Bishops received.

Special mention must be made of the music of the service which was exceedingly well rendered. The Eucharist was sung to Merbecke's setting throughout in a very devotional manner. This was, we believe, the first time this beautiful and historic plain-song service has been sung in the Pro-Cathedral, and we trust it may hereafter be frequently heard. The music was under the direction of Mr. F. W. Wigglesworth, organist and choirmaster of the Pro-Cathedral, who during the time the Bishop-elect was vesting and at the Offertory played with beautiful effect the second and third movements of Mendelssohn's First Sonata.

After the Benediction, pronounced by His Grace the Archbishop, the procession reformed and returned to the parish hall, singing "Lord, pour Thy Spirit from on high." Arrived at the hall, the newly-consecrated Bishop, upon request, gave his blessing to the assembled clergy and laity. This brought to an end a beautiful and memorable service.

It is interesting to note that the episcopal robes and the pectoral cross worn by Dr. Rocksborough Smith were the gift of

the Corporation of the University of Bishop's College, Lennoxville; and the episcopal ring was presented to him by the divinity students of that College.

### THE CONSECRATION SERMON

Psalm 36: 9—For with Thee is the fountain of life; and in Thy light shall we see light.

The finite mind cannot define the Infinite. Jesus said, "God is Spirit." God is Life. This is the grandest conception of God. The Psalmist says. "With Thee is the fountain of life." God is the source of all life, however varied. And man is the highest manifestation of life on earth, for God Himself breathed into him the breath of life, and made him in His own image. The purpose of God's revelation is to show man the grandeur of life, its wondrous potentialities, and the way of its fullest expression and its most perfect fulfilment.

Man yearns for God, and cannot be satisfied apart from Him. This is shown in the old allegory of Genesis, where we read that our first parents desired "to be as gods", knowing good and evil, to be wise. Man can never know his own nature till he sees it in God. God is necessary to man, if he is to be His, and do his best.

The Incarnation is God's answer to man's deeply rooted desire. Jesus said, "I am . . . the Life: no one cometh unto the Father but by Me." And John, the beloved disciple, tells us that "in Him was life, and the life was the light of men". Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." "I am come that they might have life". And Jesus' great invitation is, "If any man thirst, let him come unto me and drink". St. Paul bears witness that "in Him dwelleth all the fulness of the Godhead bodily;" and his prayer for the Ephesians is that they may be filled with all the fulness of God.

Man needs God. He finds his satisfaction in coming into living union with God through the Incarnate One, who unites God and man in His own life. God and man are united in life. The Sacraments of the Gospel emphasize this reality. "Baptizing them into the Name of the Father and of the Son and of the Holy Ghost." God and the baptized are united by life in Christ. This is the very essence of the Gospel entrusted to the Church. Modern scholarship emphasizes Christ's manhood beautifully. But even perfect manhood cannot satisfy man's needs: God's fulness alone can satisfy his nature. Christ took humanity to raise man to God, not to bring God to the level of man.

Christ lifts man to God. Our Eucharists will fail in their Divine intent if through them our daily lives are not lifted above

the mundane. "Lift up your hearts," cries the priest at the altar; and we respond, "We lift them up unto the Lord." But do we? Controversies rivet thought upon the elements. Men speculate upon what change takes place, whether Christ is in the elements, or subjectively in our hearts. Thus many never rise above the material altar and the outward signs, and miss the power and the blessing. Lift up your hearts unto the Lord. "In heart and mind thither ascend, and with Him continually dwell." Project the mind into the ever near Unseen. Penetrate the veil of sense. See there the heavenly altar, where Jesus our High Priest, in our risen, glorified, perfected manhood in union with the fulness of His Godhead, offers the continual memorial of His life and sacrifice, presents us in Himself to the Father. There let us, with hearts and minds dwelling in that Unseen, join with Angels and Archangels, and with all the company of heaven, in that sublime chorus, "Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High." Jesus presents us there united with God. That is the glory of our Eucharists. We join with Him in that presentation. We can never separate His Manhood from His Godhead. When He comes it is not to feed us on His Manhood only, but He also "makes us partakers of the Divine nature." Our lives are hid with Christ in God. Christ is us is God in us. The life of God is the light of men. "In Thy light shall we see light."

We need that Divine Light if we are to find our way in safety through the labyrinths of modern perplexities and problems. We shall only be able to see their solution in the light of God's life. For God has embedded Truth in life, as we see in Christ. Truth can only be preserved and expressed in life. But as long as language is the means of conveying thought, so long must we teach by words, as the Church has done in the grandeur and dignity of her historic Creeds. The Church is not a "safety deposit vault" where the letter of the Creed is placed for security. The Truth is embedded in her life, and can only be preserved and expressed in the lives of all her members. Our lives can only enlighten the world when we are in union with God's life.

Separate the life of man from God and he is in darkness. Away from God the soul will soon drift on the rocks. The causes of separation matter little, the results are the same. Human passion and lust are no more deadly than religious bigotry and hatred. Erroneous teaching or loveless orthodoxy may equally separate. Some who hold the Creeds are unlovely in life. They hold the Faith in bitterness, censoriousness, petulance, jealousy, intolerance. They hold it not in love. Their hearts are separated from the God of love, and in the darkness they have lost their way.

The world needs the light of the life of God. Nowhere is the need greater than in our beloved Canada. Have we ever seen morality more completely divorced from religion than during the last election? Practically all our politicians profess the faith of Christ; yet what lamentable lack of brotherly love, truth and jus-



tice did we see! The politicians are no worse than the rest of us. I use this only as an illustration. Is there not a danger of the dollar mark displacing the Cross as the symbol of our national life? If we are to save the world from the horror of bloody war, the shame and agony of immorality, the suffering of greed and covetousness, the light of the life of God must lighten man. "In thy light shall we see light."

Look round upon the world. See it writhing in upheaval, in its agony groping and longing for God, yet in its darkness seeing Him not. Never did the world more ardently crave for light to settle its difficulties on a sure and permanent basis. The soul of the world may not have found God, but it is feeling after Him in its need. This is the Church's great opportunity.

Look round upon the Church, which is here to lighten the world. There is much to encourage, an ever growing number of devoted and earnest souls, working, sacrificing for Christ. Yet the Church's witness is marred, for so many within her fold are "lovers of pleasure more than lovers of God," worshippers of Mammon—of the golden image once set up in the plain of Dura; covetous and greedy of filthy lucre; filled with the spirit of the world, and knowing not the Spirit of our God. That is what is holding us back in helping the world to-day.

The official ministry is in a position of grave responsibility. In all ages there has been a danger of the ecclesiastical class becoming the champions of the Truth rather than its exemplars. This crisis of the world is a call to us of the ministry to consider well our position and our trust. In our day we have seen more bitter persecution than in any other period of the Church's history. We have seen once powerful churches suffer, and candlesticks have been removed in other lands; and while it is not ours to judge, it is ours to study the signs, and to learn from great happenings. Let us remember that if our candlestick ceases to give light to the world, it too will be removed, and that will be laid at our door.

We rightly rejoice that our Anglican Orders are apostolic. We feel confident that historically our position is unassailable. But it is idle to contend for the validity and superiority of our Orders unless we are making our claim good by our loyalty to the Truth, by our singleness and purity of life, by the greatness of our devotion and sacrifice for Christ and the world. Men will care little for the validity of a ministry which is impotent. They will insist on putting our Lord's test, "By their fruits ye shall know them." The world will readily believe in our claims to apostolicity when our ministry is the reflection of Christ's. It is ours to prove our ministry by apostolic lives, in the spirit and in work. Our claims will be best proved by life and not by controversy.

Many among us adorn that ministry. Many to-day are equaling any one of the Apostles in zeal, in life and labour. Others of us with sorrow admit that we have fallen far short of our aims

and our ideals, and have done little to prove the reality of our claims. We can but repent, and by the grace of God try more earnestly in the few years that remain for us.

Let us reconsider the position of our apostolic office. Jesus called whom He would. We trust He does this to-day. (1) "He appointed twelve that they might be with Him." It was theirs in closest intimacy night and day to live with Him, to be with Him in leisure as at work, to hear His public teaching and His private explanations, to learn to know Him by close fellowship, so that with St. Paul they might say "We have the mind of Christ." (2) "He sent them forth." "Go ye into all the world." They were entrusted with the Kingdom. They possessed His confidence. (3) He gave them of His Spirit. He breathed on them and said, "Receive ye the Holy Ghost." How wonderful! What privilege!

That is our grand position, my brothers who are called to this apostolic ministry. To be with Him; to work with Him and enjoy His confidence; to be filled with His Spirit. Let us all try to make full proof of our ministry; and may we bring the members of the Church to realize anew the power of their union with Christ, and may the awakened Church go forth to help the world to see the light of God's life. "In Thy light shall we see light."

Into this apostolic band our brother is to be received to-day. He is to share with us its glorious privileges and sacred responsibilities.

My brethren of the Diocese of Algoma. He who is called to exercise this office among you is a man of the highest academic attainments, being a graduate of the University of London, and of the great University of Cambridge, where he took first class honours, and won several of the most distinguished prizes. He is a theologian of the first rank, whose learning will be of great value in the deliberations of the House of Bishops, and in the Synods of the Church. He has had great training, having had experience as a parish priest, as well as a teacher in England, in India, and in our own Church University at Lennoxville. His life has exemplified the Truth he holds. In difficult and trying circumstances I have seen him prove himself to be a strong and courageous man, characteristics essential to true leadership. It is yours to uphold him by your prayers and whole-hearted co-operation.

I need not remind you, my friend and brother, that the power of the ministry is in God the Holy Ghost. All natural gifts and attainments can only further the work of the Kingdom when they are laid at the Master's feet, to be used as He will.

You are to be the colleague of one who has a large place in the hearts of those in his diocese and throughout the Canadian Church; one who has served long and well, who is honoured and beloved by us all, whose life has witnessed to Christ, and commended His Truth. You are privileged indeed to strengthen the hands of this venerable apostle and saint.

But high office is only to be valued because it gives greater

opportunity to serve. In the service of Christ we can know the joy of God. As a ruler in the Church you will express the mind of the Church, not your own; and your individuality will be lost in the great body you delight to serve. As a Father in God you will bear your spiritual children in your heart, not only the clergy but the laity. Be accessible to all, old and young, rich and poor; they are all dear to the Heavenly Father, and so will be to you. When weary and worn with anxieties and labours and journeyings oft, your privilege will be in sympathy and love to hear their troubles to heal their wounds, to encourage and to help. In this hard missionary diocese the clergy in the remote, isolated and uninviting places endure hardships physical and mental, and suffer the constant privation of poverty. These men are the real heroes of the Church, and there is no grander privilege than to cheer them by your love and care.

You too will suffer a deep sense of loneliness, for you cannot share your responsibilities with many, some you must bear absolutely alone. Your sense of "aloneness" will give you a sympathetic heart for your isolated brothers, and it will cause you to draw nearer to God, and increasingly to take counsel of Him. By apostolic hands laid upon you this day you will "receive the Holy Ghost for the office and work of a Bishop in the Church of God." Your body is the temple in which He dwells, so He is not afar off, but ever near and ever ready. He will bring into your very life the light of God's life, and will unerringly guide you to a right judgment in all things. If we can free ourselves from preconceptions, from personal and other considerations; and in singleness of heart and purpose seek and desire only to do His will, we can confidently look for His guidance and enabling power.

The Holy Ghost is a great reality in our lives. He is God in us, the Power Divine for our life and work. It will be your privilege to lay hands on the baptised, that they may be endued with His power for their life and work, so filled with danger and difficulty.

Your ministry will be powerful and fruitful in proportion as you let Him guide you. Walk by the light of God in you, and in His light you will see light to lead the Church in truth and righteousness, and be a mighty blessing to the precious souls entrusted to your care; that through you and them the light of God may so shine that the world may see His way of life, and in His light see light.

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### THE LUNCHEON

Immediately after the Consecration, a luncheon provided by the local branches of the W. A. was given to the Archbishop, the Coadjutor Bishop, and the Bishops, clergy and others attending

the Consecration, in St. Luke's Hall.

The Archbishop presided in his usual gracious manner, and on rising to speak was enthusiastically greeted by all present, who rose and cheered him. In a most happy introduction to the speeches and toasts that were to follow, he warmly welcomed the Right Rev. Dr. Rocksborough Smith as his Coadjutor, and bespoke for him the hearty welcome and loyal co-operation and affection that had been his in the past, not only in the See City but throughout the whole Diocese.

After the toast to the King, the Archbishop called upon the Bishop of Niagara to propose the toast to the Church in the Province of Ontario. In a happy speech the Bishop of Niagara congratulated the new Bishop, and assured him of a warm welcome throughout the Province. The Bishop of Huron responded, and spoke of the Church's mission to the Province, showing how the Anglican Church could supply those characteristics of loyalty, order and liberty which were so essential to the wellbeing of the State.

The Bishop of Toronto then rose to propose the toast of the Diocese of Algoma, adding to it the name of the Archbishop. The Bishop brought greetings from the mother Diocese of Toronto out of which Algoma had been carved in 1873. The Ven. Archdeacon Gillmor replied, and spoke feelingly of his long connection with the work of the Diocese from the days of Bishop Sullivan until now.

What was appropriately called the toast of the day was that to the newly-consecrated Bishop Coadjutor. This was proposed by the Bishop of Quebec, who alluded to the fact that for the third time Algoma had gone to Quebec for a Bishop. He told how much the gift of Dr. Rocksborough Smith to Algoma meant as a loss to the Church in Quebec, and in view of this he humorously hoped that Ontario would not come too soon again to Quebec for a like purpose.

The Bishop Coadjutor on rising was received with long and hearty applause. On behalf of Mrs. Rocksborough Smith and himself he warmly thanked one and all for the hearty welcome which he had received since arriving in the Diocese and the See City. He spoke of the wrench it had meant to part with his happy work at Bishop's College, Lennoxville. He spoke feelingly also of the wonderful support he had felt on this important day in his life in the prayers that had been offered on his behalf, not only in Canada, but in England, in far-off India, Burma, and even in Australia. He went on to say that in spite of the fact that he had come from academic work he was not by any means without parochial experience, and assured all that he had a real sympathetic knowledge of some of the hard conditions and problems that belong to the work of the Church in the missionary field, and although at present he came as a complete stranger to conditions in the Diocese of Algoma, yet he felt that his election must be a



THE RT. REV. ROCKSBOROUGH SMITH, M.A., D.D.

real call from God to leave his happy work elsewhere and to come and do his best to assist the Archbishop.

The Bishop of Ottawa then proposed a toast to our brethren of the American Episcopal Church, which was happily responded to by the Bishop of the Diocese of Marquette, Algoma's nearest American neighbour, and by Dr. Maxon, Coadjutor Bishop of Tennessee, who is a summer resident of Algoma, spending his vacation each year at Llewellyn Beach on St. Joseph's Island.

The last toast was that to the Woman's Auxiliary, proposed in his usual happy manner by Chancellor Boyce, and responded to by Mrs. MacColl, President of St. Luke's Branch.

The Right Rev. Dr. Seager, Bishop of Ontario, arrived too late to assist at the Consecration service, but was a guest at the banquet. Thus the city was honoured by the unusually large number of eleven Bishops present at one time; and after His Grace had pronounced the Benediction all who had been privileged to be present felt that it had indeed been a red letter day in the history of the Church in Algoma.

## WHITE RIVER MISSION

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### ALL SAINTS', WHITE RIVER

The Harvest Thanksgiving services were held on Sunday, September 5th. At the morning service the children of the Sunday School presented a hymn board to the church as an act of thanksgiving to God. An appropriate address was delivered to the children on the text, "No man having put his hand to the plough and looking back is fit for the Kingdom of God."

The evening service was, as usual, well attended. It was a joy to see such a large number of men present. The sermon was based on the text, "In the morning sow thy seed, and in the evening withhold not thine hand." The church was beautifully decorated with flowers, fruit, and vegetables, given by members of the congregation.

On the following Tuesday, a sale was held at the parsonage, the money raised being placed in the church treasury.

On Sunday, October 3rd, Mr. Edward Cowan, the People's Warden, presented the church with a beautiful Bishop's chair, of fumed oak, in loving memory of his wife, Margaret Anne Cowan, who entered into the fuller life on June 3rd last. She was loved by all, and was a most zealous worker for the Church, although an invalid for years. R.I.P.

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### ALL SAINTS', MISSANABIE

The Indians here are a wonderful band of Church people. It is a real joy to work amongst them. During the last twelve months we have been renovating our church here. Two additions have been made, a chancel and a belfry. Through the tireless labours of the noble little band of women of the Woman's Auxiliary here, the sum of over \$1000 was raised, and it is a joy to know that the church is free of debt.

During the winter we shall concentrate our efforts on the beautifying of the interior of the church. There is at the present time sufficient money in hand to purchase a new chancel carpet. We also need a new organ, as the one we now have is in very poor condition. I wonder would some kind reader like to present one to the church. We would gladly pay the freight charges.

Harvest Thanksgiving services were held here on the evening of Saturday, September 11th, and the morning of the following day. The Sunday morning service was specially for the children of the Sunday School, who also (like those at White River) presented their church with a hymn board as an act of thanksgiving to God for His bountiful goodness. Two chairs were also presented to the church by the Misses Sanders, for the use of



ALL SAINTS' CHURCH, MISSANABIE

minister and organist. The Misses Sanders are sisters of the Rev. John Sanders, the first missionary in charge of Missanabic. Mr. Sanders was an Indian priest, who laboured here, at Biscotasing, and at other places when the Church in this region was being administered by the Bishop of Moosonee. Though Mr. Sanders passed to his reward years ago, he is affectionately remembered by many of those to whom he ministered.

J. HUBERT EVANS,

Missionary in Charge.

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The parsonage of St. George's, Port Arthur, is well advanced towards completion, and Mr. and Mrs. Hill hope to occupy it about the 1st of December.

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The congregation of St. Luke's, Fort William is undertaking the erection of a parish hall to meet the growing needs of the Sunday School and other parochial organizations. Work on the building is well advanced.

## PRESENTATION TO THE ARCHBISHOP

In view of the approaching retirement of His Grace the Archbishop from active duty, it has been the wish of the clergy and laity of the Diocese for some time to express in some tangible form their feelings of affection for him and of gratitude for all he has been to them during his long episcopate. It was felt that advantage should be taken of the presence of a large number of the clergy of the Diocese attending the Consecration of the Bishop Coadjutor to give the presentation a more personal touch; and accordingly the clergy and a number of representative laymen gathered at St. Luke's Rectory on the evening of Monday, September 20th, for this purpose. The occasion was graced by the presence of the Bishops of Huron, Toronto, Ottawa and Niagara.

The Venerable Archdeacon Gillmor, on behalf of the deaneries of the Diocese—all five Rural Deans being present—read the following address:

To His Grace,

The Most Reverend,

The Lord Archbishop of Algoma.

Your Grace:

We, the Archdeacon and Rural Deans of your Diocese, desire, on behalf of the Clergy and Laity, to offer to you our warmest congratulations, and to express in some measure at least the great joy and profound gratitude which fill our hearts, that, by the goodness of Almighty God, you have been permitted for practically thirty years, in your high and holy office, to preside over this Diocese, and to be our most devoted and faithful Father in God.

It should be a great satisfaction to you to know that throughout the length and breadth of your far-flung Diocese, in the cities, towns, villages, lonely stretches of country and bush, along the great lakes and rivers, in many a spot well known to Your Grace, there are thousands of your flock who are grateful to God with us for all that you have been permitted to do during these many years as Archbishop of Algoma, and as Metropolitan of the Ecclesiastical Province of Ontario, for the Church of Christ, and for the coming of His Kingdom in all our hearts.

For some little time we have been saddened by the knowledge that your customary good health has become impaired by your unremitting labours and constant devotion to duty. We had hoped that the Consecration of a Coadjutor Bishop, over which we are rejoicing at this time, would have enabled Your Grace to continue on as Spiritual Head of this Diocese, but we learn with the deepest regret that you think it wiser and better to retire from all responsibility of office in the New Year. Only one thought consoles us at such a prospect, and it is that with a surcease of toil and



responsibility Your Grace may be saved from further dangers and be spared to us yet for a long time to come. You hardly need any assurance from us that, whatever your action, our love for you and thankfulness to God for all that you have been and are to us will in no sense be diminished. We shall ever regard you as our great Helper, still helping us and this Diocese and your successor in office by your prayers and by the constraining influence of your loving and saintly personality.

We beg of you, as a small token of our feelings, to accept the accompanying cheque. It is our desire and hope that you will use it for your own personal benefit.

We shall ever pray that God's Grace may strengthen and spare you to us, and that His blessing may ever rest richly upon you.

Signed:

GOWAN GILLMOR,  
Archdeacon of Algoma.

W. A. J. BURT,  
Rural Dean of Parry Sound.

JOHN C. POPEY,  
Rural Dean of Thunder Bay.

F. H. HINCKS,  
Rural Dean of Nipissing.

C. WILFRED BALFOUR,  
Rural Dean of Algoma.

F. GEORGE SHERRING,  
Rural Dean of Muskoka.

Sault Ste. Marie, Ontario,  
September 20th, 1926.

This address was accompanied by a cheque for \$2000.00, while amounts subsequently received from various parts of the Diocese have raised the total to almost \$2350.00.

The Archbishop's reply will long be remembered by all who were privileged to hear it. He thanked all his fellow-workers from the bottom of his heart. He feelingly referred to his long career of over fifty-two years in the Sacred Ministry of Christ's Church in that gracious and modest way which we know so well, and closed on a high note of blessing and hopefulness for the future of the Diocese.

Refreshments were kindly served by the Rector and Mrs. Balfour, and the gathering dispersed at an early hour in view of the important events to take place on the morrow.

The following acknowledgment has been received from His Grace:

169 East Street,

Sault Ste. Marie, Ont.,

October 9th, 1926

To the Editor of "The Algoma Missionary News".

Dear Sir:

I wish through the medium of this letter to express to my friends the Ven. Archdeacon Gillmor, the Rural Deans of the Diocese, and the great body of Clergy and Laity whom they represent, my sincere and grateful thanks for the beautiful address presented to me on the eve of our Bishop Coadutor's Consecration, and for the splendid sum of money by which the address was accompanied. Such words of filial devotion go so far beyond my deserts that they remind me chiefly of my debt to my dear fellow workers for consideration so generous that without it my service to the Diocese would have seemed poor and imperfect indeed.

As for the splendid gift of nearly \$2,350 I was well-nigh overwhelmed by it, especially in view of the proposal that I should accept it for my personal use. Only the argument that by refusing to do so I should offend and perplex the donors compels me to tolerate the thought of considering such a proposal. And if I do now consider it I must at least be free to consider also the claims of legitimate diocesan objects. On this proviso then I gratefully undertake not to be hasty in diverting the money to any impersonal use. And I give you one and all my warmest thanks for your undeserved tribute, gratefully assuring you that your generous kindness touches me to my very heart's core.

May God of His mercy bless and keep each one of you under the shelter of His abiding goodness, rewarding you fully in His own good time and way for your great kindness to me His unworthy servant and representative.

Affectionately your old friend and Bishop,

GEORGE ALGOMA.

NORMAN—HAWKINS

A wedding of great interest to a large circle of friends took place at St. Saviour's Church, Blind River, on Thursday morning, September 23rd, when Marjorie Noble, daughter of Mr. and Mrs. John Hawkins of Blind River, became the bride of the Reverend Jethro Norman, B.D., of St. John's Church, Copper Cliff. The ceremony was performed by the Reverend Richard Haines, in the presence of a large number of relatives and friends.

We desire to join with them in wishing Mr. and Mrs. Norman many years of happiness.



### DEDICATION OF MEMORIAL TO MRS. BENNETTS

Just before Morning Prayer on the last Sunday in August a beautiful memorial tablet, in the form of a W. A. cross was unveiled and dedicated in St. Luke's Pro-Cathedral. The tablet is in memory of Mrs. Frank Bennetts, an almost life-long member of St. Luke's congregation and a devoted worker in the Auxiliary, who died on Christmas Eve last as the result of an accident. The tablet is the gift of members of the Auxiliary throughout the Diocese.

The memorial was unveiled by Mrs. Elliot, Diocesan President of the W. A., the Rector, the Rev. C. W. Balfour, offered the prayer of dedication, and His Grace the Archbishop gave the Blessing.

The address at the service which followed, based on the motto of the Auxiliary, was given by the Rev. F. W. Colloton, and is here printed by request.

### THE CONSTRAINING LOVE OF CHRIST

II Corinthians 5: 14. For the love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again.

In studying the life of any great man, it is of the utmost importance that we should understand clearly the motive of that life. What was the motive power, the driving force, which spurred the man on to accomplish some great work, or in some other way to leave his mark upon human history? Was it ambition? Was it patriotism? Was it a stern sense of duty? Great things have been

done in the world by men who were actuated by motives such as these. And when we once understand clearly the motive of the life, we have the key to the character of the man. We understand why he was great, why he was successful. We understand, perhaps, why he was great in spite of the failure of all his efforts.

St. Paul was a very great man. His life was, with one exception, perhaps the greatest and most fruitful life ever lived on this earth. And in the words which I have chosen for my text he tells us the secret of his life. From them we learn what was the impelling force which urged him on in the great work to which he had been called, to which he devoted himself heart and soul, and in the performance of which he laid down his life. It was the love of Christ which constrained him; and from the time when on the Damascus Road he had dedicated himself to the service of the Risen Master, to the day when, outside the gates of Rome, he bowed his head to receive the stroke of the executioner's sword,—during all those years he had lived and laboured and suffered under the compelling power of the love of Christ.

No man ever had a greater passion for liberty than St. Paul. The idea of freedom is constantly emphasized in his writings. "With freedom did Christ set us free," he writes to the Galatians, when urging them not to become entangled again in a yoke of bondage. "Where the Spirit of the Lord is, there is liberty," he writes to the Corinthians. And in the Epistle to the Romans he speaks of "the glorious liberty of the children of God." And yet he, the apostle of freedom, loves to describe himself as the bond-servant, the slave, of Jesus Christ. Though Christ had made him free, yet he acts under constraint, under compulsion, under the compelling power of the love of Christ. "For the love of Christ constraineth us." St. Paul knows the truth that underlies those familiar words, "whose service is perfect freedom."

"The love of Christ constraineth us." What did the great Apostle mean by these words? Did he mean that his love for Christ, his devotion to his Lord and Master, was the power that moulded his life, and urged him on in his work for God and his brethren? He might have said this with perfect truth. No one ever had a more profound love for Jesus Christ than St. Paul, not even those who, like St. Peter and St. John, had known Him in the days of His ministry. But that is not his meaning. His love for Christ was secondary. It was the result of something far greater—Christ's love for mankind and for himself, a love shown by the fact that He had died for all, and therefore for him. It was the realization of this which not only called forth an answering love in St. Paul's heart, but which constrained him, compelled him, to devote his life, with every energy and faculty which he possessed, to the service of Him whom before he had bitterly persecuted. That was the secret of St. Paul's unselfish life of service. For it was impossible for him, when once he had realized the love of Christ,

to do otherwise than devote his life to His service. In a life which had felt the constraining love of Christ there was no room for self. "For He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

And ever since the days of St. Paul there have been multitudes of men and women who have known this same love of Christ in their souls; and who have, under its compelling power, lived lives of unselfish service of their Lord and Master. This morning we have dedicated in this church a memorial to one such, one whose life since her girlhood was spent in this parish and as a member of this congregation. This memorial will recall to the minds of us who knew her the memory of her gracious and kindly presence, her unselfish character, and her many good works; and it will preserve so long as this church or its successor shall stand, the name of one of its most devout worshippers and faithful workers.

Mrs. Bennetts was a member of this congregation since about the time the church was built. As a young girl, she received the sacrament of the Laying on of Hands at the first Confirmation held in the newly formed Diocese of Algoma by our first Bishop, the Right Reverend Dr. Fauquier. Knowing it from its earliest beginnings, she loved this church and everything connected with it. She was a member of the Chancel Guild from the time of its formation, and was for about sixteen years its President. This work made a special appeal to her, and it was her delight to do her part in ordering and beautifying the sanctuary, that it might be fit for the celebration of the Holy Mysteries. As we come to this Church Sunday by Sunday, and our eyes are gladdened by the beauty of the altar and its surroundings, we do not always give a thought to these members of the Chancel Guild who on the previous day have spent much time and effort in this labour of love. To them we all—clergy and laity alike—owe a deep debt of gratitude. And our indebtedness to her whom we commemorate to-day for many years of faithful work in and about the sanctuary of this church is incalculable.

That was but one of Mrs. Bennetts' works for the Church. Almost from the time of the beginning of the Woman's Auxiliary in this parish she was a member, taking her part in the prayers and good works of that organization of women, who are banded together for the extension of Christ's Kingdom. For some years she was the Secretary of St. Luke's Branch. Her faithful and efficient work in the parochial sphere caused her to be called to a position on the Diocesan Board, on which she served for sixteen years, first as Recording and later as Corresponding Secretary. In this latter capacity—as the connecting link between the Diocesan Board and the branches—she became known to her sisters throughout the length and breadth of this large diocese, her letters always reflecting her kindly and gracious personality. Not only so, but as the correspondent representing the Auxiliary in Algoma she came

into touch with those engaged in the same work throughout the Dominion; and the news of her call to higher service last December brought messages of sympathy and appreciation from most of the dioceses in Canada. In recognition of her services to the Auxiliary she received from her sisters the highly prized honour of life membership, first on the Diocesan Board, and later on the Dominion Board.

The work accomplished by Mrs. Bennetts for the Church of Christ was not the work of a woman of leisure. As a wife and mother she had numberless duties in her home. But though, like Martha, she was "cumbered with much serving," she still found time, like Mary, to sit at the feet of her Lord, and whatsoever He said unto her to do it. And so well did she perform her duties for her home and for her Church, that, like the Hebrew mother of old, "her children rise up and call her blessed;" and we, who knew her work for Christ and His Church, today honour her memory, and thank God for her example of devoted service.

The words of St. Paul, "The Love of Christ constraineth us," must often have been in the thoughts of her whom we are commemorating. For they form the motto, the watchword, of the Woman's Auxiliary, in which so much of her work was done. And when we think how greatly God has blessed the efforts of the Auxiliary in the spread of the Church in this and other lands, we know that the words of its motto must represent a great truth. We are not accustomed in these days to speak much of the deeper things of our spiritual life. Indeed we do not think and meditate upon them as much as we should. And perhaps many a member of the Auxiliary thinks that what she does is done simply from a sense of duty, or from interest in the work. But is it not true that deep down in her heart there is the love of Christ constraining, compelling, to the performance of that duty? Surely it is so, though perhaps it may not always be fully realized. It would be well for us if we would try to realize more and more the real source and inspiration of every good and true impulse in our hearts, to realize more than we do the great fact that Christ so loved us that He died for us upon the cross, that in His risen and ascended life to-day that love has grown no less, that it is a love that passes knowledge, and that it calls for an answering love and a life of devoted service to Him. If we do realize all this, then we shall know something of the meaning of those words, "The love of Christ constraineth us."

I fear we do not always realize what it means to have been loved with such an infinite love, a love whose measure is the cross of Calvary. For how often, when the opportunity is placed in our way to do some work for the Church of Christ, something which involves responsibility or perhaps sacrifice—how often do we say, "I pray thee have me excused." That is not what St. Paul said. He said, "Lord, what wilt Thou have me to do?" And the rest of his life was spent in the fulfilment of the task laid upon him.

We in our own degree and in our own place have received the same call as St. Paul. We have been called to love and to serve the same Master, who died for us just as truly as He died for the great Apostle. Surely we do not realize it as he did, or our lives would be so devoted to Christ that there would be no trace of self left in them. For how can there be selfishness left in a soul which Christ loves and for which He died? "He died for all, that they which live should no longer live unto themselves but unto Him who for their sakes died and rose again."

Let us thank God for His wonderful love revealed to us in Jesus Christ. Let us thank Him for the lives of those who have felt the constraining power of that love, and who have left us examples of devoted love and unselfish service. And let us pray for grace to follow with them where Christ has led the way and finally with them to hear his commendation, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

### ST. JAMES' CHURCH, GRAVENHURST

The Harvest Thanksgiving services at St. James' Church on Sunday, September 26th, were well attended. Willing hands had skilfully used the plentiful offerings of flowers, fruit, etc., on the previous day, and the decorations were objects of admiration. Harvest Thanksgiving hymns, special Psalms, lessons and prayers contributed their share to a reverent and hearty service both morning and evening.

The Rev. J. B. Lindsell delivered an instructive and impressive discourse at the morning service from the words, "Whatever a man soweth, that shall he also reap." In the evening the service was taken by the Rev. Canon Allman. An appeal was made for the Superannuation Fund, and the assessment duly met.

His Grace the Archbishop has vacated "Bishophurst" and is now residing at 169 East Street, Sault Ste. Marie. The See House is now occupied by the Bishop Coadjutor and Mrs. Rocksborough Smith. The repair and renovation of the house has been undertaken and carried through by the Executive Committee of the Synod.

BORN—At Bala, on the 7th September, to the Rev. W. L. and Mrs. Guyler, a son.

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## TWO NOTABLE SERMONS

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On Sunday, September 19th, the congregation of St. Luke's Pro-Cathedral had the privilege of hearing sermons by the Bishop of Toronto and the Bishop of Niagara.

In the morning the Right Rev. Dr. Sweeny preached from the text, "A man's life consisteth not in the abundance of the things which he possesseth." The sermon was a masterly and powerful arraignment of exaggerated values in life, and an eloquent appeal to set store by the things which matter most and are of importance in life's journey. The Bishop spoke of the foolishness of amassing wealth for wealth's sake, and not being rich towards God, of the obsession of business interests to the exclusion of Christian service, the obsessions of pleasure and idleness, and lack of purpose in life. In scathing terms His Lordship pictured many today, like the foolish Israelites of old in the wilderness, worshipping the golden calf. The appeal to set true value upon the realities of life was a very strong one, and concluded an arresting and forceful sermon.

The Bishop of Toronto was the celebrant at the service, the Rector, the Rev. C. W. Balfour, reading the Gospel, and the Rev. F. W. Colloton the Epistle. The Benediction at the close of the service was pronounced by the Archbishop.

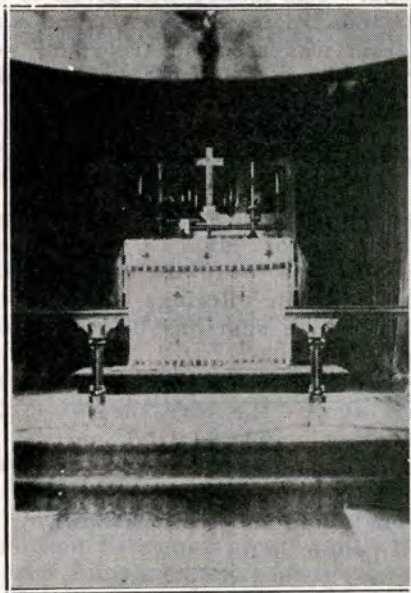
In the evening the Right Rev. D. T. Owen, Bishop of Niagara preached on the words found in the last two verses of St. Matthew's Gospel, "All power,—all nations,—all the ages." Speaking of the Consecration to take place on the following Tuesday, he showed that it was one more stage in the carrying on of the Church from the days of the Apostles, that the hands laid upon the new Bishop would be a link in that long chain of laying on of hands extending back to our Lord Himself. He pointed out how the consecration of a Bishop brought the whole Church into touch with the particular diocese, and made that diocese feel that it was not an isolated unit but a part of a great whole; and that each congregation as well as each diocese was an essential and necessary part of the great army of Christ's Church, extending to all nations and lasting throughout the ages. The Bishop spoke of the power which our Lord entrusted to His Church, and showed how the Divine power had preserved the Church all through the centuries, and was working in the world through its members today. If we but follow our Lord in His way and do His work, we need not be anxious about the power.

At the evening service the choir rendered very beautifully Tschaiakowsky's "Hymn to the Trinity."

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St. Stephen's Mission, in the hill section of the Pro-Cathedral parish, Sault Ste. Marie, is being much enlarged and improved, at a cost of over \$3000.00. An excellent work is being done in this mission by a loyal band of workers.





### SAINT MARY'S, ASPIDIN

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The fortieth anniversary of the opening of St. Mary's Church, Aspudin, was fittingly celebrated on Sunday, August 15th, when a large congregation assembled to take part in a service of commemoration and thanksgiving.

Morning Prayer was read by Mr. Marshall Talbot, the student at present in charge of the services in this and the neighbouring missions. Then followed a celebration of Holy Communion, at which the celebrant and preacher was the Rev. Percy Steed, B.A., Rector of Huntsville and Rector-designate of St. John's, Port Arthur.

Taking as his text Hebrews 10:32, "Call to remembrance the former days," Mr. Steed paid a tribute to the memory of the late Rev. William Crompton, the missionary under whose care the church was built, and of the unknown lady in England to whose generosity the erection of the church was due. All past members of the church were remembered in prayer before the Altar.

A letter was read from Miss A. Burnard Tucker of Bath, England, who wrought in the interests of the missions connected with St. Mary's Aspudin, more than forty years ago, and through whom was sent the money to build this, one of the first stone

churches in Muskoka. The money was given to Miss Tucker by the donor, on the condition that her name should never be divulged. A telegram was received from the Ven. Archdeacon G. F. Davidson of Regina, who in his student days worked in the mission, regretting his inability to be present. Kind wishes were also sent by the Rev. R. S. Rayson, M.A., of St. Thomas' Church, Toronto, who as a layman conducted the services in the summer of 1922.

The church has recently been renovated by the help of friends and the untiring efforts of Mr. T. Lakeman, churchwarden. Beautiful floral decorations were donated by friends in Galt, Huntsville and Aspidin. The offerings at this anniversary service amounted to \$78.50, which sum has been set aside to create a church renovation fund.

The hymns were the same as those sung at the opening service, forty years ago,—“We love the place, O God,” “The Church's one foundation,” and “O God, unseen, yet ever near.” After the Benediction the people rose and sang, as they also did forty years ago,

Praise God from whom all blessings flow,  
Praise Him all people here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost.

### PROGRESS IN MACDIARMID MISSION

Mr. H. Priestley Brock, who has recently taken charge of the mission in the Lake Nipigon region, with headquarters at MacDiarmid, has been busily engaged in consolidating and extending the good work begun by Mr. R. C. Warder and Mr. A. E. Carding during the past two summers. The following extracts from Mr. Brock's report for the month of August will be read with interest.

“The mission room and ‘residence’ needed a certain amount of work to complete that so well done by Mr. Carding. I have extended and stained the altar steps, and erected a new altar with cross and re-table, also a small credence table. We are in course of erecting a front porch on the mission building, to protect us from the sweep of the lake winds in the winter. Through the kindness of St. Mary's, Nipigon, we have a splendid lectern and prayer desk. A cross has been erected on the west end of the mission, and makes it clear to all who look that we have a church in MacDiarmid.

“I have, with the splendid co-operation of ‘the boys,’ built a kitchen, 12 feet 9 by 8 feet, on the south side of the ‘residence,’ which will also act as a winter porch for the house. I have a flagstaff on hand, and am hoping that some good friend will present us with a St. George's flag. A leader and a second dog

## The Algoma Missionary News

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by the Cliffe Printing Co., 122 Spring Street., Sault Ste. Marie, Ontario.

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All items of news and other communications should be sent direct to the Editor.

REV. F. W. COLLOTON,  
Sault Ste. Marie, Ont.

All subscriptions are to be sent to the Business manager,  
CAPT. J. B. WAY,  
138 Woodward Ave., Sault Ste. Marie, Ont.

have been purchased as a start to a team for winter work. One more dog will be required, but will not I think be difficult to obtain. The two I have are a magnificent pair.

"Sunday School and Evensong have been held at the Mission on the first, third and fourth Sundays, with a weeknight service for men. The work among the men is most encouraging. Our congregations range from 20 to 30. Last Sunday night we had a record attendance of 33. The second Sunday of the month I visit Hydro, where I have been most hospitably received. I am hoping to do something there among the men, but time is so limited. I have also visited Orient Bay, Fire Rangers' Headquarters, Fairlinger and Jellicoe. On the Lake I have visited, by courtesy of an Indian known as "Joe the Ghost," Wabinoosh, Nipigon House, Gull Bay and Virgin Falls. By kindness of the skipper of the "Dack" I have also visited Geikie Island. Everywhere I was given hearty assistance and encouragement.

"At MacDiarmid we are ambitious to have an orchestra, and hope to soothe our spirits this winter with music. After dusk figures may be seen stealing stealthily to the missionary's residence; whence in due time proceed noises of every description and tone. 'Tis but our band of eight pieces,—mouth organ, Jew's harp, kazoos, guitar, bones, inverted washbowl, and the Dutch horn. Some one turned in a riot alarm at our last practice.

"I have every reason to feel encouragd, and look forward to a steady growth in the spiritual life of the territory. I should like especially to commend the good work given by Messrs. J. R. Douglas, Archie Donohue, Pete Kusick and Bobby Main. These gentlemen, after a hard day's work, came over every evening to build my extension. To their good will also is due such success as I may have had among the men. To Mr. Claude Douglas our thanks are due for the use of the "Gladys R." for our Sunday School picnic. The picnic was a great success."

## ACKNOWLEDGMENTS

Receipts by the Treasurer of the Synod for the  
months of August and September

## ALGOMA MISSION FUND

Algoma Association, General Fund, \$467.33, Stipends, \$712.49; Dominion W.A., a-c Whitefish School, \$77.40, Temiskaming Extension, \$26.00; St Luke's Pro-Cathedral, Special collection at Consecration Service, \$79.12.

Apportionments: St. John's, Sault Ste. Marie, \$10.60; St. George's, Port Arthur, \$39.15; Powassan, \$14.50; Sturgeon Falls, \$30.75; Beaumaris (donation C. O. Scull), \$50.00; Torrance, \$14.52; Schreiber, \$24.72; Port Carling, \$20.00; Silverwater, \$18.41.

## M. S. C. C. APPORTIONMENT

Rosseau, \$94.00; St. George's, Port Arthur, \$34.20; Sturgeon Falls, \$25.75, Port Carling, \$23.00; Torrance, \$16.50; Silverwater, \$6.59.

## DIOCESAN EXPENSE FUND ASSESSMENT

Torrance, \$3.47; Schreiber, \$5.28

## SUPERANNUATION FUND

Rosseau, \$12.00; Torrance. 85.

## EPISCOPAL ENDOWMENT FUND

Chapel of the Intercession, Llewellyn Beach, Summer offerings, \$252.11

## PORT SYDNEY ENDOWMENT

Estate of the late A. Sydney Smith, Port Sydney, for support of Church in Port Sydney and Newholme, \$2000.00; Interest since death of Mr. Sydney Smith, \$91.70.

## SUDBURY CEMETERY TRUST

Church of the Epiphany, Sudbury, \$500.00; Rev. Canon Piercy, \$100.00

## CHURCH &amp; PARSONAGE LOAN FUND

St. Peter's, Kirkland Lake, \$274.50; St. John's, Copper Cliff, \$104.00; St. Peter's, Sault Ste. Marie, \$280.00; St. George's, Bruce Mines, \$85.00

## SPECIAL PURPOSES

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

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

G. B. R. E.—Rosseau, \$9.11; Torrance, \$1.10.

Indian Homes—Port Carling S. S., \$3.00.

Jewish Missions—Torrance, \$2.00

Social Service—Torrance .90

Caledonia Endowment Fund—St. Luke's Pro-Cathedral, \$20.70.

Oliver Church—Dominion W. A., \$89.00.

Kirkland Lake Church—Dominion W. A., \$20.00; S. P. C. K., \$242.25.