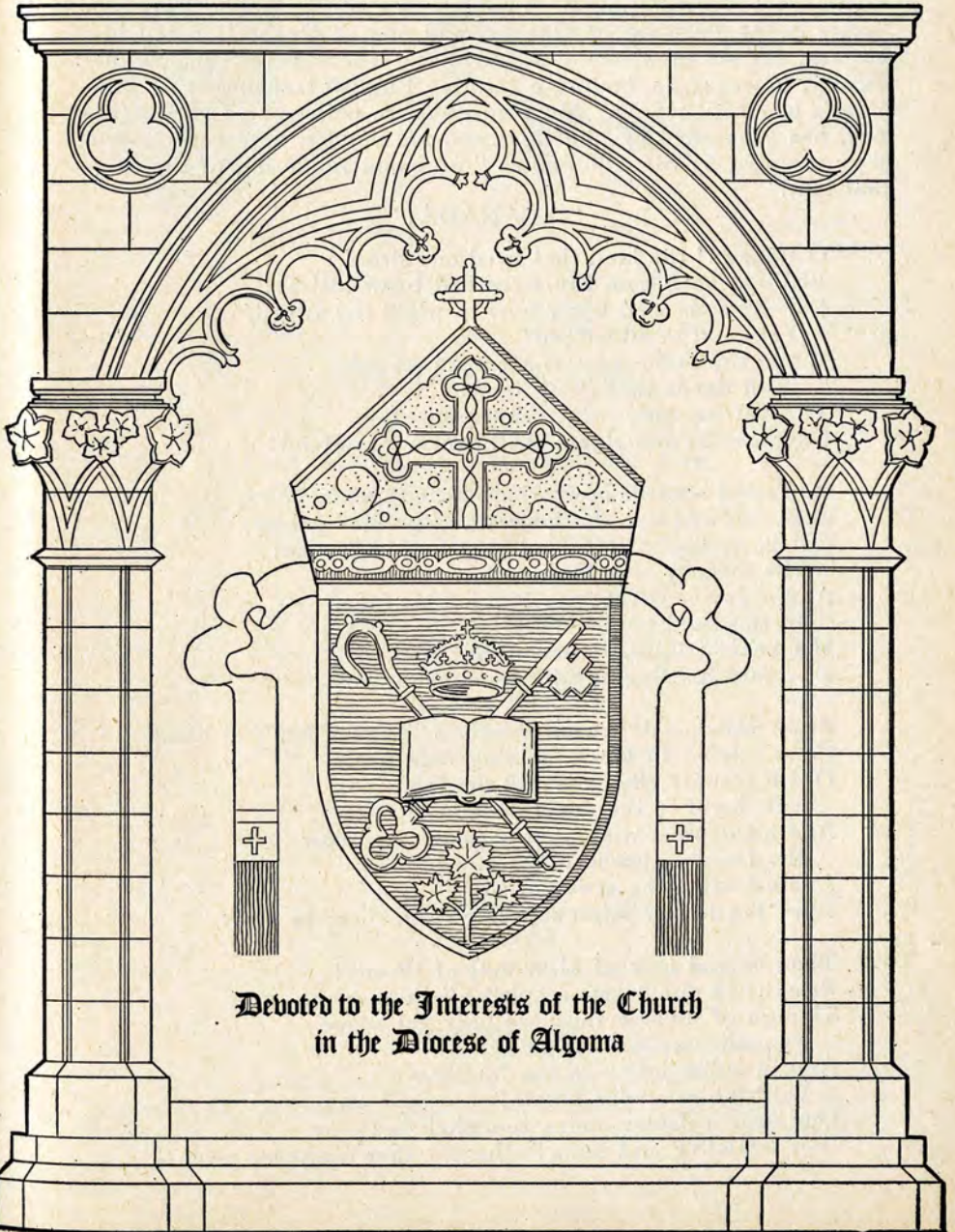


# The Algoma Missionary News

VOL. 23

JUNE-JULY, 1927

No. 3



Devoted to the Interests of the Church  
in the Diocese of Algoma



## CANADA'S NATIONAL HYMN

ONE of the most pleasing signs of the growth of a real Canadian nationality in recent years has been the increasing popularity of the stirring national anthem, "O Canada! Terre de nos Aïeux!" written by Sir Adolphe B. Routhier, K.C.M.G., in his lifetime a judge in the Province of Quebec, and one of Quebec's noted historians, and set to music by C. Lavallee. There has been some difficulty, however, in finding a suitable English translation of Routhier's beautiful words. Mr. George A. S. Gillespie of Hull, Quebec, has succeeded best in this; and his version here reproduced, was accepted by Sir Adolphe as "an exact rendering of the original text."

## "O CANADA!"

O Canada! the land that bred our sires!  
 Brilliant each gem thy wreathed brow attires!  
 For thy sons well know how to wield the sword,  
 Yet good to all extend!  
 While thy noble past is a record stored  
 With deeds that glory lend!  
 Thy valour true,—thy faith assured,—  
 Our hearths and rights shall evermore defend!

God's eye regards how, where St. Lawrence flows,  
 Each son of thine, by hope's aid, greater grows;  
 Of the proudest stock, and the best, he came:

His infancy was bless'd!  
 And a Power Divine has decreed his fame  
 In this land of the West!  
 His beacon light,—his constant aim, —  
 To guard his flag unsullied,—lance in rest!

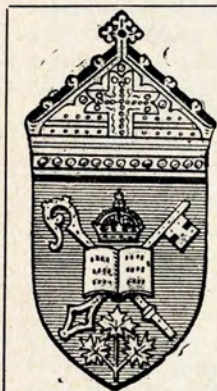
From patron saint, who preached "The CHRIST at hand"  
 Comes down to him a shining halo grand.  
 Of all tyrants vile he is still the foe,

Yet, loyal to the core!  
 And his dearest wish, that in peace may flow  
 His freedom proud of yore.  
 Against all ill he striveth, so  
 That Truth may reign supreme from shore to shore!

Thou sacred love of altar and of throne!  
 Breathe in our hearts a spirit all thine own.  
 Though of diverse race, we may yet agree

To make one law our guide;  
 And in union join—as one family,—  
 Faithful, whate'er betide!

Our sires' refrain,—ours, too, shall be:  
 "For CHRIST and King!" the cry that conquers pride!



# The Algoma Missionary News

Volume 23

Published Monthly

Sault Ste. Marie, June-July, 1927

No. 3

50 cents per annum

## FOR OUR COUNTRY

Lord, while for all mankind we pray  
Of every clime and coast,  
O hear us for our native land,  
The land we love the most.

O guard our shores from every foe;  
With peace our borders bless;  
With prosperous times our cities crown,  
Our fields with plenteousness.

Unite us in the sacred love  
Of knowledge, truth and Thee;  
And let our hills and valleys shout  
The songs of liberty.

Lord of the nations, thus to Thee  
Our country we commend;  
Be Thou her Refuge and her Trust,  
Her Everlasting Friend.

—J. R. Wreford

## IN MEMORIAM

To the beloved memory of Frederick James Berry, who was called away, May 29th, 1926. From the sorrowing Mother, Brothers and Sisters. "Be thou faithful unto death, and I will give thee a crown of life."





### "FROM SEA TO SEA"

The First of July, "Dominion Day", this year was a memorable one. It was Canada's Diamond Jubilee, marking the completion of the sixtieth year of our history as a united nation within the British Empire.

Before 1867 British North America consisted of a number of colonies, without any bond of union other than a common allegiance to the British Crown. Upper and Lower Canada (now known as Ontario and Quebec) had indeed for some years been united, but the union was not working very smoothly. New Brunswick, Nova Scotia, Prince Edward Island and British Columbia were independent colonies. There was a promising settlement on the Red River, the beginning of the present Province of Manitoba; while the great North West was ruled by the Hudson's Bay Company. The impossibility of any common action was bound to keep back progress in British America, and the need of union became apparent to the more far-seeing.

There were many conferences and negotiations between the statesmen of the various colonies, negotiations in which many conflicting interests had to be considered and reconciled. Party feeling had always run high in Canada and the other colonies, and Confederation was only accomplished by the leaders abolishing party lines for the time being, and by members of both parties working together for the cause of unity. To-day as we read the story we honour those men who were big enough to sacrifice party advantage, and in some cases personal popularity, for the common good.

So it came to pass that on the First of July 1867, sixty years ago, the British North America Act, which had been passed by the Imperial Parliament earlier in the year, was proclaimed and came into effect, uniting the Provinces of Ontario, Quebec, New Brunswick and Nova Scotia in one Confederation; providing for the ad-



mission of other Provinces at later dates if their people consented, and providing also for the acquisition of the North West Territories. So, although the new union consisted of only four Provinces, the vision of the Fathers of Confederation was that of a nation under the British flag, occupying the northern half of the North American continent, and stretching from the Atlantic to the Pacific.

During a conference between representatives of the various colonies and the Home Government, held in London, in December 1866, an interesting incident took place, which gave our country its name. Several names had been suggested and rejected; and finally "Canada", the name of the largest Province, was agreed upon. As the new Confederation owed allegiance to the British Crown the suggestion that it should be called "The Kingdom of Canada" was favourably considered by the colonial delegates; but this was objected to by the Imperial authorities on the ground that such a name might give offence to the great Republic to the south. It happened that one of the members of the conference, Leonard (afterwards Sir Leonard) Tilley of New Brunswick, had that morning been reading the Seventy-second Psalm, and had been greatly struck by the words, "His dominion shall be from sea to sea, and from the River to the ends of the earth." And he arose and suggested that the name of the new Confederation should be "The Dominion of Canada." It was a most happy suggestion, and it was adopted by the Conference and embodied in the Act.

So it came about that the name of our country was suggested by an old prophecy of the future greatness of Israel under the rule of the Messiah. Solomon, at the time of Israel's greatest expansion, had "ruled over all the kingdoms from the River (Euphrates) unto the land of the Philistines, and unto the borders of Egypt." (I Kings 4: 21). But Prophet (Zech. 9: 10) and Psalmist (Ps. 72: 8) had a vision of a King of David's line, who should rule over a dominion greater than that of Solomon, whose dominion should be "from sea to sea, and from the River unto the ends of the earth."

The dream of Prophet and Psalmist has been fulfilled, though not in the way they expected. The Messiah did not "restore the kingdom to Israel;" but today He reigns over a world-wide empire, which, though it does not yet fully acknowledge Him, is His by right.

The dream of the Fathers of Confederation has also become true. Other Provinces have since joined the union, and Canada today stretches "from sea to sea." And, following the thought of the old prophecy, we may strain the words somewhat and say that it also extends from the River (the chain of the Great Lakes and the magnificent St. Lawrence, which forms its southern limit), to "the ends of the earth", for its northern boundaries are lost among the ice-clad islands about the Pole. It is a great heritage indeed which God has given to the people of Canada.

But the name of our country, and the circumstances in which



it was first given, suggest that it is not really ours. Is it not rather "HIS Dominion?" Is it not simply given to us in trust for Jesus Christ, who alone fulfilled, and more than fulfilled, the Messianic vision of Prophet and Psalmist of old? That must have been the thought in the mind of him whose inspired suggestion resulted in our land being called "The Dominion of Canada".

The connection between our country's name and the old Messianic prophecy has not been forgotten. For in the new armorial bearings adopted by the Dominion and authorized by the College of Heralds four years ago, the motto is taken from the Latin version of the Seventy-second Psalm:

"A MARI USQUE AD MARE".

May we, as Canadians remember the context of the words, and labour to make this Dominion "HIS Dominion."

## IN MEMORIAM

### JAMES PURVIS

On Monday, May 23rd, James Purvis, one of Sudbury's oldest and best known citizens, and one of the Church's most faithful laymen, passed away, after a protracted illness, in his seventy-eighth year.

Mr. Purvis was born in Scarborough, a short distance east of Toronto. For seventeen years, in partnership with his brothers, he carried on business as a hardware merchant in the Town of Barrie. Coming to Sudbury in 1890, he opened the first hardware store in the community. The firm of Purvis Brothers was founded in Barrie on December 10th, 1872; and closed in Sudbury, with Mr. Purvis' retirement, on December 9th, 1922,—thus completing exactly fifty years of active business.

Mr. Purvis took a leading part in the establishment of the Church of the Epiphany, Sudbury; served for many years as Churchwarden, and to the last maintained a keen interest in the welfare of the parish.

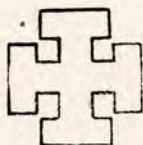
He is survived by his widow and three daughters. Mr. and Mrs. Purvis four years ago celebrated their golden wedding anniversary, when nearly two hundred citizens of Sudbury gathered to offer their felicitations.

The funeral service was held in the Church of the Epiphany on Wednesday, May 25th, the Rector, the Rev. P. F. Bull, conducting the service; and in the presence of a large number of friends who had assembled to pay their last respects to his memory, his body was laid to rest in the Anglican cemetery, "in sure and certain hope."

Mr. Purvis leaves behind him the memory of a life inspired by high ideals, and characterized by devoted service.

The sincere sympathy of many friends is extended to the Rev. E. F. and Mrs. Pinnington on the loss of their little daughter.

WOMAN'S  
AUXILIARY



ANNUAL  
MEETING

St. Paul's Church, Fort William, was this year the scene of the diocesan meeting of the Woman's Auxiliary, which held its sessions from Tuesday the 7th to Friday the 10th of June. Not since 1910 has the Auxiliary held its annual meeting in this parish; and the years that have passed since then have been years of steady growth in every department of the work.

Nine officers and forty delegates answered the roll call and at the celebration of Holy Communion with which the proceedings opened on Tuesday morning there were seventy-four communicants. The celebrant at this service was the Rev. J. C. Popey, Rural Dean of Thunder Bay, who was assisted by the Rev. J. F. Southam, the Rev. A. J. Bull, and the Rev. Keppel W. Hill. The sermon was preached by Mr. Hill.

At the opening of the after-noon session, a standing vote of sympathy was passed to Mrs. George Graham, a newly made Dominion and Diocesan Life Member, who has suffered bereavement in the loss of her husband. A cordial address of welcome was given by Mrs. Malcolm Cochrane, President of St. Paul's Branch, to which Mrs. G. H. O. Thomas, Diocesan Dorcas Secretary, replied

#### PRESIDENT'S ADDRESS

The Vice-President of Thunder Bay Deanery, Mrs. G. H. Coe, then took the chair, while the President, Mrs. Andrew Elliot, read her annual address. This was a very interesting and comprehensive review of the events of the past year, and the present position of the Auxiliary in the Diocese.

Special attention was called to the decision of the Dominion Board to establish a Jubilee Fund of not less than \$50,000, to be presented in 1935, on the fiftieth anniversary of the founding of the Woman's Auxiliary, and to be designated at that time. The President expressed the hope that Algoma would do her share in this important undertaking.

The work of the Children's Department was also dealt with, and the President stressed the need of some way of keeping alive the interest of the boys in missionary work when they pass out of the Little Helpers at the age of seven. This work should be under the leadership of men. "We must either provide organizations of our own, with a definite Church relationship, or take the risk of the loyalty of our boys to the Church being alienated."

Mrs. Elliot pointed out that while among the objects of the W.A. were prayer, missionary intelligence, and raising funds, there was danger of the last being put first; and that although the needs



of the parish have a just claim upon the branch, yet, if the Church is to continue, missions must be put first. "The keynote of all true missionary work is 'others', never ourselves.

In closing, the President said: "From time to time we have set before ourselves in the past certain objectives,—financial objectives, membership objectives, and so on. Let us try in the year before us to attain a spiritual objective. I mean by setting a higher standard of service in our Branch and in our Diocese. **Every member** working should be our slogan; each one doing not her 'bit' but her best, according to her God-given ability. **Every woman** learning all she can about the different fields supported by the W.A. **Every woman** praying for the extension of Christ's Kingdom. **Every woman** giving, as God has blessed her, for the more adequate support of the Church's work. With this for our aim we may well face the future with faith and courage, and look to the great Head of the Church to lead us on and out to greater opportunities and greater victories in His name and for His glory."

On Wednesday morning a number of reports were presented. That of the Treasurer, Mrs. Cole-Bowen, showed receipts for the year of \$7324.38, with disbursements of \$7344.11, and a balance on hand of \$3000.36. In the after-noon the members attended the funeral of the late Mr. George A. Graham in a body. After re-assembling in St. Paul's Hall, the President introduced Mrs. D. B. Donaldson, Dominion Treasurer, who delivered a splendid address on—

#### "THE WORLD CALL TO THE CHURCH"

Mrs. Donaldson reviewed in a brief but comprehensive manner the conditions in the mission fields throughout the world. She told of the work of the missionaries in the nineteenth century, which was the work of opening up new lands and knowing new races; and compared the missionary of that period with the missionary of to-day, who she claimed had a smaller field to work in owing to the rapid strides in the world's progress, with no new fields now to discover.

The speaker dealt with the fields covered by the four recently issued reports on "The World Call",—the Far East, India, Africa and the Moslem World. In India the need of missionaries is great, for there is a population of 320,000,000, speaking it is estimated some 700 languages and dialects. In 1814 the first missionary from the Church of England was sent to India, years after others had been in the field. Missionary work in India was only beginning, and must be carried on vigorously to offset the propaganda of the Moslem missionaries actively at work in that country.

In China and Japan there is at present a state of unrest and upheaval, but these countries are now learning to face the light of a new era. All our Canadian missionaries have returned from China, but not before accomplishing a great work. Many of the Chinese are now Christians, and churches have their own Chinese clergy, and the hospitals their own Christian Chinese doctors.



Bishop White of Honan has stated that the Chinese are capable of carrying on the good work, and that after the present sowing in tears there will be a reaping in joy. In Japan, fifty years of modern educational facilities, and the fact that one language is spoken, make the work of the missionary an easy task compared with other nations. Lately two Japanese bishops have been consecrated in the "Nippon Sei Kokwai,"—The Holy Catholic Church of Japan.

In Africa the Church has to face the problem of an immense area and many sparsely settled districts. In Central Africa the pagan savages still ruled, but a wonderful work had been done in many parts of that vast continent. Africa will never be a white man's country, but the problems of Africa will be solved when it is fully realized that the black and white races have one Lord and Saviour.

In concluding, Mrs. Donaldson stressed the point that it must be the aim of the Church in Canada to release the Mother Church in England of mission work in this country as soon as possible, in order that her efforts and financial backing may be given to the work in the foreign fields where the need is so very great. Hearty applause greeted the speaker at the conclusion of this fine address, and Mrs. Malcolm Cochrane moved a vote of thanks, which was carried by a standing vote.

On Thursday morning a cablegram from the Bishop was received from London, England, conveying His Lordship's greetings and best wishes for the success of the gathering. After various reports had been presented, the Treasurer announced that the amount of the Thank-offering was \$304.17.

### THE JUNIORS

Part of the after-noon was devoted to the Junior Department, the chair being taken by the Junior Secretary Treasurer, Mrs. Spriggs, and members of the Junior Branches of St. Luke's and St. Paul's, Fort William, to the number of 34 being present. Mrs. Johnston Elliott of North Bay gave an address to the children on the Junior pledges. The information was presented in interesting story form, and was greatly appreciated by all present. The Diocesan President said a few words to the Juniors, encouraging them to be faithful to any duties and responsibilities assigned them by their Branch. On behalf of Mrs. Frank Backus, a former President of St. Luke's Branch, she presented to Miss Shelda Crooks a silver W. A. cross as a reward for regular attendance during the year.

### THE GIRLS' MEETING AT ST. LUKE'S

At 6.30 the combined Girls' Branches assembled in St. Luke's parish hall, where supper was served to them and to the officers and delegates. At 8 o'clock a Girls' meeting was held, with Mrs. F. Dwyer, Girls' Secretary Treasurer, in the chair. The Rector, the Rev. J. C. Popey, welcomed all present on behalf of the parish,



and an address entitled "The Forward Look" was given by Mrs. Donaldson. This was greatly appreciated and the thanks of the gathering were given by a standing vote and enthusiastic applause. The Diocesan President, on behalf of Mrs. Thornton, Superintendent of Juniors of St. Paul's Parish, presented a W.A. cross to Miss Verna Bachelor as a reward for perfect attendance at all meetings during the year, and to Miss Lilian Lofts for her regular attendance at St. Luke's Junior meetings, the latter the gift of Mrs. F. Backus. The collection amounting to \$23.10 was devoted to the Tubercular Sanitarium in Mid-Japan. A missionary play entitled "The Great Message", was presented by the girls' of St. Luke's, under the direction of Miss Olga Kirkup. The play, which was exceptionally well presented, was full of humorous touches, and taught a fine lesson.

Friday morning was devoted to various conferences. In the after-noon the funds available, amounting to \$693.00, were voted to various diocesan and Dominion Board appeals. It was decided to accept the invitation of the Sudbury Branch, and to hold the next annual meeting there.

After the close of the meeting the delegates entered waiting motors and were taken for a drive around the Twin Cities finishing at St. John's Hall, Port Arthur, where tea was served. Mrs. Charles Coulter, the President of St. John's Branch, welcomed the officers and delegates, and on behalf of her branch presented the Diocesan President with a sheaf of roses. Mrs. Elliot, after expressing her thanks, gave a short explanation of the duties and responsibilities of life membership; and on behalf of the Wardens of St. John's presented a diocesan life membership to Mrs. Charles Coulter, and also on behalf of St. John's Branch a life membership to Mrs. Wilson, a faithful worker for many years. At 5.30 the delegates assembled in St. John's Church for the closing service, when the address was given by the Rector, the Rev Percy Steed.

The noon-day addresses on Wednesday, Thursday and Friday were given by the Rev. A. J. Bull, the Rev. R. Booth and the Rev. A. J. Bruce.

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### CHURCH OF THE EPIPHANY, SUDBURY

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On Sunday evening, May 22nd, about forty of the Sons of England and the Daughters and Maids of England attended Divine service in the Church of the Epiphany. The Rector, the Rev. P. F. Bull was assisted by the Ven. Archdeacon Balfour, Rector of St. Luke's Pro-Cathedral, Sault Ste. Marie; who also preached a sermon in keeping with the celebration of Empire Day. Taking for his text Isaiah 35: 1, "The desert shall rejoice and blossom as the rose," the Archdeacon spoke of the symbolism of the rose of England. Coming, as it does, with the cross of England, from the legends of England's patron saint, St. George, it is especially symbolic of two things for which he is remembered, service and sacri-



rice; and it teaches the sons and daughters of the Empire that they too must serve and sacrifice if they are to bear rich fruitfulness in all Christian endeavour. The beauty of the service was added to by two fine anthems, "O taste and see," and "Sun of my Soul."

—"Sudbury Star".

### DEANERY MEETING AT PARRY SOUND

A meeting of the joint Ruri-Decanal Chapters of Muskoka and Parry Sound was held—probably for the last time as such—in Parry Sound on May 18th and 19th. The proceedings opened with a celebration of Holy Communion, Matins and a Quiet Hour in Trinity Church. The latter was conducted by the Ven. Archdeacon Burt, in the unavoidable absence of the Bishop, and was very helpful.

Adjournment was then made to the Archdeacon's comfortable quarters, where the sessions were held; the Rural Dean of Parry Sound, the Rev. W. A. Hankinson, presiding. The Rev. T. V. L'Estrange was elected Honorary Secretary-Treasurer in the place of the Rev. F. G. Sherring, resigned.

Mr. L'Estrange read a paper on "Biennial or Triennial Synods?" This is a matter of diocesan interest, and one that apparently cannot be so easily decided after all; for, though the reader of the paper, after weighing both sides, decided for retaining the triennial sessions, and was endorsed, no decisive motion one way or the other was passed.

The Archdeacon then introduced the question of the advisability of changing the deanery boundaries of Muskoka and Parry Sound, and asked the meeting's endorsement of his suggestion to have the two deaneries grouped in accordance with railway facilities rather than district boundaries, which involve much cross country travelling. The proposal was adopted; and, if acceptable to the Nipissing Deanery and confirmed by the Executive Committee, it will mean that henceforth the Muskoka Deanery will extend from Gravenhurst to Burk's Falls, the Nipissing Deanery commencing at Sundridge and Powassan; whilst the Parry Sound Deanery will stretch from Bala through to Sudbury, Coniston and Capreol, and will probably include Copper Cliff. Thus the interesting experiment of joint meetings for the Deaneries of Muskoka and Parry Sound will come to an end. However, there seems no reason why Muskoka and Nipissing—united by the same railway—should not for this very reason give it a further trial on some future occasion; for the usefulness of deanery meetings is often limited because of the small number in attendance.

An evening session was devoted to an interesting discussion on "Vested mixed choirs", which was opened by the Rev. Canon Allman. Although it was termed a "vexed question", it did not appear to be beyond a solution satisfactory to all concerned.

Afterwards the members, ably led by the Rural Dean, resolved



themselves into a conference on diocesan financial matters. Its value was considerably enhanced by the presence of some laymen of Trinity Parish who also spoke, among them being the Mayor of the town. It was urged that the Church does not make as much use of her laymen as she might, nor take the trouble to inform them sufficiently about the necessary side of her life and work which should be their peculiar concern. The following resolution resulted,—“That this joint meeting of the Rural Deaneries of Muskoka and Parry Sound heartily endorses the aims and objects of the Laymen’s Missionary Movement, and believes the time has come when a definite campaign should be undertaken to augment the stipends of the missionary clergy and catechists of the Diocese. And that until such time as more adequate stipends are possible, we recommend that, in order to increase the efficiency of the mission work of the Diocese, steps be taken as soon as possible to provide adequate travelling expenses and facilities for all missionary priests, deacons and catechists. And that copies of this resolution be forwarded to the Bishop, the Executive Committee, and the other Rural Deaneries.”

After the Daily Offices on Thursday morning, the Rev. A. P. Banks introduced the subject of “Friday observance, and our attitude towards dances, high school entertainments, etc.” Interesting and useful information was elicited dealing with this somewhat difficult condition of Canadian life.

As a result of other business and discussion which arose, the following resolutions were passed:

1. “That the Deaneries assist their representatives to attend the January meeting of the Executive Committee.”

2. “That the suggestions of the Rev. T. V. L’Estrange regarding more efficient and speedy procedure in Synod elections, to be again submitted by him to the Executive Committee, be endorsed.”

3. “That, in connection with the paragraph towards the bottom of page 56 of the Synod Journal of 1926, in which the Executive Committee draws the attention of Synod to a problem arising in regard to the status of parishes and increased stipends,—we memorialize the Synod to raise the minimum stipend of a self-supporting parish from \$1200.00 to \$1500.00 per annum.

The stay of those visiting was made pleasant by two officials of the Government Marine Department, members of Holy Trinity Church, who shewed them the large plant, extensive equipment, buoys, etc., for safeguarding the Great Lakes to all who sail thereon.

There was almost a full attendance of clergy and catechists, and all present considered the meeting the largest and best in recent years. Those present were: The Ven. Archdeacon Burt, Rev. Canons Allman and Hazlehurst, Rev. W. A. Hankinson, Rural Dean, the Revs. L. Sinclair, A. P. Banks, W. C. Dunn, T. V. L’Estrange, H. Peeling, G. H. Phillips, E. F. Pinnington, J. S. Smedley and W. F. Smith; also the following catechists, Messrs. T. Daniel, E. R. Nornabell, R. W. Stump, M. Talbot and E. Wrightson.



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## THESSALON

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The congregation of the Church of the Redeemer is to be congratulated on the acquisition of a pipe organ, which now adds to the beauty and dignity of the services. It was used for the first time on Sunday, June 26th, Mrs. E. H. Niebel presiding.

On the following evening a special service was held, in which a number of the clergy from Sault Ste. Marie and the neighbourhood, and the choir of the Pro-Cathedral, took part. The congregation taxed the church to its utmost capacity. Evensong was sung by the Rev. F. W. Celloton, Rural Dean, and the sermon was preached by the Ven. Archdeacon Balfour. Mrs. Niebel played the opening voluntary and hymn, after which Mr. F. Wigglesworth, the organist of the Pro-Cathedral, took charge of the music. At the conclusion of the service two anthems were sung and some instrumental selections played revealing the power and the sweetness of tone which the organ possesses. The organ is a Karn-Warren instrument with a number of new pipes supplied by Messrs. Casavant Freres of Quebec.

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On Monday, June 20th, on the occasion of her birthday Mrs. Margaret Kennedy was made the recipient of a certificate and badge of life membership in the Diocesan Board of the Woman's Auxiliary, the gift of her daughters. Mrs. Kennedy has been a faithful worker in the Thessalon Branch for many years. The members of the Branch assembled to show their appreciation of the honour done to one of their associates, and on their behalf Mrs. Bridge, their President, presented Mrs. Kennedy with a choice bouquet. The local Chapter of the I. O. D. E. expressed their appreciation of Mrs. Kennedy's work in their Order in the same manner. The Rev. John Tate, presided, and spoke in the highest terms of Mrs. Kennedy's life and work in Thessalon.

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## ST. PAUL'S, FORT WILLIAM

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One of the largest gatherings ever held in the parish hall of St. Paul's assembled on May 9th to say Good-bye to the Rev. H. A. Sims, who left later by the night train for his new parish of St. John's, North Bay.

During the course of the programme, Mr. and Mrs. Sims were called to the platform; and, in an address appreciative of the services that both of them had rendered to the parish, Mr. A. V. Bliss presented Mr. Sims with a purse of money, as a farewell gift from the members of the congregation, who wished to show thereby their gratitude to and affection for their former Rector.

—“Canadian Churchman”.

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The altar of St. John's Church, Biscotasing, has been enriched by the addition of a pair of candlesticks, the gift of four Presbyterian friends, in memory of the late Mr. Leslie McMillan, who was killed in the mill yard at that place last summer.



## THE PASSING OF A FORMER ALGOMA MISSIONARY

(From "The Olympia Churchman")

On May 3rd, 1927, at his home in Tacoma, Washington, occurred the death of the Venerable T. H. M. V. Appleby, former Archdeacon of Minnesota.

In his passing, a faithful and distinguished servant of the great missionary cause of the Church, has gone to his well-earned reward.

The history of the life of Archdeacon Appleby is that of brave and patient pioneer work in difficult and challenging fields. To him belonged the honour of being the first Archdeacon of the American Church, appointed in 1890 by Bishop Whipple. He was later Archdeacon in the Missionary Districts of North Dakota and Duluth.

Born at Regent's Park, London, the son of the Rev. Thomas Appleby and Lady L. M. Villiers, his early education was secured at King's College, London, and at Exeter College, Oxford. His degrees included those of M.A. from St. Augustine's Colloge, Canterbury; M.D. from the University of Minnesota; LL.D. from St. John's College, Maryland; and D.D. from Seabury College, Fairbault, Minnesota. His work among the Indians in Minnesota led to his adoption into the Ojibway tribe. He served from 1884 to 1888 as Probate Judge and County Judge in St. Vincent's, Minnesota. Under the S.P.G. he served in Trondhjem, Norway, Cologne, Germany, and in England from 1907-1913. He has built forty-seven churches and three rectories, and has prepared seven men for the ministry.

Since his retirement, Archdeacon Appleby and his wife and daughter have made their home in Tacoma.

Funeral services were conducted on May 5th by the Right Rev. Lemuel H. Wells, D.D., and the Rev. Sidney T. James.

The late Archdeacon Appleby was a missionary in the Diocese of Algoma from 1876 to 1881. During that time he had charge of St. Luke's Pro-Cathedral, with Korah and Tarentorus; and, with the assistance of the Rev. P. T. Rowe, (now Bishop of Alaska), he also ministered to fifteen out-stations, including Bruce Mines, St. Joseph's Island, Macdonald, Ottertail and other places.

He was Chaplain to the Bishop of Algoma (Dr. Fauquier), and was chosen by him to visit Lake Nipigon and establish a mission among the Indians there, who had been visited by the Bishop in 1878 in company with the Rev. E. F. Wilson, and again in the following year. Mr. Appleby went to Lake Nipigon in the summer of 1880, accompanied by Joseph Esquimau, a young Indian trained in the Shingwauk Home, who had volunteered to act as catechist and teacher. With the help of the Indians Mr. Appleby soon had a log church built and a beginning made on a house for the missionary. He also admitted nineteen Indians to the Church by Holy



Baptism. In October of the same year he returned for further work on the church and mission house, and on this occasion baptized four more Indians. In the following year Mr. Appleby removed to the Diocese of Minnesota, and since then his work has been in our sister Church in the United States.

Algoma has cause to remember with gratitude the work of this devoted missionary; who has now, after a long and honoured life of service, been called to his rest and reward.

### SPRUCEDALE

Mr. E. Raymond Nornabell, who has been for the past few months acting as catechist in this mission, under Archdeacon Burt, is doing a splendid work. He has charge of Ilfracombe and Seguin Falls as well.

When the Archdeacon last visited this mission he was accompanied by Mr. Aylmer Richardson, who has been acting as lay reader and taking occasional services at Depot Harbour, Byng Inlet, Bala and MacTier. Mr. Richardson, on his return to Parry Sound, was relating his experience in the Sprucedale Mission. Among other things he mentioned to his fellow-worker at the Department of Marine and Fisheries that the people of Sprucedale were raising funds for a church bell. This gentleman, Mr. George Johnston, replied that he thought he had a bell which he had rescued from the waters of Lake Superior several years ago, which would be suitable. Mr. Richardson immediately got in touch with his Rector, Archdeacon Burt, and the matter was followed up; with the result that the bell now summons people to worship at St. Paul's Church, Sprucedale.

When Mr. Johnston found the bell it was floating on the spar of the ill-fated "Owen", which sank with all on board, the spar and bell being the only wreckage to tell the tale.

The bell was given by Mr. Johnston free of charge. Those in charge of its transportation co-operated, for when at the end of its journey inquiries were made as to the charges on the bell, they inquired, "What bell?". The local blacksmith very kindly mounted it without cost. After a stormy and adventurous career, the bell has found a peaceful haven.

### RETREAT AT BRACEBRIDGE

A Retreat for Clergy will be held at Bracebridge from September 4th to 8th, conducted by the Rector of Thorold, the Rev. A. Ireland.

The Retreat will assemble for Compline at 11 p.m. on September 4th, and will disperse after the celebration of Holy Communion on the following Friday.

I shall be glad to give all particulars to anyone wishing for them.

Ralph T. Sadler,

Box 220, Bracebridge



## FROM THE WIDER FIELD

A NOTABLE anniversary to be remembered this year is the centenary of the publication of Keble's "Christian Year", that most famous book of religious verse. Celebrations marking the event are being held this summer at Hursley in Hampshire, where Keble spent the last thirty years of his life as a country clergyman. However, "The Christian Year" was probably written by him at Eastleach, where he began his clerical life.

Looking at the present world-wide activity and vigorous life of the Church of England, it is indeed hard to realize that in 1827 it was described as merely "an isolated body, situated, as it were, in a backwater of religious life." Its leaders were told by Parliament to "set their house in order" or suffer extinction. Ten Irish bishoprics had already been suppressed. Bishops were burnt in effigy by the populace, and one (Bristol) had his palace burnt; and Matthew Arnold had said: "The Church, as it now stands, no human power can save."

At such a moment of peril was born the "Oxford Movement," which marked the beginning of the great Church revival of the last one hundred years; which is still going on wherever the Church is, in England or elsewhere. "The true and primary author of it," we read in Newman's *Apologia*, "as is usual with great motive powers, was out of sight. Need I say I am speaking of John Keble?" Yet for all this, he was a man of great distinction and brilliant gifts. At eighteen he had graduated at Oxford with first class honours in Classics and Mathematics and taken several prizes. Refusing a bright scholastic career he returned home to become his father's curate and quietly devote himself to the spiritual needs of simple country folk. The Advertisement of his poems entitled "The Christian Year" appeared on May 30th, 1827. The opening words run thus: "Next to a sound rule of faith, there is nothing of so much importance as a sober standard of feeling in matters of practical religion; and it is the peculiar happiness of the Church of England to possess, in her authorised formularies, an ample and secure provision for both." The little volume was published anonymously, and rapidly found its way into the parsonages throughout England; and, being based on the Prayer Book, produced a great impression by its devotional spirit and beauty of thought. It thus served to recall to men's minds the teaching of the Prayer Book, and all that the Church and its form of worship really stood for, and so prepared the way for the revival.

A few days later, on Trinity Sunday, Keble was ordained priest, and in 1831 was elected to the chair of Poetry at Oxford. Two years later, voicing the alarm which he and other thoughtful Churchmen felt, he preached his famous Assize Sermon before the University, which has ever been considered the beginning of the Oxford Movement. Not only did this Movement save the Church, but it has been largely responsible for all that the Church has since



accomplished. Through all the stirring times that followed, however, Keble remained humbly and quietly content to be a faithful country parson, disliking fuss, refusing preferment. But the veneration in which he rightly is held has been recognized in the erection of a worthy memorial to him, Keble College, Oxford; which has since produced many famous men, such as the present Bishop of London. But undoubtedly his chief memorials are his life and poems, by both of which he taught what the Church is and the value of the Sacraments.

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**T**HE English Church Congress meets this year at Ipswich in Suffolk, and its subject is to be "The Kingdom of God in a Country Diocese,"—certainly an appropriate one, as the recently formed Diocese of St. Edmundsbury and Ipswich is almost entirely rural in character.

The usefulness of these annual gatherings lies in the fact that they are held in a different diocese each year, and so reach a wide audience, which also differs in type and character. Then again, one particular theme of Church life or belief is steadily concentrated upon for three days; papers are given by those whose experience and scholarship specially fit them to deal with the subject chosen, and the same applies to those leading the consequent discussion. Expert knowledge is thus brought within the range of a large number of the laity as well as the clergy. These Church Congresses have not only helped to raise the spiritual standard of Church life in general, but undoubtedly have enabled a large portion of the English laity to acquire an intelligent interest in all that pertains to the Church's tasks and problems.

Some such type of Church gathering, on a smaller scale, might well be tried in Canada, where ecclesiastical meetings are confined mostly to the routine business of the Church, or are restricted in membership to the clergy only.

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**T**HE supply and type of clergy very largely depend on those authorities at the Church's Divinity Colleges and Schools who are responsible for their teaching and training; so that the recent appointment of the Rev. Philip Carrington, M.A., Warden of St. Barnabas' College, Adelaide, Australia, as Dean of Divinity at Bishop's College, Lennoxville, in succession to the Bishop of Algoma, should be one of prayerful interest to all.

The new Dean hails from New Zealand originally; and, although only thirty-three years of age, is a scholar of distinction. After graduating at the University of New Zealand, he proceeded, like his predecessor, to Selwyn College, Cambridge, taking his B.A., with first class honours in the Theological Tripos in 1916. He also gained the Carus Greek Testament Prize and the University Hulsean Prize. Returning to New Zealand, he became, after ordination, curate of St. Luke's, Christchurch, 1918-1922; and later Vicar



of Lincoln, N.Z., 1922-1923. He was also Examining Chaplain to the Bishop of Christchurch for two years; and in 1921 published "Christian Apologetics in the Second Century." He went to his present important post in Australia in 1924.

The coming of Mr. Carrington means the bringing of a fresh strain of Church life and experience into the Canadian Church, that cannot but be beneficial in many ways; and strongly reminds us of the world-wide mission and unity of the Anglican Communion and the British Empire. We trust that, with his scholarship and wide experience acquired in the Antipodes, the definite standard of Churchmanship and the prestige of the Divinity Faculty of Bishop's College will continue to be maintained.

T. V. L'E.

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### GARSON MINE

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On Whit Tuesday, June 7th, the Ven. Archdeacon Burt, of Parry Sound, visited the Mission of Coniston; and in the afternoon he and the parish priest, the Rev. C. C. Simpsn, motored over to Garson Mine, where at the hour of five o'clock a goodly number assembled for the laying of the corner stone of a new frame church to be known as "The Church of the Good Shepherd." The site, given by Mr. and Mrs. Henry Peacock, is situated about two miles to the north of the Village of Garson Mine.

In addition to the Incumbent and the Rev. E. J. G. Tucker of Capreol, there were present people from Coniston, Capreol, Sudbury and from the countryside. Among those from Sudbury were Mr. Edward Lapierre, M.P., and Mr. W. A. Evans, the latter of whom has received the contract for the erection of the church. Both of these gentlemen delivered addresses. The Archdeacon, with all due solemnity, laid the corner stone, the priest and deacon present assisting in the service.

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On Trinity Sunday, at St. Alban's Cathedral, Toronto, Mr. Gordon Coulter Graham, B.A., was admitted to the Diaconate by the Bishop of Toronto, for the Bishop of Algoma. Mr. Graham is working for the summer in the Mission of Silverwater; but expects to return in the autumn for a further year of study at the General Theological Seminary, New York; after which he intends to work in Algoma. We welcome Mr. Graham to the ranks of our Clergy.

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The following students are taking duty in the Diocese this summer: Mr. A. P. Scott, B.A., L.S.T., at Bala and MacTier; Mr. L. I. Greene at Torrance and Mortimer's Point; and Mr. T. C. Jarvis at Sundridge and South River. These gentlemen are from Bishop's College, Lennoxville. Mr. Scott, having finished his course, expects to present himself for ordination in November. Mr. J. H. Butler is working at Broadbent, and Mr. Louis Sampson at Little Current and vicinity. Both are students of Trinity College, Toronto.



## 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.

THE ALGOMA MISSIONARY NEWS is published monthly. The price for single copies is 5c. The subscription price is 50 cents per annum.

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.

### CORRECTIONS

We regret that in the news item entitled "Up the Algoma Central" in our last issue there was a very grave omission, which did some injustice to one of our faithful missionaries. In giving a sketch of the work done along the A.C.R. in the past, no mention was made of the fact that during the years 1916-18 the Rev. C. C. Simpson, then Incumbent of the Mission of White River, in addition to his work in that wide-stretching mission, conducted services and visited the people at Michipicoten Harbour, Helen and Magpie Mines, Goudreau, Hawk Junction and other places. Mr. Simpson's ministrations along the line are gratefully remembered by the people there.

Through an unfortunate typographical error in the obituary notice of the late David Kemp in our last issue, the statement was made that Mr. Kemp had passed away "at the advanced age of thirty." The word "thirty" should have been "ninety".

The brethren of Dymont Lodge, A.F. & A.M., Thessalon, attended Divine service at St. George's Church, Bruce Mines on Sunday evening, June 26th, when a special sermon was preached by the Rev. P. B. de Lom. There was a large attendance, and the service was hearty and inspiring.

Mr. Alfred Greaves is taking duty in the Mission of Oliver. His post office address is Murillo, Ontario.

We welcome to the Diocese the Reverend Albert George Ford, Rector of Norton Malreward, Pensford, near Bristol, who is taking duty as locum tenens at Bracebridge, having exchanged parishes for a year with the Rev. F. G. Sherring. We trust Mr. Ford's stay in Algoma will be a pleasant one.



## ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod  
April-May, 1927.

## ALGOMA MISSION FUND

M.S.C.C., \$1591.02; S.P.G., \$1062.04; Algoma Association, general fund, \$1683.83, stipends, \$721.45; Diocese of Ottawa (Chisholm), \$25.00.

Apportionments: Kirkland Lake (1926), \$20.00; St. John's, Sault Ste. Marie, \$35.00; St. Luke's Pro-Cathedral, \$392.00; St. John's Port Arthur, \$41.00; Aspdin, \$2.50; Sheshegwaning, \$7.50; Ravenscliffe, \$4.30; Huntsville, \$119.00; Bruce Mines, \$7.90; Rydal Bank, \$2.10; Nipigon, \$6.25; Novar, \$20.00; Baysville, \$10.30; St. Luke's, Fort William, \$61.00.

## M. S. C. C. APPORTIONMENT

Kirkland Lake (1926), \$25.00; St. Peter's, Sault Ste. Marie, \$40.00; Massey, \$1.77; St. John's, Port Arthur, \$41.35; St. Thomas, Fort William, \$20.05; Tarentorus S. S., \$4.83; St. George's, etc., Port Arthur, \$45.60; Aspdin, \$2.50; Harley S. S., \$2.45; Thessalon S. S., \$15.00; St. John's, Sault Ste. Marie, \$77.00; Port Sydney S.S., \$2.00; Copper Cliff S. S., \$13.93; Ravenscliffe, \$4.35; Bruce Mines S. S., \$6.10; Nipigon, \$12.50; Little Current, \$40.98; Novar, \$23.00; Powassan, \$2.00; Trout Creek, \$3.07; Silverwater, \$16.00; Baysville \$9.50; Sheshegwaning, \$7.71.

## DIOCESAN EXPENSE FUND ASSESSMENT

St. Thomas, Fort William, \$25.00; Bruce Mines, \$21.12; Port Carling, \$11.21; Capreol, \$15.00; Huntsville, \$137.20; Silverwater, \$2.30; Sheshegwaning, \$2.51; St. Luke's Pro-Cathedral, \$257.00; St. Peter's, Sault Ste. Marie, \$14.84; Maganatawan, \$13.04; St. George's &c., Port Arthur, \$54.60; Aspdin, \$5.00; Sheshegwaning, \$5.50; North Bay, \$276.56; Nipigon, \$5.40; Novar, \$15.81; Baysville, \$12.56; Falkenburg, \$4.00.

## SUPERANNUATION FUND

Rev. G. Oliver (1927), \$5.00; Rev. R. H. Fleming (1927), \$5.00. Assessments: Kirkland Lake (1926), \$2.30; Bruce Mines, \$4.00; St. George's, etc., Port Arthur, \$8.20; St. Luke's Pro-Cathedral, \$25.00; St. John's, Sault Ste. Marie, \$15.00; Huntsville, \$15.00; Nipigon, .75c; St. Peter's, Sault Ste. Marie, \$1.98.

## WIDOWS &amp; ORPHANS FUND

Rev. G. Oliver, (1927), \$5.00; Rev. R. H. Fleming (1927) \$5.00.

## INDIAN HOMES

Falkenburg S. S., \$2.80; Algoma Association, \$33.83.

## CHURCH &amp; PARSONAGE LOAN FUND

Bruce Mines, \$55.00; St. Stephen's, Sault Ste. Marie, \$30.00.

## SPECIAL PURPOSES

Gravenhurst Chaplaincy: Diocese of Ottawa, \$56.25.

Jewish Missions: Kirkland Lake (1926) \$2.00; Bruce Mines, \$4.00; St. John's, S.S.M., \$19.10; Thessalon, \$4.00; Englehart, \$4.65; Heaslip, \$3.25; Coniston, \$5.00; St. Peter's, S. S. M., \$4.00; Hilton Beach, \$1.33; Maganatawan, \$3.00; White River, \$5.00; Massey, .97c; Walford, .50c; Sturgeon Falls, \$3.00; Cache Bay, \$1.00; St. Thomas, Fort William, \$5.00; St. John's, Port Arthur, \$15.00; St. George's, etc., Port Arthur, \$5.00; St. Luke's Pro-Cathedral, \$35.00; Port Sydney, \$1.55; Huntsville, \$11.00; North Bay, \$15.00; Desbarats, \$1.40; Nipigon, \$1.00; Little Current, \$3.61; Novar, \$2.00; Powassan, \$3.00; Baysville, \$2.00; Falkenburg, \$3.00; Gravenhurst, \$6.00; St. Luke's, Fort William, \$13.00; Emsdale, \$2.17; Copper Cliff, \$3.00.

Social Service: Kirkland Lake (1926), \$1.15; Bruce Mines, \$2.35; Gravenhurst, \$3.46; Thessalon, \$4.25; Nipigon, .95c; Novar, .92c.

G. B. R. E.: Kirkland Lake (1926), \$1.40; Bruce Mines, \$2.62; St. Luke's Pro-Cathedral, \$43.75; Nipigon, \$1.14; Novar, \$1.10.

Port Sydney Mission: Interest on Sydney Smith bequest, \$50.00.

Indian Work: Mrs. L. H. Baldwin and Son, \$21.65.

Jerusalem and East Mission: Sturgeon Falls, \$7.60; Cache Bay, \$1.71.

Caledonia Episcopal Endowment: St. John's, S.S.M., \$5.00.

Englehart Mission: Algoma Association, \$15.86.

Aspdin Church: Algoma Association, \$4.84.



THE FORM AND ORDER  
OF THE  
CONSECRATION



OF

**St. Paul's Church**  
**Haileybury, Ontario**

BY

THE RIGHT REVEREND FATHER IN GOD  
ROCKSBOROUGH REMINGTON  
LORD BISHOP OF ALGOMA

ON

Sunday, the Fourth day of September  
In the Year of Our Lord  
One Thousand Nine Hundred and Twenty-Seven



RECTOR—Francis H. Hincks, M.A.

WARDENS—Robert T. Andrae  
J. Thomas Leishman.

ORGANIST—Mrs. Siegfried Atkinson.

CHOIRMASTER—Herbert A. Day.

HAVING CARE OF THE ALTAR—Miss Lucy Coomes

BUILDING COMMITTEE:

Messrs. R. T. Andrae,  
S. Atkinson,  
F. Bidgood,  
S. D. Briden,  
Leo Erenhous,  
J. W. Hutchison,  
Judge Hayward,  
G. F. Jackson, M.D.,  
D. L. Jemmett,  
W. T. Joy,  
R. LeHeup,  
A. Peacock,  
R. T. Shillington,  
H. F. Strong,  
W. H. Wright.

VESTRY CLERK—Henry Jemmett

TREASURER—S. J. Mason.



On the day appointed for the Consecration there will be a celebration of the Holy Communion at seven and eight o'clock a.m., and it is fitting that every communicant should receive the Blessed Sacrament at one of these services. Only those who have notified the Rector previously will be expected to receive their Communion at the Consecration Service.

Morning Prayer will be said at ten o'clock. At eleven o'clock the Bishop and clergy, with vested choir, will proceed from St. Paul's Rectory to the North Entrance of the Church, where the Ceremony will commence. At the time of the procession, immediately before the Holy Eucharist, if there are any persons in the aisles they are requested to follow the procession out the South Door, and to return afterwards to their places.

There will be no break in the service after the Offertory and all the congregation are requested to remain till after the final Blessing.



# THE FORM AND ORDER OF CONSECRATION



## I

### PROCESSION OF THE BISHOP, CLERGY AND CHOIR TO THE NORTH PORCH

As the Procession draws near the Church, those within will sing:

*The Lord is my strength, and my song: and is become my salvation.*

*The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord brinaeth mighty things to pass.*

*The right hand of the Lord hath the pre-eminence : the right hand of the Lord mighty things to pass.*

*I shall not die, but live : and declare the works of the Lord.*

*The Lord hath chastened and corrected me : but he hath not given me over unto death.*

The Bishop with those outside shall sing:

*Open me the gates of righteousness : that I may go into them and give thanks unto the Lord.*

He shall then knock upon the door.

The Churchwardens having opened the doors, Siegfried Atkinson, Esq., on behalf of the congregation, shall deliver to the Bishop the petition for the Consecration of the Church, saying: *Right Reverend Father in God, we pray you to consecrate this Church.*

And the Bishop shall answer: *I am ready to proceed to the Consecration.* Then shall the Wardens deliver the Key of the Church to the Bishop. While the choir and clergy enter and proceed to the chancel there shall be sung:

*This is the gate of the Lord : the righteous shall enter into it.*

*I will thank thee, for thou hast heard me : and art become my salvation.*

*The same stone which the builders refused : is become the head-stone in the corner.*

*This is the Lord's doing : and it is marvellous in our eyes.*

*This is the day which the Lord hath made : we will rejoice and be glad in it.*

*Help me now, O Lord : O Lord, send us now prosperity.*

*Blessed be he that cometh in the Name of the Lord. : we have wished you good luck, ye that are of the house of the Lord.*

*God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.*

*Thou art my God, and I will thank thee : thou art my God, and I will praise thee.*

*O give thanks unto the Lord, for he is gracious : and his mercy endureth forever.*

*Glory be to the Father, and to the Son : and to the Holy Ghost.*

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*



## II

### THE INVOCATION

BISHOP—*The Lord be with you.*

Answer—*And with thy spirit.*

*We beseech thee O Lord, graciously enter thy house, and within the hearts of thy faithful people establish for thyself an everlasting habitation that they may be glorified by the indwelling of him by whose building they live, through Jesus Christ our Lord. Amen.*

*PEACE be unto this house and all that worship in it.*

*PEACE be to those that enter and to those that go out from it.*

*PEACE be to those that love it and that love the name of Jesus Christ our Lord.*

Then after a space for silent prayer there shall follow the hymn

#### VENI CREATOR SPIRITUS

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire;  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart.

2 Thy blessed unction from above  
Is comfort, life, and fire of love;  
Enable with perpetual light  
The dulness of our blinded sight;

3 Anoint and cheer our soiled face  
With the abundance of Thy grace:  
Keep far our foes, give peace at home;  
Where Thou art Guide no ill can come.

4 Teach us to know the Father, Son,  
And Thee, of Both, to be but one;  
That through the ages all along  
This may be our endless song.  
Praise to Thy eternal merit,  
Father, Son and Holy Spirit. Amen.



## III

### THE DEDICATION

The Bishop shall then pass up through the Church to the Altar.

And after he has led the people in prayer there shall be read short passages of Holy Scripture from different parts of the Church.



## IV

### THE CONSECRATION

The Bishop shall say: *Let us pray.*

*O God, the Sanctifier of all things, whose loving-kindness never faileth who rulest both in heaven and in earth, keeping mercy for thy people who walk before the presence of thy glory; graciously vouchsafe, we beseech thee, to hallow this building set apart for thy holy*



mysterics: mercifully illumine and brighten it with thine own glory. and pour down thy blessing upon it: through Jesus Christ our Lord. Amen.

THE BISHOP—*The Lord be with you.*

Answer—*And with thy spirit.*

THE BISHOP—*Lift up your hearts.*

Answer—*We lift them up unto the Lord.*

THE BISHOP—*Let us give thanks unto our Lord God.*

Answer—*It is meet and right so to do.*

THE BISHOP—*It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee. O Lord, Holy Father, Almighty, Everlasting God.*

*For that thou, according to thy most true promise by Jesus our Lord art present in our prayers and holy rites, and in all the services of these thy servants.*

*Let thy Holy Spirit descend with the fulness of sevenfold grace in the dedication which we, thy unworthy servants now make*

*To the glory of thy holy name.*

*In honour of thy Son, our Lord Jesus Christ, who hath vouchsafed to redeem us upon the Holy Cross, and*

*In especial remembrance of his most glorious resurrection:*

*That, whensoever thy holy name is invoked within these walls, the prayers of all those who call upon thee may be heard by thee. O Lord, merciful and gracious.*

*O Blessed Majesty of God, filling, containing, and ordering the whole world;*

*O Holy King of Saints, Builder, Upholder, and Defender of the Universal Church;*

*O, Blessed Hand of God, sanctifying, blessing and replenishing all things:*

*O Blessed and Holy Trinity, who dost give purity, strength, and beauty to that which thou hast created: we most humbly beseech thee of thy mercy that thou wouldst.*

**VOUCHSAFE TO BLESS, HALLOW, AND CONSECRATE THIS HOLY TABLE  
AND BLESS AND CONSECRATE THIS WHOLE BUILDING WITH THE EVER-  
LASTING FULNESS OF THY SANCTIFYING POWER:**

*Who livest and reignest, ever one God, world without end. Amen.*



## V

# THE REJOICINGS

THE BISHOP—*Blessed be thou, O Lord, in the worship of us thy servants. Grant that all who in this House shall hear thy holy word and receive the most comfortable Sacrament of Christ's Body and Blood may be fulfilled with thy grace and heavenly benediction and may obtain forgiveness of their sins with all other benefits of his Passion.*

Response—*Alleluia! the Lord is in his holy temple. Alleluia! the Lord is here to bless. Alleluia! Amen.*

THE BISHOP—*Blessed be thou, O Lord, in the vows and the prayers and the praises that from this place shall ascend up into thy presence. Grant that they may be acceptable unto thee.*

Response—*Alleluia! etc.*

THE BISHOP—*Blessed be thou, O Lord God of Hosts, in this whole house, hallowed for ever to thy service by the sanctifying power of thy Holy Spirit.*

Response—*Alleluia, etc.*

And all the people shall sing:

*Praise God from whom all blessings flow:*

*Praise him, all creatures here below:*

*Praise him above, ye heavenly host:*

*Praise Father Son and Holy Ghost. Amen.*



## VI THE WITNESS

The sentence of Consecration shall be read by the Chancellor of the Diocese, Arthur Cyril Boyce, Esquire, K.C., D.C.L.



## VII THE PROCESSION

The Procession will move from the Altar and, passing out by the South door and around the walls of the Church, will enter by the North door and return again to the Altar.

### AT THE PROCESSION

Only-begotten, Word of God eternal,  
Lord of Creation, merciful and mighty,  
List to thy servants, when their tuneful  
Rise to thy presence. [voices]

This is thy palace; here thy presence chamber;  
Here may thy servants, at the mystic banner,  
Daily adoring, take thy Body broken,  
Drink of thy Chalice.

Here for thy children stands the holy laver,  
Fountain of pardon for the guilt of nature,  
Cleansed by whose water springs a race anointed,  
Liegemens of Jesus.

Here in our sickness, healing grace aboundeth. [freshment:  
Light in our blindness, in our toil rest  
Sin is forgiven, hope o'er fear prevaileth,  
Joy over sorrow.

Hallowed this dwelling where the Lord abideth, [Heaven;  
This is none other than the gate of  
Strangers and pilgrims, seeking homes eternal,  
Pass through its portals.

Lord we beseech thee, as we throng thy temple, [bounty,  
By thy past blessings, by thy present  
Smile on thy children and with tender mercy  
Hear our petitions.

God in Three Persons, Father everlasting  
Son, co-eternal, ever-blessed Spirit,  
Thine be the glory, praise and adoration.  
Now and for ever. Amen.

### AT THE ENTRANCE INTO THE CHOIR

1 We love the place, O God,  
Wherein Thine honour dwells:  
The joy of thine abode  
All earthly joy excels.

2 It is the house of prayer,  
Wherein Thy servants meet;  
And Thou, O Lord, art there  
Thy chosen flock to greet.

3 We love the sacred font;  
For there the Holy Dove  
To pour is ever wont  
His blessing from above.

4 We love Thine altar, Lord;  
O what on earth so dear?  
For there, in faith adored,  
We find Thy presence near.

5 We love the word of life,  
The word that tells of peace  
Of comfort in the strife,  
And joys that never cease.

6 We love to sing below  
For mercies freely given;  
But O we long to know  
The triumph-song of heaven.

7 Lord Jesus, give us grace  
On earth to love Thee more,  
In heaven to see Thy face,  
And with Thy saints adore. Amen.

## VIII

### THE HOLY EUCHARIST

The service will be sung to the music of John Merbecke as written for the Book of Common Prayer.

THE EPISTLE—*Ephesians, 2.-13.*

- |  |   |
|--|---|
| 1 The Church's one foundation<br>Is Jesus Christ her Lord;<br>She is His new creation<br>By water and the Word:<br>From Heaven He came and sought her<br>To be His holy Bride;<br>With His own Blood He bought her,<br>And for her life He died. | 3 Though with a scornful wonder<br>Men see her sore oppress,<br>By schisms rent asunder,<br>By heresies distrest:<br>Yet saints their watch are keeping,<br>Their cry goes up: 'How long?'<br>And soon the night of weeping<br>Shall be the morn of song. |
| 2 Elect from every nation,<br>Yet one o'er all the earth,<br>Her charter of salvation<br>One Lord, one faith, one birth,<br>One holy Name she blesses,<br>Partakes one holy Food,<br>And to one hope she presses<br>With every grace endued.     | 4 'Mid toil and tribulation,<br>And tumult of her war,<br>She waits the consummation<br>Of peace for evermore;<br>Till with the vision glorious<br>Her longing eyes are blest,<br>And the great Church victorious<br>Shall be the Church at rest.         |

- 5 Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won:  
O happy ones and holy!  
Lord, give us grace that we,  
Like them, the meek and lowly,  
On high may dwell with Thee. Amen

THE HOLY GOSPEL—*St. John, 2.-13*

THE SERMON—*Preacher, the Reverend A. P. Banks, L. Th.*

THE OFFERTORY—*"Then the people rejoiced, for that they offered willingly."*—  
1 Chronicles, 29. 9.

#### ANTHEM

*"Blessed are they that dwell in thy House"*

#### URBS BEATA

- |  |   |
|--|---|
| 1 Blessed City, heavenly Salem,<br>Vision dear of peace and love,<br>Who of living stones art builded<br>In the height of heaven above,<br>And, with angel-host encircled,<br>As a bride doth earthward move:            | 3 Bright thy gates of pearl are shining<br>They are open evermore:<br>And by virtue of His merits<br>Thither faithful souls do soar,<br>Who for Christ's dear Name in this world<br>Pain and tribulation bore.    |
| 2 From celestial realms descending,<br>Bridal glory round thee shed,<br>Meet for Him, Whose love espoused thee,<br>To thy Lord shalt thou be led;<br>All thy streets and all thy bulwarks<br>Of pure gold are fashioned. | 4 Many a blow and biting sculpture<br>Polished well those stones elect,<br>In their places now compacted<br>By the heavenly Architect,<br>Who therewith hath willed for ever<br>That His palace should be decked. |
- 5 Laud and honour to the Father,  
Laud and honour to the Son,  
Laud and honour to the Spirit,  
Ever Three, and ever One,  
Consubstantial, co-eternal,  
While unending ages run. Amen.



AT THE COMMUNION

O SALUTARIS

O Saving Victim, opening wide  
The gate of heaven to man below,  
Our foes press on from every side,  
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend  
For evermore, Blest One in Three;  
O grant us life that shall not end  
In our true native land with Thee.

Amen.

AFTER THE BLESSING

1 Praise my soul, the King of heaven,  
To His feet thy tribute bring;  
Ransomed, healed, restored, forgiven,  
Evermore His praises sing:  
Alleluia, Alleluia,  
Praise the Everlasting King.

3 Father-like He tends and spares us;  
Well our feeble frame He knows;  
In His hands He gently bears us,  
Rescues us from all our foes;  
Alleluia, Alleluia,  
Widely as His mercy flows.

2 Praise Him for His grace and favour  
To our fathers in distress;  
Praise Him, still the same for ever,  
Slow to chide, and swift to bless:  
Alleluia, Alleluia,  
Glorious in His faithfulness.

4 Angels, help us to adore Him,  
Ye behold Him face to face;  
Sun and moon, bow down before Him:  
Dwellers all in time and space,  
Alleluia, Alleluia,  
Praise with us the God of grace.

Amen.

NUNC DIMITTIS



ST. PAUL'S CHURCH, HAILEYBURY, was built in the year 1923, to take the place of the original Church destroyed in the disastrous fire of October 4th, 1922. It was formally opened on February 3rd, 1924, by the Most Reverend George Thorneloe, D.D., Archbishop of Algoma. The cost of it was borne partly by the people of the parish, partly by generous contributions from Church people of Ontario and other parts, and partly by the splendid gifts of two great English Societies, the S. P. G. and the S. P. C. K.

HAILEYBURY was founded by the late C. C. Farr, who named the settlement after his school. The old stone Church was built in 1893, some of the actual masonry having been done by members of the congregation.

Among the many faithful workers of earlier days who have been called to rest, are:

RUTH LOUISA PROBYN  
JAMES PIPPEN ELSTON  
ELIZABETH ELSTON  
WILLIAM LEWIS,  
NAOMI LEWIS

PAUL A. COBBOLD  
CLARA DELPHINA COBBOLD  
JAMES NATHANIEL WHITE  
MARY JANE WHITE  
GEORGE G. T. WARE

HUGH LEROY SLAGHT

Grant them, O Lord, Eternal Rest,  
And let light perpetual shine upon them.

FORMER MISSIONARY-PRIESTS AND RECTORS

DAVID A. JOHNSTON  
JAMES HICKLAND  
F. J. B. STORER  
HENRY ROBINSON CODD  
ROBERT A. COWLING  
EDWARD J. HARPER  
JOHN C. POPEY.