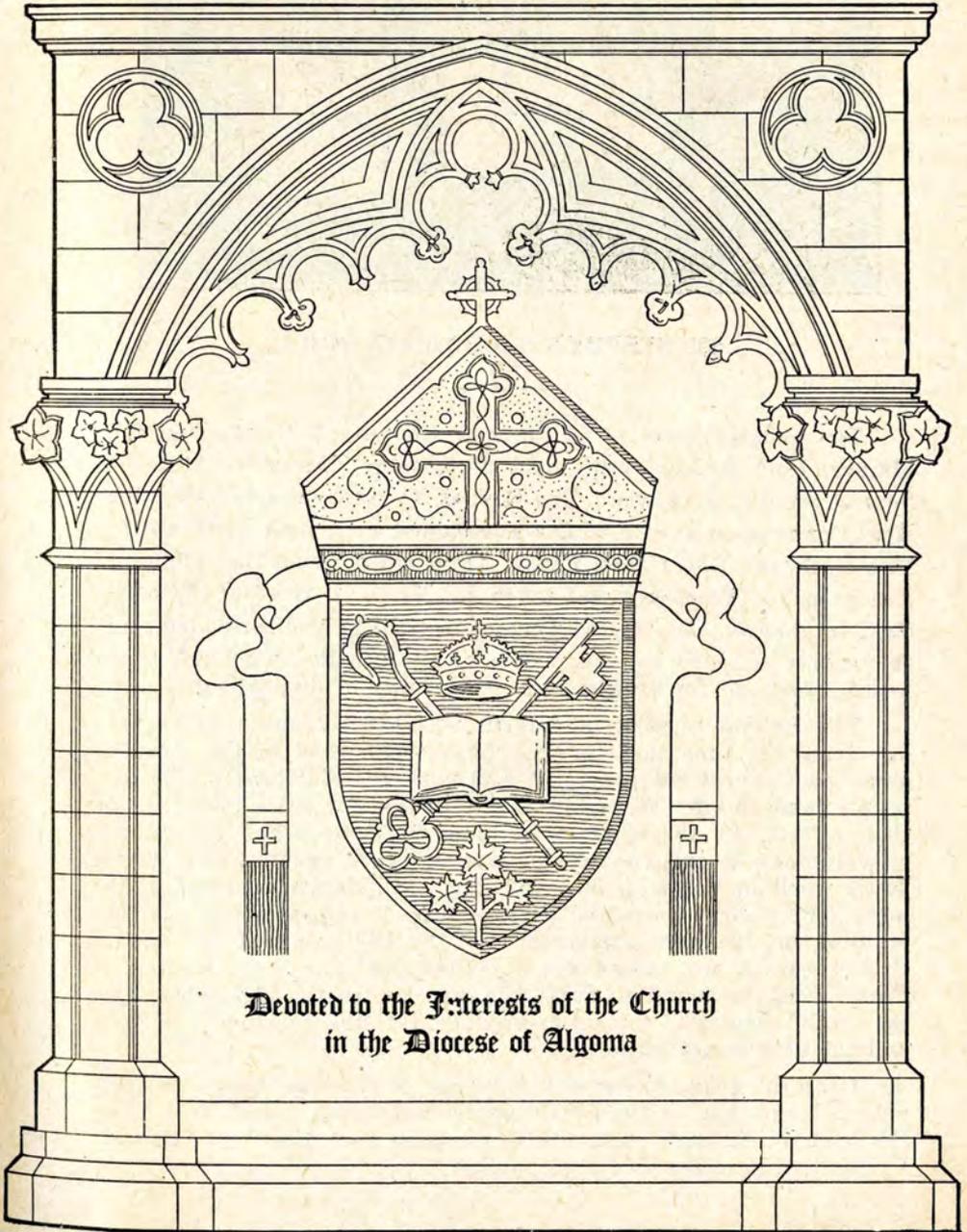


The Algoma Missionary News

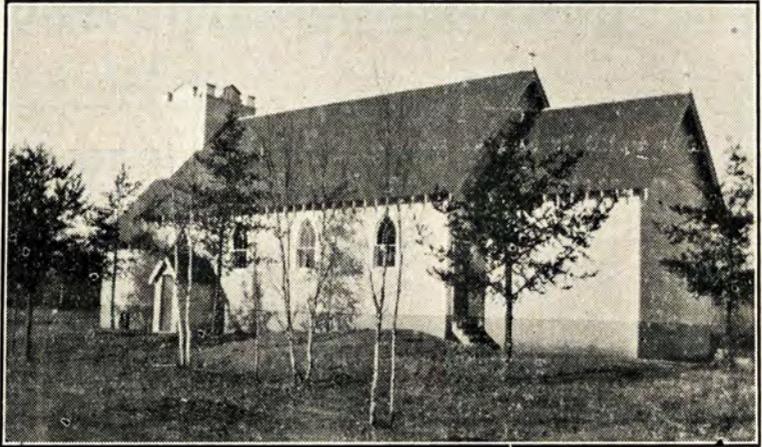
VOL. 25

JANUARY - FEBRUARY, 1929

No. 1



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



ST. STEPHEN'S, PORT ARTHUR

The opening services of the new Church of St. Stephen the Martyr, Port Arthur, were held on Sunday, December 9th, the Second Sunday in Advent. The Rev. G. C. Graham celebrated the Holy Communion at 8.30. This was followed by a sung Eucharist at 11 o'clock, the Rev. Canon Popey, Rural Dean, being the celebrant and preacher. Evensong was taken by Mr. L. I. Greene, the catechist in charge. All services were exceptionally well attended and thoroughly enjoyed by the people of the mission, who had been looking forward for nine months to this day of dedication.

The Second Sunday in Advent was exactly one year to the day from the time that services were commenced in the mission house on Conyers Street, and it was with grateful hearts that the people came to offer thanks to Almighty God for His blessing upon their efforts. All the work of building the church had been done by voluntary labour, the men coming out each evening after their day's work in the mill, and working until darkness drove them home. Their earnestness and constancy made it possible to use the building on the first anniversary of the beginning of the work. Unfortunately, we cannot yet say that the church is completed. Funds must be found to finish the interior, as the plastering and the second floor still remain to be done. But the building is in use, and the debt is not large.

Grateful acknowledgment is made of various gifts—chalice, paten, bread box, altar desk, cruets and hymn board from the Diocesan W. A., and a beautiful brass cross from the Misses D. and V. Mitchell in memory of their mother.



The Algoma Missionary News

Sault Ste. Marie, January - February, 1929

Vol. 25. No. 1.

50 cents per annum

GOD WANTS THE BEST

“God wants the best. He in the far-off ages

Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentlest pleading,

To lay their highest hopes and talents at His feet.

He'll not forget the feeblest service, humblest love.

He only asks that of our store we give Him

The best we have.

“Christ gives the best. He takes the hearts we offer

And fills them with His glorious beauty, joy and peace;

And in His service we are growing stronger;

The calls to grand achievement still increase.

The richest gifts for us on earth, or in the heaven above,

Are hid in Christ. In Jesus we receive

The best we have.

“And is our best too much? O friends, let us remember

How once our Lord poured out His soul for us,

And in the prime of His mysterious manhood

Gave up His precious life upon the cross!

The Lord of lords, by whom the worlds were made,

Through bitter grief and tears gave us

The best we have.”

THE ADVENT ORDINATION

On Sunday, December 16th, an Ordination was held at the Pro-Cathedral, at which the Bishop admitted Mr. L. I. Greene to the diaconate, and advanced the Revs. A. E. Carding, Alfred Greaves and A. W. R. Stump to the priesthood. The service had been preceded by nearly a week of preparation at Bishophurst, including a day's Retreat conducted by the Rev. Canon Hincks, M.A., Rector of Haileybury.

Three processions entered the Church from the vestries—the choir, the ordinands with Archdeacon Balfour, and the Bishop with his chaplain, Canon Colloton, and deacons of honour, Canon Hincks and Rural Dean Banks. After the Advent hymn, "Lo, He Comes," Canon Hincks preached the ordination sermon, taking as his text St. Luke 4:18-9, and stressing the words, "He hath anointed me: He hath sent me."

The preacher said that these words, spoken first by the prophet Isaiah, have a special interest on account of their Messianic character. Our Lord applied them to Himself. The occasion of His reading the passage in the synagogue at Nazareth was described—the incarnate Word reading the written word—and the effect the reading had upon the people. Canon Hincks went on to show how the fulfillment of the words in Christ was extended to His Ministry; for He said to His Apostles: "As my Father hath sent Me, even so send I you," and He breathed on them and gave them the Holy Ghost. They were anointed, and they were sent.

The preacher next spoke of the meaning of Ordination. It conveys commission, and this commission and authority are guaranteed to us by what we call Apostolic Succession. This succession is an historic fact, and something entirely reasonable. Authority can only be committed by those possessing it, by those who have themselves received it. And to-day our deacons and priests and bishops receive their commission and authority in a direct line from the Apostles by ordination.

Again, Ordination conveys grace. The laying on of hands is a sacramental ordinance. The Holy Spirit is given, and grace and power for the work of Christ's Ministry. Every ordained minister in such a line can say: "He hath anointed me: He hath sent me."

Canon Hincks next dwelt on the purpose of such anointing and sending. Those anointed and sent are to be ambassadors, spiritual workers. There are many mistaken and inadequate conceptions of the work of the Sacred Ministry. But the clergy are to be ambassadors of Christ in reconciling men to God. Their work is to restore men's spiritual vision, to console them, to administer to them the Sacraments, and especially to offer the Holy Eucharist. The sermon concluded with a few words to the candidates, praying

that they, clothed with authority and anointed with the Holy Spirit, might win many souls to Christ.

The service was fully choral, and was splendidly rendered. It was sung to Merbecke's traditional English setting, now happily becoming more familiar. At the offertory the choir rendered a beautiful anthem.

WELCOME AND WELFARE WORK FOR THE CHURCH AND FOR CANADA

In an attractive blue cover and brightened by interesting illustrations the annual report of the Council for Social Service of the Church of England in Canada for 1928 appears under the title of *Welcome and Welfare Work for the Church and for Canada*.

Some lines by Bliss Carman in "Far Horizons" appear on the cover as illustrating the ideals of the Council:

"Be with us, Soul of England,
Where the last trail puts forth,
To keep unsoiled forever
The Honour of the North."

The booklet includes the reports of the General Secretary, Canon Vernon, the Executive Committee, which was presented by the Bishop of Toronto, and the Honorary Treasurer, Mr. G. B. Woods. Amongst matters referred to are the Council's work at the ports, the work of its Church Hostels for Boys in the West, the House of Commons Committee of Inquiry on Immigration, the visits to Canada of Sir George MacMunn and Mr. J. G. McDougall of the Church of England Council of Empire Settlement, the Church Army in Canada, the preparation of a pamphlet of social service prayers and hymns, the work of the Social Service Council of Canada, the Canadian Branch of the World Alliance for promoting International Friendship through the Churches, "Pictured Words for New Canadians," published to help foreign born New Canadians to learn English, the visit of Rev. F. Pike to England under the auspices of the Church of England Council of Empire Settlement, the opening of the Brassey Hostel at Indian Head, the Anglican Hostel for Girls at Edmonton, Marriage and Divorce, the Mothers' Union, the Girls' Friendly Society, the Preventive and Rescue Work of the Church, Child Welfare Work in Canada, work for Armenian refugee children in Syria.

Copies will be sent free of charge on application to the office of the Council for Social Service, The Church House, 604 Jarvis Street, Toronto 5.

The Rev. A. J. Bull, B.A., was inducted as Rector of St. John's, Port Arthur, at a service held on the 16th January, the Rev. Canon Popey, Rural Dean of Thunder Bay, officiating. All the clergy of the deanery were present with one exception, a missionary who was unable to attend as the roads were blocked with snow.

THE VIRGIN BIRTH

A Sermon preached by the Lord Bishop of Algoma in the Pro-Cathedral on the Sunday after Christmas, and published by request.

S. Matthew XXII, 42: "What think ye of Christ? Whose Son is He?"

Christianity, my brethren, is based on the truth of the event of Christmas Day, and so the great question of questions for mankind is the old one suggested by our Lord Himself to the men of His day: "What think ye of Christ? Whose Son is He?" In other words: "Who is this that was born of Mary on Christmas Day?"

The Catholic Church gives a perfectly definite answer. He is God Himself, who for us men and for our salvation became man. The only other possible answer that can reasonably be given is this: He is a great religious leader; a man, nothing more. In other words, either Jesus is God, to be worshipped and adored as the Supreme Being, one in essence with the Almighty Creator of the universe; or else He takes rank with Mahomet, Buddha and Confucius as the founder of a great religion, a man like ourselves but no more, a man of great spiritual insight and power, but a man.

If the Catholic Church is right, and He is God Himself, He could not have been born in the natural way of a human father and a human mother. The Church says he was not, and expresses the fact of his birth in the doctrine of the Virgin Birth, that is, that Jesus was born of a human mother but without the intervention of a human father.

I have no doubt that you all believe this; but as there are many people nowadays who do not, and as a certain number (though not many) even of dignitaries of our Church are numbered amongst those who doubt this article of our Creed, I think it will not be a waste of time if this morning I deal with the subject of the Virgin Birth.

The doctrine of the Virgin Birth means that the entry of Jesus into the world was accompanied by a miraculous act of God, in just the same way as the manner of His leaving the world was; that He entered and left this world by a miracle: and to sincere believers it seems right and fitting that He should do so.

What we know about our Lord's birth comes, of course, from the Gospels. Let us see what the Gospels say about it and try to weigh their testimony in accordance with modern scientific principles of criticism.

Now, what is said by objectors is this: Of the four Gospels, Mark and John do not mention the Virgin Birth; Matthew and Luke do so, but the accounts which they give are quite different.

Matthew says: Mary was betrothed to Joseph, when it was found that she was about to become a mother. Joseph wished to hush up the matter by putting her away quietly, but an angel told

him that the Child was conceived by the Holy Ghost and would be the Saviour of Israel. After the birth, Wise Men from the East came to visit the Child.

Luke says: An angel appeared to Mary, and told her that she should be the mother of the Son of the Highest, who should have a kingdom that should never end; and that the power of the Holy Spirit would be the means by which the Child should be born, no human father intervening; that Mary willingly accepted the honour of bearing the world's Redeemer, "Be it unto me according to thy word." That afterwards the Child was born, an angel announcing to shepherds in the fields by night that a Saviour which is Christ the Lord was just born; and the news being celebrated by a host of angels declaring glory to God in the highest heaven, peace and good-will to men on earth.

These stories, they say, are quite different; for Matthew and Luke agree in only one thing, that the place was called Bethlehem, "The House of Bread." And we are asked: "How can you base a fundamental article of the Creed on a foundation so slight as this? Two Gospels say nothing about it; the other two do not agree except in the name of the place."

But let us look more closely at the evidence, and we shall see that it is not so slight as may appear at a casual glance. In the first place, Mark does not profess to give a full account of the life of Jesus, but begins with the ministry at about the age of thirty. He opens with the preaching of John the Baptist, and then goes on to the preaching of Jesus. St. John begins in much the same way, the preaching of the Baptist, and the call of the first disciples. The silence of Mark and John about the Virgin Birth has therefore no weight at all. In the plan of their Gospels there is no room for the birth. It is as if a biography of the Archbishop of Canterbury should begin at his ordination. If it did, we should not expect to hear anything about his parentage.

But how are we to account for the disparity between Matthew and Luke? Look at Matthew's account,---the mother betrothed to Joseph, the coming Child, Joseph's perplexity, the message of the angel to him, the noble resolve to accept the call of God to act as foster-parent and guardian to the baby Saviour of the world. Where did all this information come from but from Joseph himself? Nobody else would possess such intimate and private information. Clearly Matthew gives us Joseph's account.

And then look at Luke's account: the visit of the angel to the Mother, his message, her acceptance of God's will, the birth in the stable. No less clearly we have here the Mother's story. And to whom would she be so likely to confide this sacred secret as to a doctor? And Luke was a physician,---"my dear doctor" St. Paul calls him. Luke in writing this account was writing on a professional subject. Mary, we are told, "kept all these things and pondered them in her heart," that is, she kept her secret close. But

it is most unlikely that she would go down to the grave with such a secret locked in her breast. Before she died she must have made some arrangement to preserve the secret, and who so likely a confidant as the dear doctor?

I imagine, then, that Joseph before his death told his version of the story, which reached Matthew, the writer of the Jewish Gospel, while Mary informed the Doctor, the writer of the Gospel for the heathen. And I would ask you carefully to note that though both accounts are entirely independent, yet they nowhere contradict each other in the least detail, but can easily be fitted into one another.

We may, I think, readily concede that teaching about the birth of Christ did not form part of the preaching of the earliest Christian missionaries, and that is why it does not come into Mark, which was the earliest and shortest Gospel, the story being expanded later as fresh facts about Jesus were gradually added. This is perfectly natural. Men would not be converted to the Church by being told how Jesus was born. The earliest missionaries would convert men by talking about the miracles of Jesus, His marvellous teaching, His extraordinary death and the wonder of His resurrection, of which there were scores of witnesses still alive. By these facts they would prove that He was the Son of God, and would induce men and women to turn from the foul systems of heathendom to love and worship and obey Him. His miracles proved that He was Divine. His pure and inspiring teaching could not come from the lips of a mere man. This is how thousands were turned from paganism to Christianity. So Mark's Gospel gives us the substance of what the first missionaries taught in their sermons. St. Peter in his address to the first Synod, which elected Matthias, sets the limits himself: "Beginning from the baptism of John unto the day when Jesus was received up from us," that is, from John the Baptist to the Ascension.

Later on, however, the early disciples would want to ask questions about the birth and early life of the Saviour, and then the story given by Joseph, who was by that time dead, and the story told to Luke by the Blessed Virgin would be circulated in the later Gospels of Matthew and Luke. When St. John wrote his Gospel, at a later date, he apparently did not think it necessary to go over ground that had already been covered quite adequately.

A great leader of men nowadays builds up a party of devoted adherents by his policy, his teaching; and they follow him for what he is and what he stands for. I imagine that few of us could tell, for instance, when or where Sir Wilfred Laurier was born, or who were his parents.

In the midst of a world of universal sinfulness, where none are free from the taint of sin, what was needed was a fresh start for humanity, a break in the chain of sin, in the taint handed down generation after generation from parents to children. Mankind

needed a new Man, a new Adam, a fresh beginning, yet one linked to the old. By the Virgin Birth, God gave to mankind that new start in Jesus Christ. He was in continuity with the old order, for he was born of a human mother and is one of us. He became man. And yet he was in discontinuity with the old order, so far as the inherited taint of sin was concerned, for His birth was the result of a new creative act of the Divine Spirit, and so He was cut off from the chain of imperfection and sinfulness. And that is why, in the Divine providence, "He was conceived by the Holy Ghost, born of the Virgin Mary." And so the Divine Light shone in the darkness of the world, and the Saviour was one of us, because He was a man, and yet different from us because He was a perfect man.

ST. ALBAN'S, CAPREOL

The Bishop made his annual visitation to St. Alban's, Capreol, for Confirmation on Sunday the 2nd of December. His Lordship celebrated at eight o'clock, and preached at the later choral celebration.

In the evening sixteen candidates were presented by the Rev. E. J. G. Tucker for the Sacrament of Confirmation. The church was filled to capacity, and a number of people were compelled to stand in the porch. The service was very beautiful and impressive.

After the service the Bishop addressed a large gathering in the local Y. M. C. A. His subject was: "A Visit to the Old Country." The address was greatly enjoyed by those present, being given in His Lordship's interesting and at times humorous way.

The people of St. Alban's, Capreol, are to be congratulated on the completion of their new church hall, which was formally opened on the 4th of February. It is known as the "Gillmor Memorial Hall," and is in memory of the late Archdeacon of Algoma, who was well known and greatly loved in Capreol.

The Rev. A. E. Carding, recently ordained to the priesthood, has been appointed to the charge of the mission of Port Carling, which also includes Port Sandfield and Gregory.

The Rev. J. S. Smedley, L. Th., of Port Carling, has been appointed to the rectory of Bracebridge, in succession to the Rev. F. G. Sherring.

During the vacancy at Bracebridge, the Rev. A. W. Stump has acted very acceptably as locum tenens.

In Memoriam

MRS. QUINTON

On the 17th December there passed to her rest one who for nearly forty years had given of her best in the service of the Church in Algoma, in the person of Mrs. Quinton, of King's Teignton, Newton Abbot, England. For all that time she had been Secretary and Treasurer of the Devon Branch of the Algoma Association in England, and for almost as long Secretary for Church Embroidery.

It is in the latter capacity that we in Algoma have known her best, for in many of the churches throughout the length and breadth of the Diocese her beautiful handiwork, or that executed under her immediate supervision, adorns the sanctuary, or is used in the celebration of the Holy Mysteries. At least thirty-seven frontals, forty sets of altar linen, eight or nine burses and veils, besides hangings and stoles, have been worked or planned and sent out by her to Algoma.

A few years ago she was compelled to give up this labour of love to some extent owing to failing sight, which shows at what cost it had been carried on. But her interest in the work never waned. The knowledge of the love and devotion and sacrifice which inspired them will make those examples of her skill which we in Algoma possess beyond price.

May eternal rest and light perpetual be her portion in the nearer presence of her Lord and Master.

To Miss Mills, her sister, who for some years past has assisted in this work, we tender our sincere sympathy.

EDWARD GYDE HEAVEN, PRIEST

The Reverend Edward Gyde Heaven, a former missionary in Algoma, passed away at the hospital at Smith's Falls on the 2nd of January, a victim of the epidemic of influenza which swept over the country at that time. Mr. Heaven was incumbent of Port Elmsley, in the Diocese of Ottawa. He and his family were stricken with the disease, and finding it impossible to care for them at home, he heroically motored them to the nearest hospital. But the effort cost him his life. "Greater love hath no man than this."

Mr. Heaven was born in England fifty-five years ago. Coming to Canada, he graduated from Huron College with the degree of L. Th., and was ordained deacon in 1910 by the Bishop of Huron. After serving for a short time in the West, he came to this Diocese in June, 1913, and was ordained priest in December of that year. In turn he served in the missions of Oliver, St. Joseph's Island and Falkenburg, leaving Algoma in 1918 for the Diocese of Montreal.

"Requiescat in Pace."

ERNEST WILLIS

A sad blow fell upon the Mission of Whitefish Falls at Christmastide in the death of Mr. Ernest Willis of Willisville, who was instantly killed on December 24th when a tree fell upon him while he was at work.

Mr. Willis was sixty-eight years of age. Some years ago he exerted himself in every way to have a school established at Whitefish Falls for the white and Indian children of the neighbourhood. When neither the Dominion nor the Provincial Government would act, the Church was appealed to, with the result that the school was established, not only providing education for the children but becoming the centre of a useful mission. Through all the years since, Mr. Willis and his family have assisted in the work in every possible way, and have been a tower of strength to the missionary in charge.

May he rest in peace, and receive the reward of those who have been found faithful unto death.

FRANCIS HENRY KEEFER

On Tuesday, December 4th, 1928, Francis Henry Keefer, K.C., passed away at his home in Toronto, after an illness of some weeks. Mr. Keefer was formerly a prominent layman of the Diocese of Algoma, having lived for many years at Port Arthur. It is due to his far-sightedness and generosity that St. John's Church in that city is in possession of a splendid site for a new church which it is hoped will one day crown the hill in the centre of the city, Mr. Keefer having paid about half the purchase price of the land. It is not long since he removed to Toronto to take up the duties of Public Trustee for the Province of Ontario.

The people of St. Thomas', Fort William, are to be congratulated on having their rectory free of debt. This happy result is due to the devoted efforts of the parochial branch of the W. A., whose members have worked unceasingly with this object in view for the past eight or nine years, and who succeeded in having the mortgage paid off a considerable time before it was due.

The new Church of St. James, Oliver, erected after the former church had been destroyed by fire, has also succeeded in paying off its debt in the short space of three years. Congratulations!

The Council for Social Service has received word that Dr. Lang, the new Archbishop of Canterbury, becomes President of the Church of England Council of Empire Settlement, while Baron Davidson has been appointed its patron.

CHRISTMAS AT THE SHINGWAUK HOME

“Mr. Fuller, the C. P. R. office has 'phoned to-day that there are some boxes for us at the station. Perhaps there will be something in them to help us out with our presents for the children on the tree. We have enough to go around in our eighty-three stockings, but there are a number still needed for the tree.” This from our head matron, Miss Botterell, who with Miss Griffiths, the girls' matron, has been mysteriously shut in a store room for the last couple of days, leaving not a chance for a single eye to peep. “And if you have time there are three bales at the A.C.R.”—“And Oh, father,” cuts in another voice, “will you call at Anderson's for my Christmas music?” And “Oh, Mr. Fuller, we need flour for the Christmas pudding,” calls Miss Moulton from the kitchen.

Before another voice gets a chance, the Shingwauk car shoots up the road at a rate we will not mention here. From now on all is pleasant bustle and expectation, children and staff alike interested in the numerous parcels and letters which Mr. Fuller brings at each trip. The children's are kept till Christmas morning, when they are placed at the owners' plates at breakfast.

The general routine must go on, though every department has its own special work of preparation for Christmas, especially in the class rooms where practising for the Christmas night concert is in progress for about three weeks. Miss Fuller, junior teacher, is our pianist and can supply us with any kind of music we wish. When not available, we have a splendid substitute in Agnes Jobson, one of our girls.

The members of the staff have to be a little patient at these times, for how can Ella paint cards for her friends and the staff and remember such trivial things as salting the potatoes; or Eva play leading lady in a dialogue, and on wash day think to hang the clothes out according to Miss Hewer's, our new boys' matron's instructions? But no matter if a large basketful fall into the mud, for to-morrow is Christmas Day! They are soon washed and all is finished in record time.

While the washers have been busy so have the scrubbers, and the old school is cleaned and scoured in a manner befitting the great day; even though it has its usual bi-weekly scrub. Then commences the decorating. This the boys and girls love, and with a little instruction they make a very good job of it.

Christmas Eve comes all too quickly for some of us, but not for the children; for how they love to come down stairs with their stockings and hang them on a line, put up for the purpose,—the girls in their own sitting-room, and the boys in the senior class room. Only the smallest articles are put in the stockings, with some candy and an apple or orange, the best presents being kept for the tree.

At about 6.15 a.m. shouts of "Merry Christmas, Miss Botterell," are heard. How can the matron refuse such appeals? The doors are opened, then a rush to the sitting-room, the smaller girls going first. The same occurs on the boys' side of the school, with Miss Hewer in charge, and the day is welcomed in with the music of the mouth organ, horn, whistle, or anything by which they can give expression to their happiness.

Just before breakfast there is a lull, and boys and girls line up, then proceed to our little Chapel, where the Principal, the Rev. B. P. Fuller, administers Holy Communion. There were thirty-nine communicants this year, about the average of other years. Breakfast is generally late, as the happy company must open presents and see and admire those of their friends.

This is a busy day for Miss Moulton. With Miss Botterell to advise and assist in the management of the girls, she prepares in close succession the three meals, with all the extra dishes and "trimmings." The dining-room supervisor, Miss Griffiths, is also very busy. This year she, with Miss Hewer and Miss Moulton, arranged in the middle of each table, at tea time, what they called a "pie," consisting of small presents with riddles or sayings for each child. A string was attached from this pie to each plate. The children had endless fun drawing in their favours.

One of the events of the day is the coming of Canon Colloton, Mrs. Colloton and Mary, bringing not only gifts, but happy and encouraging smiles, showing plainly their sympathy and interest in our work. For the last eleven years they have been with the school on this day and Christmas could not be the same to us without them.

At 8 p.m., the concert, which is in charge of the senior teacher, Miss Davies, begins, with Mr. Fuller in the chair. A happy time is spent for a couple of hours with singing, drills, dialogues and speeches. Every year Mr. Michael Lacelle, a respected and honoured graduate of the Shingwauk, sounds the same advice in the children's ears, to make the best of their stay at the Shingwauk, telling them of the advantages he received at the school years ago.

This year we missed our dear friend, Archdeacon Gillmor now "safe home in port." A quiet ache is felt in our hearts as we remember his happy, cheerful countenance and his generosity to the children, though we could not be selfish enough to wish him back with us.

After the distribution of the presents, tired but happy, the children are ready, for once, to go to bed.

Then the Great Birthday is over, and we pray that self has not been uppermost in the children's minds, but that they may see more clearly than ever the path of "The Wise Men," and that the star may shine more clearly in their hearts, as they meet their Lord upon His way.

In conclusion we cannot refrain from adding the wish that all the kindly ones who have helped us might peep in and watch our little boys at their play with their fascinating toys, or the little girls, as they bring forth their dolls to be admired. A couple of days of play are allowed, then Miss Botterell summons all children who can write to the school room, to acknowledge presents and thank the donors of the same. For those who are unable, she does the acknowledging. At the time of writing, over fifty acknowledgments have gone or are ready to go with more to follow. While we thank our earthly friends, we do not forget to be grateful to our Heavenly Father for His great goodness in all things, but particularly in the fact that every child in the school and each member of the staff was able to enjoy with good health the blessings of the day.

A. L. D.

DIOCESE OF ALGOMA

CLERGY LIST — FEBRUARY, 1929

The Right Reverend Rocksborough Remington Smith, M.A., D.D.
Bishop of Algoma, Bishophurst, Sault Ste. Marie

The Most Reverend George Thorneloe, M.A., D.D., D.C.L.
Bishop, (retired), Sault Ste. Marie

The Ven. C. Wilfred Balfour, M.A.,
Archdeacon of Algoma,
St. Luke's Rectory,
Sault Ste. Marie

The Ven. W. A. J. Burt, L. Th.,
Archdeacon of Muskoka,
Parry Sound

- | | |
|--|--|
| The Rev. Canon A. H. Allman, B.Sc.,
Gravenhurst. | The Rev. Canon Colloton, B.A., B.D.,
16 Forest Ave.,
Sault Ste. Marie. |
| Maj. the Rev. John Armour, B.A.,
White River. | The Rev. T. W. Daniel,
Callander. |
| The Rev. A. P. Banks, L.Th.,
Rural Dean of Algoma,
St. Peter's, 441 Korah Road,
Sault Ste. Marie. | The Rev. J. H. Evans,
Powassan. |
| The Rev. A. J. Bruce, L.Th.,
Copper Cliff. | The Rev. R. H. Fleming, L.S.T.,
St. John's Rectory,
Sault Ste. Marie. |
| The Rev. A. J. Bull, B.A.,
St. John's Rectory,
Port Arthur. | The Rev. B. P. Fuller,
Shingwauk Home,
Sault Ste. Marie. |
| The Rev. P. F. Bull,
Sudbury. | The Rev. Chas. Glover, B.A., L.S.T.,
New Liskeard. |
| The Rev. A. E. Carding,
Port Carling. | The Rev. Cyril Goodier,
Milford Bay. |
| The Rev. H. F. Cocks,
Cobalt. | The Rev. G. C. Graham, B.A.,
St. George's Rectory,
Port Arthur. |

- The Rev. Alfred Greaves,
Murillo.
- The Rev. L. I. Greene,
St. Stephen's Mission,
309 Conyers St.,
Port Arthur.
- The Rev. W. L. Guyler, B.A.,
Kirkland Lake.
- The Rev. Richard Haines,
Blind River.
- The Rev. W. A. Hankinson,
St. Thomas' Church,
1309 Edward St.,
Fort William.
- The Rev. C. B. Harris,
Englehart.
- The Rev. Canon F. H. Hincks, M.A.
Rural Dean of Nipissing,
Haileybury.
- The Rev. W. H. Hunter,
Korah.
- The Rev. James Hutton,
Bala,
- The Rev. H. F. Hutton,
Espanola.
- The Rev. Canon D. A. Johnston,
Garden River.
- The Rev. T. V. L'Estrange, L.S.T.
Schreiber.
- The Rev. J. B. Lindsell,
Chaplain Sanitaria,
Gravenhurst.
- The Rev. T. Lloyd, L.S.T.,
St. Paul's Rectory,
Fort William.
- The Rev. Jethro Norman, B.D.,
Rosseau.
- The Rev. R. F. Palmer, S.S.J.E.,
The Mission House,
Bracebridge.
- The Rev. Henry Peeling,
Bruce Mines.
- The Rev. H. E. Pelletier, L.Th.,
Manitowaning.
- The Rev. G. H. Phillips,
Burk's Falls.
- The Rev. Canon Charles Piercy,
Sturgeon Falls.
- The Rev. E. F. Pinnington,
Port Sydney.
- The Rev. Canon J. C. Popey,
Rural Dean of Thunder Bay,
St. Luke's Rectory,
Fort William.
- The Rev. J. S. Rhodes,
Sheguiandah.
- The Rev. A. L. Rose, S.S.J.E.,
The Mission House,
Bracebridge.
- The Rev. A. F. Scott, B.A., L.S.T.,
Maganatawan.
- The Rev. C. M. Serson,
The Mission House,
Bracebridge.
- The Rev. Frederick Shaw,
St. Simon's Church,
12 Dale Avenue,
North Bay.
- The Rev. C. C. Simpson, L.Th.,
Coniston.
- The Rev. H. A. Sims,
St. John's Rectory,
North Bay.
- The Rev. J. S. Smedley, L.Th.,
St. Thomas' Rectory,
Bracebridge.
- The Rev. W. F. Smith,
Huntsville.
- The Rev. Percy Steed, B.A.,
(On leave).
- The Rev. A. W. R. Stump,
Byng Inlet & Depot Harbour,
(Parry Sound P.O.)
- The Rev. W. T. Swainson,
Gore Bay.
- The Rev. John Tate,
Thessalon.
- The Rev. E. J. G. Tucker, L.Th.,
Capreol.
- The Rev. Stephen Turner,
Rural Dean of Parry Sound,
Parry Sound.
- The Rev. W. C. Turney, S.S.J.E.,
The Mission House,
Bracebridge.
- The Rev. R. C. Warder,
Baysville.
- The Rev. Edwin Weeks,
Little Current.
- The Rev. S. F. Yeomans,
Massey.
- The Rev. W. M. Whiteley,
Sundridge.

RETIRED

- The Rev. Lawrence Sinclair,
Huntsville.
- The Rev. Canon A. J. Young,
60 Langford Ave.,
Toronto.

CATECHISTS

- Mr. L. F. Hardyman, (Teacher),
Whitefish Falls, Via Sudbury.
- Mr. E. H. Rudge,
Elk Lake.
- Mr. L. A. Sampson,
Silverwater.
- Mr. A. P. Tyrwhitt,
North Cobalt.
- Major Edwin Wrightson,
Emsdale.

GENERAL SYNOD APPORTIONMENTS — 1929

DEANERY OF ALGOMA	M. S. C. C.		C.S.S.	G.B.R.E.
	General	Jewish		
Sault Ste. Marie:				
St. Luke's	400.00	30.00	32.00	44.00
St. John's	100.00	8.00	11.00	15.00
St. Peter's	40.00	4.00	2.00	3.00
Shingwauk	15.00	1.00	—	2.00
Blind River	50.00	5.00	4.00	4.00
Bruce Mines	35.00	4.00	3.00	3.00
Copper Cliff	60.00	4.00	5.00	6.00
Echo Bay	15.00	2.00	1.00	1.00
Garden River	30.00	3.00	1.00	1.00
Gore Bay	61.00	5.00	3.00	3.00
Korah	60.00	4.00	2.00	3.00
Little Current	70.00	5.00	5.00	6.00
Manitowaning	33.00	3.00	2.00	3.00
Massey	40.00	4.00	2.00	2.00
Silverwater	30.00	3.00	2.00	2.00
Sheguiandah	20.00	4.00	2.00	2.00
Thessalon	45.00	4.00	5.00	5.00
St. Joseph's Island	65.00	4.00	5.00	6.00
Espanola	70.00	5.00	3.00	4.00
White River	60.00	5.00	2.00	2.00
Whitefish Falls	5.00			
Biscotasing	15.00	2.00	1.00	1.00
DEANERY OF MUSKOKA				
Aspdin	18.00	3.00	1.00	1.00
Baysville	50.00	5.00	2.00	3.00
Beaumaris	65.00	6.00	6.00	7.00
Bracebridge	140.00	11.00	10.00	16.00
Falkenburg	40.00	3.00	1.00	1.00
Fox Point	15.00	1.00	1.00	1.00
Gravenhurst	80.00	6.00	6.00	9.00
Huntsville	130.00	11.00	10.00	16.00
Bala	42.00	4.00	4.00	5.00
Port Carling	70.00	5.00	3.00	4.00
Port Sydney	70.00	5.00	3.00	4.00
Torrance	35.00	4.00	2.00	3.00
Uffington	30.00	2.00	1.00	1.00
DEANERY OF NIPISSING				
Capreol	30.00	3.00	5.00	7.00
Coniston	45.00	5.00	4.00	6.00
Cobalt	150.00	12.00	10.00	14.00
Englehart	35.00	4.00	3.00	3.00
Elk Lake	15.00	2.00	1.00	1.00
Haileybury	155.00	14.00	10.00	13.00
Latchford	10.00	2.00	1.00	1.00
New Liskeard	75.00	5.00	7.00	8.00
North Bay, St. John's	300.00	20.00	24.00	30.00
St. Simon's	30.00	2.00	3.00	3.00
North Cobalt	20.00	2.00	1.00	1.00
Sturgeon Falls	65.00	4.00	3.00	3.00
Sudbury	225.00	13.00	18.00	23.00
Kirkland Lake	35.00	2.00	1.00	2.00

DIOCESAN APPORTIONMENT AND ASSESSMENTS — 1929

DEANERY OF ALGOMA	A.M.F.	D.E.F.	Sup'n
Sault Ste. Marie:			
St. Luke's	450.00	359.18	25.00
St. John's	115.00	112.84	15.00
St. Peter's	40.00	17.47	1.00
Shingwauk	15.00	2.00	—
Blind River	55.00	25.65	3.00
Bruce Mines	35.00	14.45	2.58
Copper Cliff	60.00	37.97	6.00
Echo Bay	15.00	5.00	1.00
Garden River	25.00	12.04	1.62
Gore Bay	60.00	38.47	3.72
Korah	50.00	20.00	3.40
Little Current	70.00	49.17	5.43
Manitowaning	30.00	16.52	2.35
Massey	50.00	19.21	2.25
Silverwater	30.00	5.77	.61
Sheguiandah	20.00	8.28	.70
Thessalon	50.00	51.40	5.96
St. Joseph's Island	60.00	45.70	8.00
Espanola	70.00	84.95	12.00
White River	50.00	42.95	5.00
Whitefish Falls	5.00	4.54	—
Biscotasing	15.00	5.00	1.25

DEANERY OF MUSKOKA

Aspdin	20.00	9.74	1.51
Baysville	50.00	17.64	2.00
Beaumaris	65.00	70.72	12.00
Bracebridge	140.00	150.19	18.00
Falkenburg	40.00	11.78	2.10
Fox Point	15.00	2.00	—
Gravenhurst	80.00	82.48	11.28
Huntsville	130.00	157.36	15.00
Bala	42.00	15.40	1.50
Port Carling	70.00	41.44	4.50
Port Sydney	70.00	36.68	5.25
Torrance	35.00	10.24	1.45
Uffington	30.00	11.59	1.69

DEANERY OF NIPISSING

Capreol	30.00	75.48	7.08
Coniston	45.00	43.56	6.38
Cobalt	150.00	152.32	19.45
Englehart	35.00	43.34	4.27
Elk Lake	15.00	21.22	2.40
Haileybury	150.00	160.94	18.00
Latchford	10.00	—	—
New Liskeard	75.00	76.55	12.56
North Bay, St. John's	300.00	367.64	28.39
St. Simon's	30.00	36.12	2.79
North Cobalt	20.00	16.35	1.67
Sturgeon Falls	65.00	34.88	3.59
Sudbury	225.00	208.20	15.00
Kirkland Lake	35.00	29.12	2.40

DEANERY OF PARRY SOUND	M. S. C. C.		C.S.S.	G.B.R.E.
	General	Jewish		
Burk's Falls	45.00	6.00	2.00	3.00
Byng Inlet	10.00	3.00	2.00	2.00
Callander	25.00	3.00	1.00	1.00
Depot Harbour	25.00	2.00	3.00	4.00
Emsdale	50.00	6.00	3.00	3.00
Maganatawan	30.00	3.00	2.00	2.00
Nipissing	25.00	2.00	1.00	2.00
Parry Sound	125.00	11.00	16.00	19.00
Powassan	75.00	6.00	3.00	4.00
Rosseau	85.00	7.00	8.00	9.00
Sprucedale	25.00	3.00	1.00	1.00
Sundridge	65.00	5.00	3.00	3.00

DEANERY OF THUNDER BAY

Port Arthur:				
St. John's	350.00	30.00	25.00	33.00
St. George's, Etc.	80.00	5.00	3.00	3.00
St. Stephen's	5.00	1.00		
Fort William:				
St. Luke's	120.00	13.00	10.00	15.00
St. Paul's	200.00	21.00	15.00	22.00
St. Thomas'	70.00	5.00	6.00	10.00
Nipigon	35.00	4.00	4.00	4.00
Oliver	40.00	3.00	2.00	3.00
Schreiber	75.00	6.00	7.00	11.00

THE WIDOWS' & ORPHANS' FUND OF THE DIOCESE OF ALGOMA

As required by Canon 9, the Treasurer of Synod makes the following statement in regard to this fund:

Amount of fund, December 31st, 1928.....	\$33,288.89
Amount of income	1,508.58

Annuitants

Mrs. Sullivan	\$125.00
Mrs. Chowne	150.00
Mrs. Pardoe	100.00
Mrs. Ulbriecht	100.00
Mrs. Ferris	145.00
Mrs. Frost	170.00
Mrs. Gillmor	150.00

Contributors

The Bishop of Algoma	The Rev. A. P. Banks
The Ven. Archdeacon Balfour	The Rev. A. J. Bull
The Ven. Archdeacon Burt	The Rev. P. F. Bull
The Rev. Canon Allman	The Rev. A. E. Carding
The Rev. Canon Hincks	The Rev. J. H. Evans
The Rev. Canon Johnston	The Rev. R. H. Fleming
The Rev. Canon Fiercy	The Rev. C. Goodier
The Rev. Canon Young	The Rev. A. Greaves
The Rev. Canon Colloton	The Rev. R. Haines
The Rev. J. Armour	The Rev. W. A. Hankinson

(Continued on next page)

DEANERY OF PARRY SOUND	A.M.F.	D.E.F.	Sup'n
Burk's Falls	50.00	43.56	6.24
Byng Inlet	10.00	32.48	5.50
Callander	25.00	18.59	3.00
Depot Harbour	25.00	29.40	4.47
Emsdale	50.00	35.78	4.94
Maganatawan	25.00	18.48	1.64
Nipissing	25.00	12.71	2.10
Parry Sound	125.00	114.96	14.00
Powassan	75.00	34.16	5.75
Rosseau	85.00	91.37	12.98
Sprucedale	25.00	20.83	3.42
Sundridge	65.00	32.48	4.51

DEANERY OF THUNDER BAY

Port Arthur:			
St. John's	350.00	405.66	28.76
St. George's Etc.	80.00	94.47	11.25
St. Stephen's	5.00	—	—
Fort William:			
St. Luke's	120.00	148.17	18.00
St. Paul's	200.00	212.57	21.08
St. Thomas'	70.00	114.80	12.00
Nipigon	35.00	23.29	2.60
Oliver	40.00	25.31	2.94
Schreiber	75.00	96.15	13.20

THE WIDOW'S & ORPHANS' FUND OF THE DIOCESE OF ALGOMA

(Continued from previous page)

The Rev. C. B. Harris	The Rev. C. C. Simpson
The Rev. W. H. Hunter	The Rev. H. A. Sims
The Rev. H. F. Hutton	The Rev. L. Sinclair
The Rev. T. V. L'Estrange	The Rev. J. S. Smedley
The Rev. J. B. Lindsell	The Rev. W. F. Smith
The Rev. T. Lloyd	The Rev. W. T. Swainson
The Rev. J. Norman	The Rev. S. Turner
The Rev. H. Peeling	The Rev. R. C. Warder
The Rev. E. F. Pinnington	The Rev. E. Weeks
The Rev. J. S. Rhodes	The Rev. S. F. Yeomans
The Rev. A. P. Scott	

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

REV. CANON COLLOTON,
16 Forest Ave.,
Sault Ste. Marie, Ont.

ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for the
month of December, 1928

ALGOMA MISSION FUND

Collections per Archdeacon Burt, \$350.00; Diocese of Ottawa (Chisholm), \$25.00.

Apportionments: Emsdale, \$5.52; Bruce Mines, \$25.00; Bala, \$21.00; Desbarats, \$8.10; Sundridge, \$27.62; Coniston, \$40.00; Cobalt, \$78.11; Korah, \$25.00; Biscotasing, \$2.00; Silverwater, \$5.00; Port Sandfield, \$23.35; New Liskeard, \$70.00; Sudbury, \$125.00; St. Luke's, Sault Ste. Marie, \$185.00; Baysville, \$20.00; Gregory, \$23.32; Englehart, \$18.55; Midlothian \$5.00; Parry Sound, \$50.00; St. Peter's, Sault Ste. Marie, \$5.00; Sturgeon Falls, \$25.00; Cache Bay, \$3.50; Espanola, \$7.59; Gore Bay, \$60.00; Bracebridge, \$140.00; Huntsville, \$130.00; White River, \$28.48; Missanabie, \$21.52.

M. S. C. C. APPORTIONMENT

Bruce Mines, \$10.00; Garden River, \$30.00; Maganatawan, \$30.00; Bala, \$21.00; Desbarats, \$9.07; Sundridge, \$20.00; Cobalt, \$15.49; Korah, \$45.00; Biscotasing, \$2.00; Port Sandfield, \$23.35; New Liskeard, \$70.00; Sudbury, \$125.00; St. Luke's, Sault Ste. Marie, \$185.00; Baysville, \$20.22; Gregory, \$23.32; Parry Sound, \$43.00; Sturgeon Falls, \$20.00; Cache Bay, \$3.50; Espanola, \$16.00; Gore Bay, \$61.00; Huntsville, \$130.00; White River, \$33.00; Missanabie, \$27.00.

DIOCESAN EXPENSE FUND ASSESSMENT

White River, \$23.85; Bruce Mines, \$10.62; Bala, \$7.16; Desbarats, \$10.30; Sundridge, \$24.29; Korah, \$22.62; Blind River, \$25.00; Port Sandfield, \$12.35; New Liskeard, \$163.19; Gregory, \$12.36; St. Paul's, Fort William, \$266.96; Englehart, \$32.00; Espanola, \$26.00; Gore Bay, \$29.98; Huntsville, \$146.50; St. John's, Sault Ste. Marie, \$11.00.

SUPERANNUATION FUND ASSESSMENTS

Emsdale, \$1.20; Sudbury, \$14.16; Garden River, \$1.52; Bala, .65; Spruce-dale, \$1.00; Sundridge, \$2.26; Oliver, \$3.00; Coniston, \$4.90; Korah, \$2.55; Biscotasing, \$1.25; Blind River, \$2.25; Port Sandfield, \$1.14; New Liskeard, \$9.50; Port Carling, \$1.09; Gregory, \$1.05; Espanola, \$6.00; Gore Bay, \$2.62; Bracebridge, \$12.00; Huntsville, \$8.27.

Rev. W. F. Smith, \$5.00; Rev. C. Goodier, \$10.00; Rev. J. Norman, \$5.00; Rev. T. Lloyd, \$5.00; Rev. W. A. Hankinson, \$5.00; Rev. Canon Allman, \$5.00; Rev. H. F. Cocks, \$5.00.

WIDOWS' AND ORPHANS' FUND

Rev. W. F. Smith, \$5.00; Rev. Canon Hincks, \$5.00; Rev. T. Lloyd, \$5.00; Rev. W. A. Hankinson, \$5.00; Rev. Canon Allman, \$5.00.

CHURCH & PARSONAGE LOAN FUND

Christ Church, Englehart, \$100.00.

GRAVENHURST CHAPLAINCY

Diocese of Ottawa, \$56.25.

SPECIAL PURPOSES

Jewish Missions: Bala, \$2.00; Sundridge, \$1.95; Korah, \$3.55; Blind River, \$3.00; Port Sandfield, \$1.70; New Liskeard, \$5.00; Gregory, \$1.71; St. Paul's, Fort William, \$21.00; Gore Bay, \$5.00; Bracebridge, \$11.00; Huntsville, \$11.00.

Social Service: Sudbury, \$18.00; Garden River, .90; Bala, \$2.00; Sundridge, \$2.45; Coniston, \$4.00; Blind River, \$3.15; Port Sandfield, .80; New Liskeard, \$6.75; Port Carling, .80; Gregory, .80; Gore Bay, \$2.40; Huntsville, \$10.00.

G. B. R. E.: Emsdale, \$3.28; Sudbury, \$23.03; Garden River, \$1.05; Sundridge, \$1.43; Korah, \$1.35; Biscotasing, \$1.00; Blind River, \$3.85; Sturgeon Falls, \$3.60; New Liskeard, \$8.12; Baysville, \$2.93; Gore Bay, \$2.89; Huntsville, \$16.45; White River, \$1.00; Missanabie, .75.

Indian Homes: Port Carling S. S., \$4.00.

Books for Students: Mrs. F. W. Colloton, \$5.00.

Bishop's Discretion: Junior W. A., Dundas, \$25.00.

Tarentorus Services: Holy Trinity, Tarentorus, \$31.75.