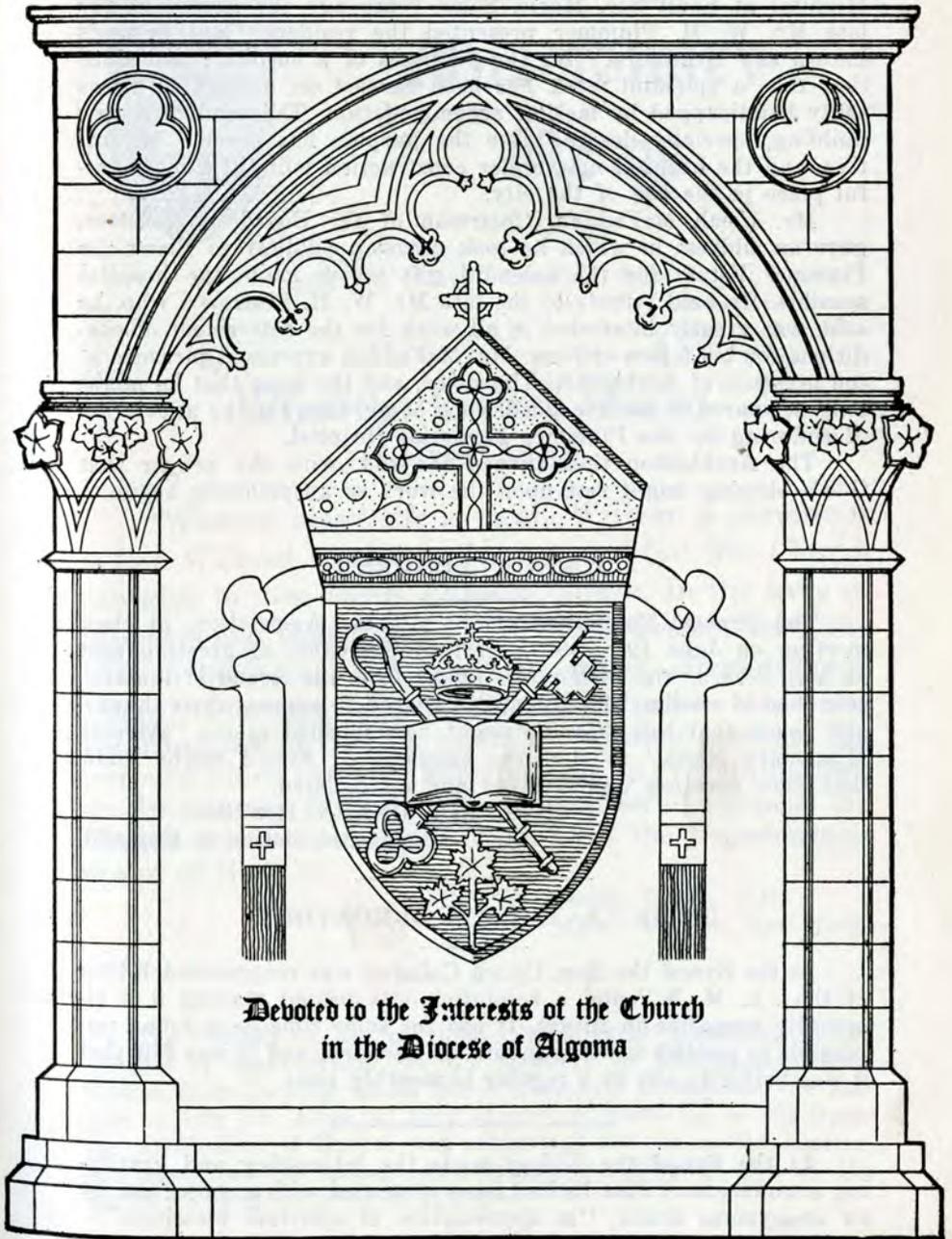


The Algoma Missionary News

VOL. 25.

JUNE-JULY, 1929

No. 4



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

ARCHBISHOP THORNELOE TURNS FIRST SOD

ON TUESDAY, June 11th, His Grace Archbishop Thorneloe turned the first sod upon the site of the new Plummer Memorial Hospital at Sault Ste. Marie. Some years ago the Estate of the late Mr. W. H. Plummer presented the residence and grounds known as "Lynnhurst" for the purposes of a hospital; and since that time a splendid work has been carried on, though at times sadly handicapped by lack of accommodation. The need of a new building, specially designed for the purpose has become imperative, and the hospital now under construction will fill a most useful place in the life of the city.

Mr. Uriah McFadden, Chairman of the Board of Trustees, gave an address in which he took occasion publicly to thank the Plummer Estate for the splendid gift which made the hospital possible. He paid tribute to the late Mr. W. H. Plummer, who, he said, was greatly interested in all work for the betterment of conditions for his fellow-citizens. Mr. McFadden expressed pleasure at the presence of Archbishop Thorneloe, and the hope that he might long be spared to see the good work being done for the alleviation of suffering by the Plummer Memorial Hospital.

The Archbishop then turned the sod, with the prayer that God's blessing might rest upon the work so auspiciously begun.

ACKNOWLEDGMENT

The General Committee of the Algoma Association, at their meeting on June 19th, 1929, received the cable of greeting sent on May 28th by the Bishop of Algoma from the Synod of the Diocese then in session. The Committee wished to express their thanks, and asked that this message might be published in the "Algoma Missionary News" so that the members of Synod might know that their greeting was received and appreciated.

E. EDA GREEN, Hon. Sec.,
Algoma Association in England.

THE "A. M. N." A BI-MONTHLY

At the Synod the Rev. Canon Colloton was reappointed Editor of the "A. M. N." and a resolution was passed making it a bi-monthly magazine in future. It has for some time been found impossible to publish it every month as intended, and it was felt that it was better to aim at a regular bi-monthly issue.

At the Synod the Bishop made the interesting and gratifying announcement that he had been presented with a motor car by an anonymous donor, "in appreciation of spiritual blessings."



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50 cents per annum

What the Church Has to Offer Men

“Without ideals life is mean. Without a purpose it is flat. Without inspiring power, it will fail. The Church can give to men ideals, purpose, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement must be measured. In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do. In common faith and in cooperation of purpose the Church releases through human lives the transforming power of God.”

—Rev. W. Russell Bowie, D.D.
Rector of Grace Church, New York.

The Church in Algoma joined with great heartiness in the services of thanksgiving for the recovery of His Majesty King George from his long illness which were held throughout the Empire on July 7th. A special form of service, drawn up by His Grace the Archbishop of Huron, was authorized for use in the Diocese, and expressed the unfeigned gratitude to Almighty God of His Majesty's loyal subjects in Algoma.

THE SYNOD



THE NINTH SESSION of the Synod of the Diocese of Algoma assembled at Sault Ste. Marie on Tuesday the 28th May, with the largest attendance of clergy and lay delegates in the history of the Diocese.

The proceedings opened with a Quiet Morning in St. Luke's Pro-Cathedral. This was the first time the Synod of Algoma had been opened in this way, as the Synod Service and Sermon had been the rule. But the Quiet Morning has been adopted in one or two Canadian dioceses recently, and it was

felt by the members of our Synod that it was a very good preparation for the business they had come to do. The morning began with a choral celebration of Holy Communion, at which the Lord Bishop of the Diocese was celebrant, assisted by the Ven. Archdeacon Balfour and the Ven. Archdeacon Burt. Those in attendance on His Lordship as deacons were Major the Rev. John Armour and the Rev. L. I. Greene. The preacher at the service was the Right Rev. J. C. Roper, D.D., Lord Bishop of Ottawa, who was attended by the Rev. Canon Piercy and the Rev. Canon Hincks. The Bishops of Algoma and Ottawa were vested in cope and mitre. The pastoral staff was borne by the Rev. Canon Colloton.

The service was fully choral, being beautifully sung to Merbecke's setting by the choir of St. Luke's under the direction of Mr. F. Wigglesworth. The sermon by the Bishop of Ottawa was based upon the Collect for Trinity Sunday, and dealt with the subject of personal religion, — bowing before God in worship and rising to practical service in the world. Later in the morning Matins and Litany were said, and another inspiring address given by the Bishop of Ottawa.

After the service the members, assembled in the parish hall for organization. Before the Synod was constituted a protest signed by seven lay delegates was read by Mr. Andrew Elliot, questioning the legality of the Synod on the ground of its having been summoned to meet in the month of May instead of June. The Bishop ruled that the Synod had been properly and legally called, and this was confirmed the following day by a telegram from the Chancellor, (who was unfortunately unable to attend), and on the matter being put to a vote the Bishop's ruling was upheld by an overwhelming majority, and the Synod declared its conviction that it had been legally called.

As soon as the Synod was constituted, the Rev. Canon Piercy and Mr. Harry J. Rogers were elected Clerical and Lay Secretaries respectively.

In the afternoon the Bishop read a message of greeting to the Synod from His Grace Archbishop Thorneloe, and then read his

first Charge to the Synod of the Diocese. This was a masterly presentation of the ideals of the Church of England and its place in the Dominion, and a statement of the present situation in the Diocese of Algoma. His Lordship took occasion to speak with deep appreciation of the work of the Society of St. John the Evangelist, which had since the last Synod established a house at Bracebridge, and whose members were doing splendid missionary work in the Muskoka region. The Bishop announced the appointment of two Honorary Canons of St. Luke's Pro-Cathedral, — the Rev. W. H. Hunter of Korah, in recognition of his long and devoted service in the Diocese. and the Rev. C. C. Simpson of Coniston, who has laboured for many years in scattered missionary areas. The Charge is being printed in full as a supplement to this issue of the "A. M. N." and we commend it to the careful perusal of all our readers.

A message was sent to His Majesty the King, bearing an assurance of devoted loyalty and of heartfelt gratitude to God for His Majesty's recovery from his serious illness. Greetings were also sent to Archbishop Thorneloe, to the Synods of Toronto and Ontario also in session, to the Algoma Association in England, and to the Diocesan Board of the W. A.

Much useful work was done by the Synod in the way of amending the Constitution and Canons in order to bring them into line with the conditions of to-day. All amendments proposed by the Executive Committee, after a very careful and thorough consideration by that body, were accepted by the Synod, either unani- mously or by more than the two-thirds majority necessary to bring them into effect at once. The Canons relating to the Superannuation and Widows' and Orphans' Funds were amended so as to bring them into harmony with the Canon of the General Synod governing the Pension Fund, upon which Algoma, along with other missionary dioceses, relies to supplement our inadequate pensions. The minimum stipend necessary to constitute a cure a self-supporting parish was raised from \$1200 to \$1500. A new Canon, proposed by the Rev. H. A. Sims, was adopted, constituting a Diocesan Council for Social Service, to act in conjunction with the Social Service Council of the General Synod.

The elections took place as usual on the second day of the Synod, with the results shown elsewhere in this issue.

A motion offered by Mr. W. J. Thompson, calling for a detailed monthly report of the work of each missionary in the Diocese was defeated.

The question which aroused the most interest both in and outside the Diocese was the motion of which notice had been given by Mr. Thompson, relating to the presence of the S. S. J. E. in the Diocese. The motion was as follows:

"Whereas this Synod at its session in 1923 was requested to accept a deed of certain land in the town of Bracebridge with a Retreat House thereon, and after due consideration such request was declined.

“And whereas subsequent to January, 1927, such a Retreat has been established at Bracebridge in this Diocese, and is in charge of the Cowley Fathers, a celibate order of Priests.

“And whereas the establishment of this celibate order, and other innovations introduced in diocesan Church worship, and elsewhere, is detrimental to Church membership therein, and tends to prevent the giving of donations, assessments, and subscriptions necessary to support and carry on the various activities of the Church of England in this diocese.

“Therefore be it resolved that this Synod disapproves, and objects to the establishment of said Retreat, in charge of this celibate order of Priests under the patronage of this Synod, and the introduction of the innovations complained of in our Church worship.

The motion was seconded by Mr. E. W. Shell, and both mover and seconder spoke at length in support of it. The Bishop then read a letter from the Chancellor, stating that a resolution such as that proposed was beyond the jurisdiction of a diocesan synod, which was empowered to deal solely with the temporalities of the Church. The licensing of clergy was an episcopal prerogative. While it was thus possible to rule the motion out of order, the Bishop stated that he was willing that the matter should be discussed by the Synod and a vote taken.

Canon Colloton and the Rev. Lawrence Sinclair spoke against the motion, the former as Diocesan Treasurer correcting some errors in the preamble, and the latter speaking as one familiar with the work of the S. S. J. E. in Muskoka.

The Rev. C. C. Simpson then moved in amendment:

“That this Synod desires to welcome the Cowley Fathers into this Diocese, and to thank the Lord Bishop for licensing them to work amongst us. It prays that God’s blessing may rest abundantly upon their self-denying labours.”

This amendment was seconded by Mr. H. J. Rogers, Lay Secretary, and was supported in a speech by Archdeacon Burt. Archdeacon Balfour made a moving plea for harmony and for a recognition of the comprehensiveness of the Church, and asked the mover of the original motion if he would withdraw it. This request was declined. The last speaker, the Rev. W. A. Hankinson, recalled to the minds of the opponents of the Cowley Fathers the advice of Gamaliel: “If this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.”

The vote was then taken by orders, and resulted as follows:

For the amendment:	Clergy 40,	Laity 20,	Total 60
Against the amendment:	Clergy 0,	Laity 12.	Total 12

Thus the Synod, by a majority of 48, upheld the Bishop and welcomed the S. S. J. E. into the diocese. Following the vote the Rev. Fr. Palmer, Superior of the Community, invited the members to visit the Society’s house in Bracebridge at any time and see the work they are trying to do.

Two motions dealing with the dangers of Communism were proposed by Mr. C. J. R. Crampton, but the Synod, while expressing sympathy with the objects of the motions, felt that it was hardly a matter upon which a Diocesan Synod could take action.

The Bishop in his Charge had spoken of the question of raising money for Church purposes by dances and card parties, and in dealing with this part of His Lordship's Charge the Synod passed a resolution recommending "that dancing and card playing, while being used for recreation and social purposes in our Church activities, should not be used as a means of raising money for the spiritual work of the Church."

The Synod passed a recommendation to the Bishop that he consider the advisability of calling the next Synod to meet at North Bay. The Rector of North Bay, Rev. H. A. Sims, assured the Synod of a hearty welcome in that city should it be decided that the meeting take place there three years hence.

Acting upon a report of the Rural Deans, the Synod made certain alterations in the boundaries of the various deaneries, which had previously been governed by the old civil district lines. The Deanery of Parry Sound disappears, and the Deanery of Muskoka takes in a good part of its territory. Temiskaming becomes a separate deanery, and the boundaries of Nipissing are extended west to include White River. It is expected that the re-arrangement will make the deaneries easier to visit and facilitate attendance at deanery meetings.

The Synod passed a resolution expressing a desire that steps be taken to provide a fitting memorial of the name and work of the late Archdeacon Gowan Gillmor, and requested the Bishop to appoint a committee to consider the question and report to the Executive Committee for action.

The Bishop expressed his desire to establish the "Sunday School by Post" in the Diocese, for the benefit of scattered families living away from the regular services of the Church, and it is hoped that some one may be found to take up this work.

On Wednesday evening, May 30th, the Bishop and Mrs. Rockborough Smith entertained the members of Synod and their hosts and hostesses at an "At Home" at Bishophurst, which was greatly enjoyed by nearly two hundred guests.

On Thursday at Evensong the Bishop installed the two newly appointed Canons at an impressive service in the Pro-Cathedral. After the service Canons Hunter and Simpson received the hearty congratulations of many friends.

The thanks of the Synod are due to the kind hosts and hostesses of the Sault who opened their homes to the clergy and lay delegates, and to the ladies of St. Luke's, St. John's and St. Peter's Churches who provided luncheons for the three days during which the Synod was meeting.

The session of the Synod came to an end on Thursday evening with a good attendance of members and a feeling of harmony and

good will. The Bishop expressed the sincere hope that there would be unity and co-operation among the members of the Church, clerical and lay, throughout the Diocese. A vote of thanks to His Lordship for his inspiring Charge and able chairmanship, coupled with an expression of devotion and loyalty to him, was carried amid much applause by a standing vote, and this was followed by the singing of the Doxology. The Bishop then took the pastoral staff and gave the blessing.

SYNOD APPOINTMENTS AND ELECTIONS

HONORARY CLERICAL SECRETARY OF THE SYNOD

Rev. Canon Piercy - - - Sturgeon Falls

HONORARY LAY SECRETARY OF THE SYNOD

Mr. Harry J. Rogers - - - Port Arthur

TREASURER OF THE SYNOD

Rev. Canon Colloton, B.A., B.D. > Sault Ste. Marie, Ont.

REGISTRAR

Mr. C. S. McGaughey, B.A. - - North Bay

AUDITOR

Mr. Edgar T. Read - - Sault Ste. Marie

THE EXECUTIVE COMMITTEE

The Right Rev. the Bishop of Algoma, Chairman

Ven. Archdeacon Balfour, M.A.	Dr. A. C. Boyce, K.C., Chancellor
Ven. Archdeacon Burt, L. Th.	Mr. C. S. McGaughey, Registrar
Rev. Canon Piercy, Secretary	Mr. H. J. Rogers, Lay Secretary
Rev. Canon Colloton, Treasurer	Mr. F. W. Major
Rev. Canon Hineks, M.A.	Mr. H. Reg. Brooks
Rev. Canon Popey	Mr. C. H. E. Rounthwaite
Rev. John Tate	Mr. A. V. Bliss
Rev. Richard Haines	Mr. P. S. Burton
Rev. Thomas Lloyd	Mr. D. T. Hodgson
Rev. W. F. Smith	Dr. E. H. Niebel
Rev. W. C. Turney, S.S.J.E.	

RURAL DEANS

Rev. S. F. Yeomans - - -	Deanery of Algoma
Rev. J. B. Lindsell - - -	Deanery of Muskoka
Rev. H. A. Sims - - -	Deanery of Nipissing
Rev. Canon Hineks, M.A. - -	Deanery of Temiskaming
Rev. Thomas Lloyd, L. S. T.,	Deanery of Thunder Bay

MEMBERS OF THE BOARD OF MANAGEMENT OF M. S. C. C.

Rev. Canon Piercy	Mr. Chancellor Boyce
Rev. Canon Colloton	Mr. F. W. Major

DELEGATES TO GENERAL SYNOD

Rev. Canon Colloton	Mr. F. W. Major
Ven. Archdeacon Burt	Dr. E. H. Niebel
Rev. Canon Hineks	Mr. E. W. Shell
Ven. Archdeacon Balfour	Mr. Andrew Elliot
Rev. Canon Piercy	Mr. W. J. Thompson
Rev. R. F. Palmer, S.S.J.E.	Mr. J. B. Way

SUBSTITUTES

Rev. Canon Popey	Mr. H. Reg. Brooks
Rev. W. A. Hankinson	Mr. A. M. Church
Rev. Canon Simpson	Mr. C. H. E. Rounthwaite
Rev. H. A. Sims	Mr. L. Chapman
Rev. A. P. Banks	Mr. T. J. Foster
Rev. W. C. Turney, S.S.J.E.	Mr. E. J. Vincent

DELEGATES TO PROVINCIAL SYNOD

Ven. Archdeacon Burt	Mr. F. W. Major
Rev. Canon Colloton	Mr. H. J. Rogers
Ven. Archdeacon Balfour	Dr. E. H. Niebel
Rev. Canon Hincks	Mr. J. B. Way
Rev. Canon Popey	Mr. H. Reg. Brooks
Rev. Canon Piercy	Mr. T. J. Foster
Rev. W. A. Hankinson	Mr. C. H. E. Rounthwaite
Rev. T. V. L'Estrange	Mr. E. W. Shell

SUBSTITUTES

Rev. Canon Simpson	Mr. L. Chapman
Rev. H. A. Sims	Mr. Oswald Davies
Rev. Richard Haines	Mr. A. M. Church
Rev. A. P. Banks	Mr. W. H. Latham
Rev. R. F. Palmer, S.S.J.E.	Mr. E. J. Vincent
Rev. W. C. Turney, S.S.J.E.	Mr. George Atkinson
Rev. Cyril Goodier	Mr. C. F. Rothera
Rev. Thomas Lloyd	Major E. Wrightson

DIOCESAN BOARD OF RELIGIOUS EDUCATION

Rev. Canon Popey	Dr. E. H. Niebel
Rev. W. A. Hankinson	Mr. T. J. Foster
Rev. P. F. Bull	Mr. J. B. Willis

REPRESENTATIVES ON GENERAL BOARD OF
RELIGIOUS EDUCATION

Rev. Canon Popey	Mr. J. B. Willis
Rev. P. F. Bull	Dr. E. H. Niebel

COUNCIL FOR SOCIAL SERVICE FOR THE
DIOCESE OF ALGOMA

Rev. H. A. Sims	Mr. F. W. Major
Rev. J. B. Lindsell	Mr. A. Elliot
Rev. Jethro Norman (since deceased)	Mr. A. V. Bliss

DIOCESAN REPRESENTATIVES ON COUNCIL FOR SOCIAL SERVICE

Rev. H. A. Sims	Mr. F. W. Major
Rev. Jethro Norman (since deceased)	Mr. A. Elliot

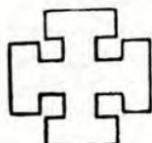
REPRESENTATIVES OF DIOCESE OF ALGOMA ON CORPORATION OF
TRINITY COLLEGE, TORONTO

Ven. Archdeacon Burt, L.Th.	Rev. A. P. Banks, L.Th.
Rev. Canon Hincks, M.A.	Rev. Canon Colloton, B.A., B.D.

The Rev. Thomas Lloyd, Rector of St. Paul's, Fort William, has been granted a short leave of absence in order to pay a visit to the Home Land.

THE WOMAN'S AUXILIARY

ANNUAL MEETING AT GORE BAY



THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese was held in Gore Bay, Manitoulin Island, on the 4th, 5th and 6th of June. A service of preparation was held in All Saints' Church on the evening of the 3rd, conducted by the Rector, the Rev. W. T. Swainson, assisted by the Rev. H. E. Pelletier of Manitowaning. The Lord Bishop was the preacher, taking for his text the words, "Men whose hearts God had touched," and emphasizing sacrifice, humility and a sense of our own unworthiness as helps towards attaining this Divine inspiration.

On Tuesday, June 4th, Holy Communion was celebrated at 8.30 by the Bishop, and there was a corporate Communion at 11 at which the Rector was the celebrant, assisted by the Rev. H. E. Pelletier. The sermon by the Lord Bishop was based upon St. Matthew 2:11 — "They saw the young Child, with Mary His Mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh." The annual thankoffering was presented at this service.

The meeting was opened in the afternoon in the Gore Bay community hall. The address of welcome was given by Mrs. Shields, President of the Gore Bay branch, and Mrs. Fisher, President of the Pro-Cathedral Branch, responded on the part of the delegates. Greetings were received from the Mayor of Gore Bay, from the Dominion President and officers, and from the various dioceses. His Lordship voiced the greetings of the Synod, and Mrs. Rocksborough Smith, the Honorary President, personally gave her greetings and asked God's blessing upon the endeavours of the Auxiliary.

The President, Mrs. Andrew Elliot, in her address reviewed the progress of the W. A. from a Dominion-wide standpoint as well as in our own Diocese, showing a splendid grasp of the work in every way, and bringing home the individual responsibility of each member, laying great stress upon system in every phase of the work as a means towards success. A committee was appointed to go into the vital points of the address.

On Tuesday evening a missionary meeting was held with the Bishop, Mrs. Hirose, President of the W. A. in Mid-Japan, and Miss Trent, the senior woman missionary of the Canadian Church, as the special speakers. The hall was filled with an interested audience. Miss Trent gave a most animated picture of the transformation in a Japanese home as Christianity was slowly brought to the members one by one, and acted as interpreter to Mrs. Hirose, who, dressed in Japanese costume, urged the importance of sending the Gospel to all parts of the world, even to those who do not

want it. A collection was taken at this meeting for the building fund of the church for the Indians at Spanish River. The selections of a male quartette added much to the enjoyment of the evening.

The meetings were continued on the two following days. All officers were unanimously elected except the Vice-Presidents for the deaneries of Nipissing and Thunder Bay. Mrs. Andress of Sudbury and Mrs. Charles Coulter of St. John's, Port Arthur, were elected to these offices respectively.

The Treasurer's report showed a decrease of \$1,148, and \$528 in arrears for pledges. A distribution of the funds, according to the appeals of the Bishop and the suggestions of the President and Treasurer, was made as follows:

General Appeals	\$ 75.00
Doreas	50.00
Junior and Little Helpers:	
Sunday School by Post	29.95
Playtime Equipment	18.11
Diocesan Appeals:	
Parsonage at Murillo	125.00
Manitowaning Church	200.00
Spanish River Church	150.00
Parsonage at Kirkland Lake	71.91
Hall at Burk's Falls	100.00

The report of the committee on the President's address was given by Mrs. Wainwright of Sudbury, making these points: (1) Regarding boys leaving Little Helpers—that Little Helpers continue until nine years of age. (2) "Living Message" circulation—That each branch try to increase circulation, and encourage discussion of articles at branch business meetings. (3) Decreasing membership—That everyone show toleration for the views of others, and pray for more complete harmony; and (4) System—That more system in the conduct of branch affairs would lighten the labour of the diocesan officers and would help the branches themselves.

As it was found necessary to rearrange pledge money, a resolution was carried to continue the support of the catechist teacher at Whitefish Falls, and to assist the widows of clergy left without adequate means of support.

Mr. Lewis Sampson, who is doing missionary work on the Manitoulin Island, gave the closing address, and thanked the Auxiliary for its support.

The presence of the Lord Bishop, Miss Trent and Mrs. Hirose was felt to be a great help and inspiration throughout the sessions. Resolutions of grateful thanks were passed to all who so kindly assisted. Each day the delegates were entertained at luncheon in the basement of the church by the Gore Bay branch.

and a drive was arranged by the men of the town to some of the many beauty spots of the Island.

The annual meeting for 1930 will be held in Bracebridge by the kind invitation of the Bracebridge branch.

“IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY,
IN ALL THINGS CHARITY”

A Sermon preached in the Pro-Cathedral on Sunday, June 2nd,
by the Ven. Archdeacon Balfour, M.A.

I St. John, 4:7—“Beloved, let us love one another, for love is of God.”

I am so thankful this morning especially that we are called back to what alone after all really matters in life, to what the gentle, spiritually-minded St. John sets so wonderfully and persuasively before us in the Epistle just read, and beginning: “Beloved, let us love one another, for love is of God.”

This love of which the Apostle speaks is not something which belongs to human nature. It does not originate in our heart. As the whole revelation of God teaches us, the origin and source of this love is not in us but in God. “Love is of God.” “God is love.” The greatest proof of this is Jesus Christ. He declared that He came from God and was one with God. And He disclosed, in what has been called the intelligible lineaments of human self-sacrifice, the length, breadth, depth and height of that love of God which kindles, and so furnishes, a response in every feeling heart. Listen to His voice:

“O heart I made, a Heart beats here;
Face My hands fashioned, see it in Myself.
Thou hast no power, nor mayest conceive of Mine,
But love I gave thee, with Myself to love,
And thou must love Me, who have died for thee.”

We must love Him, “because He first loved us.” And we must love one another, “for love is of God.” “By this” says our Blessed Lord, “shall all men know that ye are My disciples, if ye have love one to another.”

Love, then, is the essence and test of true religion. Love is absolutely essential. A visiting layman last week quoted to me, “Better let error live than let love die.” The saying emphasized the unqualified need of love in our hearts and actions. In this imperfect world, where perplexities and misunderstandings arise, where we find disappointments and vexations, where injustices and ingritudes abound, where we are sometimes wounded in the house of our friends, where come losses and bereavements, we cannot possibly do without that love of God which moves us and helps us to suffer long and be kind, to bear all things, believe

all things, hope all things, endure all things; yes, in our very sorrow and soreness of heart, still to love one another.

To increase and develop this Divine gift of love, so necessary to our life as lived towards God and our fellow-man, we must beware of that baneful habit of unkind criticism of each other. I have to confess that this is one of my hardest lessons to learn. Love thinketh no evil, does not give place to prejudice, is not easily provoked, does not give way to unkind, uncharitable remarks. But who can say he is perfected in love? We know that we are none of just alike, we know that we have been brought up in different ways, under different influences, that we possess various kinds and degrees of knowledge; that we consequently have varying viewpoints, ideas, opinions, convictions. We know all this, and yet how difficult it is for some not to envy, for others not to be puffed up; how difficult to bear and forbear, to make allowances, to concede like sincerity, to credit good faith, to think and believe the best of everybody. Too often we speak unbrotherly words, we indulge in sarcasm, we resort to ridicule, we give way to unkind criticism in one form or another. How difficult it is for every one of us to let Christ's love rule in our hearts, to be patient, charitable, kind, as He was. Not that Christ was not at times stern, denunciatory, filled with righteous indignation; for criticism of viciousness of life, looseness of morals, foolishness of faith, is not wrong, not unkind, but often necessary and salutary. There is a kind criticism even in its severity, and there is an unkind and thoughtless and unfeeling criticism against which I say we must all be on our guard or it will drive away the very love of God from us.

And as with individuals in social and business life, so in the Church of God. In the great fundamentals of Christian life and Christian practice, as given by our blessed Lord and by His Apostles under the guidance of the Holy Spirit, we must of course be all of one mind and one heart. Yet in non-essentials, where there is room for difference of pious opinion and pious custom, we must allow each other that liberty which is seemly and reasonable. We must not hold another suspect because "he followeth not us" in our particular and accustomed way of thinking and doing. Rather, brother must clasp the hand of brother, and help and not hinder one another. For while in what concerns our most holy faith and worship we must in essentials have unity and in non-essentials can exercise liberty, we must in all things have that charity, that love, which binds us together as members of the one Body of Christ and sons of the one God and Father of us all.

I cannot conclude without at least pointing you to that most characteristic act of love, which makes as nothing else can for its fruitfulness and beauty, and that is the act of self-sacrifice. Our Saviour's unique self-sacrifice, the sign and seal of His great love, we must not simply regard as something quite apart from us and of substitutionary value alone. Rather, as the Incarnate One, as

the Perfect Man. He gave Himself as one with us as well as for us. There is a true sense in which we are called upon to make up to complete, the sufferings of Christ. At that first Eucharist our blessed Lord gave the Cup to His disciples, and said it was the cup of sacrifice. His Blood shed, and His command was, "Drink ye all of it." Share in my sacrifice. Let My love, the love of God in you, be manifested by sacrifice. Sacrifice yourself. Take up your cross and follow Me. If we love one another then, dear friends, as we must, we will make acts of sacrifice for each other though they cost us much, that we may all dwell together in that brotherly union and concord for which we pray, and do the work which our blessed Master has given us to do.

Our service is now about to proceed. It is the memorial of the sacrifice of the death of Christ, and so of the great love of God. And in the Divine mystery of this Sacrament of love we have the living presence of our Lord Himself, who calls us to communion and fellowship with Him and so with one another. Shall we not all be one in Christ Jesus? Shall we not find our love for Him sufficient to draw us all into love for one another, and so live and love and worship as brethren indeed. "Beloved, let us love one another, for love is of God."

GOODIER - SPENCER

A June wedding of great interest to many friends in Algoma and elsewhere took place in Trinity College Chapel, Toronto, when the Rev. Cyril Goodier, Rector of Beaumaris, was united in marriage to Miss Florence Amy Spencer, daughter of the Rev. Canon P. L. and Mrs. Spencer of Hamilton.

Canon Spencer officiated, assisted by the Rev. E. P. S. Spencer of Waterville, Conn., (formerly Rector of Cobalt), brother of the bride, and Rev. C. J. S. Stuart, of St. Thomas' Church, Toronto. The bride was given away by her brother, Major the Rev. C. R. Spencer of Shanty Bay.

Mrs. Goodier has for some years past been a missionary in the Diocese of Mid-Japan, where her brother, the Rev. Victor C. Spencer, is at present labouring with much success.

We join with a host of friends in wishing Mr. and Mrs. Goodier every happiness.

The Ven. Archdeacon Burt has been appointed Incumbent of Espanola, with Webbwood and Nairn as outstations, and has received a hearty welcome from the people. Owing to the recent depression in the paper industry throughout Canada the Parish of Espanola has been forced, after a brave struggle, to give up for the present the idea of self-support. It is hoped that in the future, with better times, it may again resume its status as a parish.

THE TRINITY ORDINATION

ON TRINITY SUNDAY, May 26th, the Bishop held an Ordination at the Pro-Cathedral at which he admitted one candidate to the Diaconate and advanced three to the Priesthood.

Three processions entered the church to the singing of the processional hymn. The first was the choir men and boys, the second the ordinands with Archdeacon Balfour, and the third consisted of the preacher, the Rev. H. M. Little, of the Church of the Advent, Westmout, Archdeacon Burt, Canon Colloton as Bishop's Chaplain, and the Bishop with his two attendant Deacons of Honour, the Rev. A. P. Banks and Rev. W. L. Guyler.

Mr. Little's sermon was a very clear and striking portrayal of the priestly office. Those ordained to the Sacred Ministry were not to be regarded as Jacks-of-all-trades, heads or managers of various departments of parochial activity. They were, as the Ordination service pointed out, to be "messengers, watchmen and stewards." The preacher emphasized the need, in these days of great change and many growing evils, of clergy who taught and warned their people; and, as good stewards of the manifold grace of God, brought by Word and Sacrament the necessary help which the Good Shepherd has for every member of His flock.

The sermon went further, and dwelt upon the duty of the laity in encouraging and assisting the clergy. It is easy to thwart, block and hinder the priest in his endeavours for his people. It is easy to discourage him and take the heart out of him. But such action is cruel, not to say sinful. The great work called for the co-operation of all. Priest and people must work together. And the priest must be given time for his devotions and for his studies, for only by study and prayer can he really be the help which he should be to his people.

The few words spoken by the preacher to the ordinands were full of godly wisdom and counsel, and touched a sympathetic note. They were to remember that after all the sheep committed to them belonged to the Chief Shepherd, and were to do their best for each member of the flock, and then with joy render their account and worship in the presence of the Blessed Trinity.

The solemn and inspiring service continued with the presentation by Archdeacon Balfour of Mr. Frederick E. Jewell to be admitted Deacon, and Rev. Thomas W. Daniel, the Rev. A. P. Scott, B.A., L.S.T., the Rev. J. Selwyn Rhodes and the Rev. Charles M. Scerson to be ordained Priests.

The Litany which followed was sung by the Lord Bishop and the choir. In the Communion Office the Epistle was read by Archdeacon Burt and the Gospel by the newly ordained Deacon.

The Communion Office was sung to Merbecke's traditional setting, and the choir rendered unaccompanied, Tschaikovsky's beautiful "Hymn to the Trinity".

The service throughout was wonderfully impressive and inspiring.

and spoke feelingly of Archdeacon Gillmor's life of heroism. He closed by saying that unbelievers in missions were those who were unwilling to share their blessings. We had no business to claim our baptismal rights unless we were willing to give them to others.

The Rev. B. P. de Lom said he had worked seven years in Algoma. His mission of Bruce Mines had three churches and two or three small settlements. It had also copper mines, and he had made it his business to go to the bottom of them, 600 feet down, to see the conditions under which the men worked. Mr. de Lom pointed out that although the Diocese of Algoma had been carved out of that of Toronto yet the conditions were very different. For one thing there was no transportation fund in Algoma, where it was most needed. But the foundation had been laid, and the superstructure had to come. Friends in the Motherland must strive for an uncritical spirit, believing that new methods and new ways must be tried, and that criticism weakens the work for England's children gone out of sight but not out of mind.

CANON ALLMAN'S ANNIVERSARY

ON SUNDAY, June 16th, special interest was shown in the services of the day at St. James', Gravenhurst, owing to the fortieth anniversary of Canon Allman's ordination falling on that day. A large congregation assembled in the morning, when the Rural Dean, Rev. J. B. Lindsell, celebrated Holy Communion and preached the sermon.

The Rural Dean chose as his text Isaiah XXV, 4: "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat." He showed how all these symbols were verified in the life of Jesus Christ, and in the work of His Church through her ministers; and then went on to speak in appreciative and laudatory words of Canon Allman's pioneer work and subsequent work in Parry Sound and Muskoka.

The W. A. and A. Y. P. A. expressed their congratulations by placing a beautiful basket bouquet in the chancel, designated for Canon and Mrs. Allman.

In the evening Canon Allman conducted the service and preached from Psalm xxxiv, dwelling particularly upon the words, "O magnify the Lord with me, and let us exalt His Name together." Having shown that the Psalm was one of review of past experience, he dwelt upon its suitability for the occasion, and gave an outline of his work in Algoma.

Arriving in Canada in September 1888 he went to Port Sydney and commenced his missionary work there as a catechist. In June 1889 at Parry Sound he was ordained to the Diaconate, and on June 1st, 1890, was raised to the Priesthood in St. James' Church,

Gravenhurst, in each case by Bishop Sullivan. In 1891 he was appointed to Uffington, in 1899 to Emsdale, in 1904 to Burk's Falls, and in 1918 became Rector of Gravenhurst. He had been Rural Dean in Parry Sound and Muskoka for over twenty years, and in 1906, on the occasion of the first Synod of the Diocese, he had been appointed as Honorary Canon of St. Luke's Pro-Cathedral. He spoke gratefully of the support which he, with his wife and family, had enjoyed through all the years.

On Sunday, June 23rd, the members of Golden Rule Lodge, A. F. & A. M., No. 409, G. R. C., attended Divine Service in St. James' Church, Gravenhurst. The service was read by the Rev. William Lowe of the Diocese of Huron, assisted by Mr. H. F. Jones, lay reader. The sermon, based upon Isaiah 28:16, "He that believeth shall not make haste," was delivered by the Rev. Canon Allman, who stated that the words are a warning to the present age of hurry and bustle, of increasing prosperity and of desire for material wealth and accomplishment; all of which tend to turn the thoughts from that spiritual growth in which are found the only realities of life which are lasting, valuable and satisfying.

GIFTS FOR BIDWELL CHURCH

THE CONGREGATION of St. John's Church, Bidwell, in the Mission of Sheguiandah on the Manitoulin Island, is to be congratulated on the receipt of two splendid gifts for the Church—a new organ in 1927 and a beautiful Litany desk in 1928.

The gifts come entirely from the "Dawes Camp" on Lake Manitou, not far from the Church where Mr. and Mrs. B. G. Dawes entertain many guests from all over the world during the summer, among them being Mr. Dawes' brother, General Dawes, who was then Vice-President of the United States and now American Ambassador to the Court of St. James.

A perfect model of the Church was made and used as a receptacle for offerings from the various guests at the "Dawes Camp."

At the end of the season the total was given to Bidwell Church. Mrs. Andrew Lane, the organist of St. John's, has been largely responsible for interesting our American friends in the beautiful Church.

Congratulations to the Rev. F. E. Jewell, recently ordained to the Diaconate, on receiving his L. S. T. from the University of Bishop's College, Lennoxville. Mr. Jewell is in charge of the Mission of Nipigon.

In Memoriam

JETHRO NORMAN, Priest.

ON FRIDAY, July 5th, the Rev. Jethro Norman, B.D., Rector of Rosseau, passed to his rest in the hospital at Parry Sound after a very short illness.

Mr. Norman was born in Newfoundland in 1879. His training for the work of the Sacred Ministry was received in the Montreal Diocesan College. He was ordained Deacon on Trinity Sunday, 1910, and Priest the following year, by the Bishop of Algoma; and served successively in the missions of Oliver, Emsdale, Sundridge and Copper Cliff, becoming Rector of Rosseau in April, 1928. In 1920 the degree of Bachelor of Divinity was conferred upon him by the University of Trinity College, Toronto.

He was of a gentle and studious nature, and his quiet and faithful pastoral work in his various cures will long be remembered by those who came within its influence.

Mr. Norman was married in September 1926 to Miss Marjorie N. Hawkins of Blind River, and is survived by his widow and two children, to whom the sincere sympathy of many friends in the Diocese goes out in the hour of their bereavement.

Eternal rest grant unto him, O Lord;
And let light perpetual shine upon him.

JOHN BROWN

ONE who for years has been a valued friend and faithful servant to the members of St. Luke's Pro-Cathedral, and a respected citizen of the See City, passed away on Sunday, May 26th, after a long illness, in the person of Mr. John Brown, the sexton of St. Luke's.

The late Mr. Brown was born in the County of Fermanagh, Ireland, in 1860. His early years were spent around the city of Belfast and Dunmurry. In the latter place he was employed for 37 years in a factory, for the greater part of this time as foreman. In 1911 Mr. Brown came to Sault Ste. Marie, and for the past 17 years he has been sexton of the Pro-Cathedral.

Mr. Brown was an enthusiastic member of the Orange Order for 52 years, and both in Ireland and Canada took an active part in the work of the Lodge. He was a member of the Royal Black Preceptory and a Past Master of the Order. He was a keen and enthusiastic sportsman, cycle racing and football being among his favourite recreations in his earlier years.

The sincere sympathy of many friends goes out to his widow and five children, all of whom reside in the Sault.

The funeral service was held in the Pro-Cathedral on the 29th May, and was largely attended. But for the fact that the Synod was in session at the time the attendance would have been greater.

As the funeral procession passed the Synod Hall the business was suspended, and the Bishop led the members in prayer that God would grant to His servant rest and peace in Paradise and to the mourners comfort and consolation in their sorrow.

RESTOULE AND NIPISSING

THE WORK in these missions which had languished for a while during a vacancy of some months was revived by the Rev. E. G. Dymond, who on coming to the Diocese in April acted as locum tenens for about six weeks. During that time the Sunday School at St. Alban's, Restoule, was revived, the use of the duplex envelope introduced, and a Confirmation class begun. The contract for painting the church was let, and this work when completed will wonderfully improve the appearance of the building. The Junior Guild has presented the church with an altar book and a service book for the prayer desk. These will be dedicated when the Bishop comes for Confirmation in August.

At St. Mary's, Nipissing, also a Confirmation class has been formed, and it is hoped that the number of candidates at both churches will be augmented by the efforts of the student in charge for the summer, Mr. C. W. Wiley of Bishop's College, under the direction of the Rev. J. H. Evans of Powassan.

KIRKLAND LAKE

THE Rev. E. G. Dymond entered upon his duties as priest in charge of this mission on the 5th of June. (The note in the last issue of the "A. M. N." stating that Mr. Dymond was to be locum tenens during Mr. Guyler's absence was an error, the latter having resigned his charge before leaving for England).

A Confirmation class is being formed and is already quite large. Framed cards containing the name and location of the church and hours of services are being placed in all public buildings in town, so that strangers will not have to ask "Where is the Anglican Church, and when do they hold their services?" The Woman's Auxiliary is raising the funds for this undertaking. A notice board, the gift of the Girl Guides, has been placed in front of the church. A thorough canvass for envelope subscriptions is soon to be made by four men of the congregation. This will do much to increase the revenue of the church. It is hoped also to augment the present number of faithful choir members, and to have them vested by Christmas. Efforts will be made to have every family and individual subscribe to the "Algoma Missionary News." (Many thanks.—Ed.)

The incumbent and congregation desire gratefully to acknowledge the gift of \$100.00 from the Diocesan Woman's Auxiliary towards the debt on the parsonage; and the gift of a red burse and veil from the W. A. of Bishop's College, Lennoxville.

THE FIELD COMMISSIONERS IN THE DIOCESE OF ALGOMA

THE VISIT of the Field Commissioners of the Anglican National Commission to the Diocese of Algoma was much appreciated, and besides supplying the Commissioners with a clear bird's-eye view of the difficulties of the Diocese and its most urgent needs, the meetings held and the addresses delivered by the commissioners gave much help and inspiration both to clergy and laymen. Our one regret is that pressing personal business deprived us of the presence of Canon Gould, so that only the Bishop of Niagara and Chancellor Gisborne were able to come to us.

The commissioners arrived at Fort William on Sunday, June 26th, and gave addresses to the congregations of the seven churches of the Twin Cities. Their message was to tell the people that the Church as a whole is behind us in all our efforts for the extension of Christ's Kingdom. At a conference of the clergy it was brought out that the difficulties of any one Diocese in Canada are practically the same as those of any other. The commissioners drove round the foreign districts and saw what large settlements of Finns, Ukrainians, Poles and others are growing up at the Head of the Lakes.

Leaving Port Arthur by boat they arrived at Sault Ste. Marie on Tuesday the 18th and the next day had a very long meeting with the Bishop and Executive Committee of the Diocese. This was an especially large meeting, some of the members coming three or four hundred miles to attend it. The needs of the Diocese were sketched in general outline by the Bishop of Algoma, and the members present all added their contribution to the discussion and answered questions. The commissioners expressed themselves as much impressed by the clear and concise way in which the conference had laid before them the situation of the Church in Algoma.

From Sault Ste. Marie they proceeded to Sudbury. After a service in the Church, all the clergy of the district attended a conference at which an interesting discussion took place. They then visited the main points at which great mining activity is taking place at present—Coniston, Garson, Frood and Copper Cliff. The commissioners were much impressed with the possibilities for the development of Church work in the district. A church hall and a evangelistic worker, such as a Church Army officer, are greatly needed. The foreign population, it was felt, could only be reached by travelling missionaries who could speak the various languages that they understand. The evening meeting was very well attended and the addresses followed with much interest.

At North Bay on Sunday the 23rd the commissioners spoke at both St. John's and St. Simon's Churches to good-sized congregations who were much inspired by the visit.

At Huntsville addresses were given in All Saints' Church which were highly appreciated, and a little conference with a few surrounding clergy was held.

The Commissioners then went on to Bracebridge and met the clergy of the Deanery of Muskoka who laid before them their problems. The points emphasized by the majority of the speakers were as follows: The rapid decrease in population throughout Muskoka which must eventually lead to the abandonment of many mission stations; the consequent difficulties of raising apportionments which it was felt were too high in a Diocese of an essentially missionary character; the neglect of the observance of Sunday which is aggravated by the motor car and the radio; the lack of religious teaching in the day schools; the large areas to be covered by missionaries and the total lack of grants toward travelling expenses; and the aggressive policy of some of the Protestant bodies which make a determined effort to capture our young people. The Rev. J. B. Lindsell, the rural dean, complained that very few Clergy sent letters of commendation when their parishioners come under his care in the Gravenhurst Sanitaria—in sixteen years he had scarcely received a dozen.

At Evensong in Bracebridge Church there was a crowded congregation who listened with rapt attention to Dr. Gisborne's masterly address on the importance of a godly laity as well as a godly clergy and the need of co-operation of the one with the other, and the Bishop of Niagara's intensely interesting sermon on the miracles of grace which our Blesed Lord still works in our midst, using for His instruments men with all kinds of defects and faults, namely ourselves. An evening meeting in the parish hall concluded the visit of the commissioners to Algoma. It is hoped, however, that at a later date they may be able to find time to visit what we call particularly "the North Country," namely the Temiskaming Deanery, where at Haileybury, New Liskeard, Cobalt, Englehart and the gold district they will find vigorous church centres with problems of their own. We thank Almighty God for the vision and the inspiration that their visit has brought to our people.

The Rev. James Thompson, a former missionary in Algoma, now Rector of St. Martin's Church, North Vancouver, writes:

"I got the last copy of the 'A. M. N.' in time to remember especially your Synod at the Eucharist. . . . In my little church here we specially remember one of the dioceses of the Canadian Church each Holy Day, remembering Algoma on St. Luke's Day. We remember the Fathers at Bracebridge on the first Friday of each month, and so little touches in the 'A. M. N.' give point to our prayers."

INNOVATIONS IN THE CHURCH'S YEAR

THE FOLLOWING PROTEST, taken from "The Open Door," the parish magazine of St. John's Church, North Bay, will be read with sympathy by many of our clergy, who are rather tired of being asked to supersede the Church's Calendar by introducing a medley of special observances without any Church authority whatever.

"MOTHERS' DAY"

All ministers are protesting against the modern notion that because somebody thinks it would be a good thing to celebrate something on some special Sunday, and business men discover that they can sell something — flowers, candy, etc. — in connection with it, and so are prepared to advertise it, therefore the ministers are in duty bound to arrange the celebration. Ministers are asked to arrange to celebrate more special Sundays than there are Sundays in the year; and Anglicans find themselves asked to celebrate special things on Sundays which the Anglican Church keeps for some ancient festival.

The keeping of "Mothers' Day" is not a bad thing at all, though it opens up the possibility of celebrating Fathers' Day, and then perhaps Spinsters' Day and Bachelors' Day. Just think what the world owes to spinsters and bachelors, and how seldom we remember to thank them for the things they do.

The keeping of Mothers' Day is not a new thing in the Anglican Church. We have kept certain days related to the Mother of our Lord as reminders of what we owe to mothers, and we have kept Mothering Sunday in the middle of Lent; but we are asked to-day to drop our ancient customs, and because somebody in the States has suddenly thought about it, and because it is good business for the florists and the chocolate vendors, to keep "Mothers' Day" in May. This year the American Mothers' Day comes on the Sunday after Ascension Day; and many people will, I suppose, expect the Anglican parson to drop the celebration of the Christian festival and fall into line with non-liturgical Churches of the United States, and keep "Mothers' Day" with them. May our people have mercy upon us!

It is a strange mixture, but the Rector will do his best. The Prayer Book services will be for the Sunday after Ascension Day. That must be. But the sermons will have reference to "Mothers' Day." In the morning the sermon will be on "The Prevention of Divorce." But if people do not seem interested by attending in extra numbers because it is "Mothers' Day," it would seem that the Rector ought not to take much notice of it in other years.

The Rev. J. Selwyn Rhodes, who for some years has served the Mission of Sheguiandah, has been appointed to that of St. Joseph's Island, and will take charge later in the summer.

ST. MARY'S, NOVAR

The annual church parade of the Orange Lodge of Novar took place on July 7th, when the members attended Divine Service at St. Mary's Church. The church was crowded to capacity, the lodge banners and other emblems adding a touch of colour to the service. There is now a very lovely oil painting of our Lord over the altar, which welcomes everyone who enters the church. The service was conducted by the Rev. Fr. Palmer, S.S.J.E.

In his sermon Fr. Palmer dealt with the old time religion which our Saviour gave us, and the great lesson which He taught, that we love God and love one another. Being Himself both God and man, our Lord shows us in His own Person how lovable God is, and how lovable man is too. The preacher stated that this was the Catholic religion, and pleaded with his hearers not to misuse that beautiful word. It means a religion for everybody. Jesus is not satisfied to have the devotion of just one sort of people, or of one race or age; He wants everybody. The Catholic religion is so simple that a child can practise it; and yet so large that the wisest men never get to the end of or grow tired of it. Fr. Palmer went on to show how our Lord had founded His Church, and appointed the Apostles to spread and to guard the religion which He taught. He had given us prayer and the Sacraments as our means of getting this religion and keeping in touch with Him.

The preacher then spoke of the unhappy divisions among Christians, and showed that "Catholic" and "Roman" were not the same. He urged them not to hand over to the Roman Church all the good and beautiful words and ways that Rome tried to claim as her own. Some people were disturbed because the Church of England resembled the Church of Rome in some ways. That is because they are both parts of that old Church that goes back to the time of the Apostles and of our Lord Himself. They have inherited much in common. Examination will show that when the Anglican Church has some practice in common with the Roman Church, it is something good, and something which has been proved helpful and to be in harmony with the beautiful religion which Jesus gave us.

Lastly the preacher looked away from our differences with Rome and looked to our common Saviour. He asked any who had given up their prayers to begin again that night, and any who were neglecting their Bibles to begin reading the Gospels again; if any had failed to bring their children to be placed in the arms of Jesus in Baptism to do so now, and if any had forgotten the way to come into living touch with the Saviour, to seek for the way in Holy Communion, where He waits to touch us with His life-giving hand just as really as He ever touched people here on earth.

Well-known hymns were sung, and special thanks given for the King's recovery, all joining together with this intention in the

General Thanksgiving. Then all went home with smiling faces, after the hand shaking at the door, which is the modern equivalent of the "kiss of peace" of the Primitive Church.

On the same day Fr. Turney addressed the Orangemen of Sprucedale in St. Paul's Church, at which service there was also a large attendance.

DEPARTURE OF THE REV. H. F. HUTTON

After twenty years of service in the Ministry of the Church in Canada, by far the greater part of which has been given to Algoma, the Rev. Harold F. Hutton, Rector of Espanola, has returned to England, his sister's health demanding residence in a less rigorous climate.

Mr. Hutton came to Algoma from the Diocese of Huron in 1911, and served successively (and successfully) at Gore Bay, Sheguiandah, Blind River and Port Sydney. Four years ago ill health compelled him to ask for leave of absence, and on his recovery he served for a year in the Diocese of Rupert's Land. But Algoma called him back early last year to become Rector of Espanola.

Both Mr. and Miss Hutton will be greatly missed by a large circle of friends to whom they have greatly endeared themselves; and the best wishes of all go with them in their life and work for the Church in the Motherland.

DEANERY OF THUNDER BAY

During the first two weeks of May the Bishop had a very busy time at the Head of the Lakes. During this fortnight His Lordship consecrated the new Church of St. James, Oliver, (on the 2nd), inducted the Rev. G. C. Graham to the Parish of St. Michael and St. George, Port Arthur, attended a deanery meeting at Fort William, preached to the massed congregations of all the local churches at St. Paul's, Fort William, lectured on Burma to a united meeting of the men's clubs from the Twin Cities, and conducted Confirmations at Slate River, St. Luke's, St. Paul's, and St. Thomas', Fort William, and at St. John's, St. Michael's and St. Stephen's, Port Arthur. The total number of candidates presented was 207. At St. Luke's, Fort William, where 40 candidates were presented, the average age was 23.

The Rev. Richard Haines of Blind River takes an active interest in all that makes for the welfare of the town. He was instrumental some time ago in founding a very successful Public Library, and has recently formed a Horticultural Society, of which he has been elected President. The element of beauty is sometimes overlooked in our busy industrial towns and villages, and it is well that people should be reminded to "Consider the lilies."

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., Limited, 122 Spring Street, Sault Ste. Marie, Ontario.

THE ALGOMA MISSIONARY NEWS is published bi-monthly. The price for single copies is 10c. The subscription price is 50 cents per annum.

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

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

The following students are at work in the Diocese for the summer: From Trinity College—Mr. Lewis Sampson at Silverwater, Mr. J. C. Clough at Mortimer's Point, Mr. Stanley Taylor at Charlton, and Mr. Harvey Eward at Port Cunnington. From Bishop's College—Mr. J. McCausland in the Coniston Mission, Mr. E. R. Nornabell at Bear Island in Lake Temagami, Mr. R. K. Trowbridge on St. Joseph's Island, Mr. Marshall Talbot in the Aspdin Mission, and Mr. C. W. Wiley at Restoule.

“THE ELOPEMENT OF ELLEN”

The A. Y. P. A. young folks gave a very enjoyable evening in the Town Hall (Bracebridge) on Tuesday, May 7th, in the presentation of the comedy, “The Elopement of Ellen.” Mr. John Bird and Miss Irene Adamson gave an excellent representation of a thoroughly prosaic settled-down married couple—married a whole month. Mr. Lorne Hunt was a decidedly nervous young clergyman—just a little more nervous with ladies than any clergyman our reporter has met in real life. Miss Orma Peacock made a very attractive student getting practical notes on economics, though Mr. Charles Ecclestone must have greatly interfered with her studies. Miss Mary Bird was surely sufficiently attractive to have no need of Mr. Gerrard Simmons getting a bonus of \$25,000 to marry her. It was a delightfully refreshing little play.

A pleasing feature of the evening's entertainment was the singing of Mr. Thomason, this being the first time a Bracebridge audience has heard him. He received a hearty encore. Other pleasing features were songs by the Misses Vera and Eva Adamson and Miss Mildred Goggin. Miss Hallett accompanied on the piano.—“Bracebridge Gazette.”

“Our rooms are never long vacant. We have had the happiness of entertaining several tired and sick clergy and laity, and there are more coming.” ‘I am going away refreshed in body and soul’ one good man wrote to us just this week.”

—“The Little Paper” of the S.S.J.E., Bracebridge

ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for the
months of May and June, 1929

ALGOMA MISSION FUND

Archdeacon Burt, collections, \$286.76; Offerings Synod service, \$15.00.
Apportionments: Desbarats, \$11.66; St. Paul's, Fort William, \$45.87;
Port Sydney, \$2.10; Espanola, \$23.15; Kearney, \$16.67; Haileybury, \$40.00.

M. S. C. C. APPORTIONMENT

St. John's, Port Arthur, \$25.00; Silverwater S. S., \$9.00; Silverwater W. A., \$5.00; Port Sydney, \$4.18; Oliver, \$8.76; Espanola, \$15.00; Heaslip, \$5.00; Burk's Falls S. S., \$6.25; Haileybury, \$25.00.

DIOCESAN EXPENSE FUND ASSESSMENT

Rosseau, \$91.37; Falkenburg, \$17.02; St. John's, Port Arthur, \$523.85; Sprucedale, \$20.83; Restoule, \$9.35; Jocelyn, \$15.24; Sudbury, \$208.20; Powassan, \$34.26; Echo Bay, \$5.00; Bruce Mines, \$9.64; Parry Sound, \$114.96; Desbarats, \$4.81; Capreol, \$75.48; St. Paul's, Fort William, \$212.57; Little Current, \$33.37; Beaumaris and Milford Bay, \$51.00; Burk's Falls, \$43.56; Novar, \$12.00; Port Sydney, \$36.68; Copper Cliff W. A., \$20.00, G. A., \$18.00; Emsdale, \$12.00; St. Peter's, Sault Ste. Marie, \$17.47; St. George's and St. Michael's, Port Arthur, \$136.91; Richards' Landing, \$15.24; Thessalon W. A., \$21.40; Korah, \$20.00; St. John's, Sault Ste. Marie, \$100.00; Bracebridge, \$150.19; St. Luke's, Fort William, \$148.17; Elk Lake, \$30.65; Shingwauk Chapel, \$2.00; Huntsville, \$157.36; Sundridge, .27; St. Simon's, North Bay, \$75.00; St. John's, North Bay, \$367.64; Hilton Beach, \$15.25.

SUPERANNUATION FUND

Rev. C. Glover, \$5.00; Rev. T. V. L'Estrange, \$5.00; Rev. A. P. Banks, \$5.00; Rev. R. H. Fleming, \$5.00; Rev. T. Lloyd, \$5.00.

Assessments: Sprucedale, \$3.42; Desbarats, .86; Oliver, \$2.94; St. Peter's, Sault Ste. Marie, \$1.00; St. John's, Sault Ste. Marie, \$15.00.

WIDOWS' AND ORPHANS' FUND

Rev. H. E. Pelletier, \$5.00; Rev. C. Glover, \$5.00; Rev. T. V. L'Estrange, \$5.00; Rev. R. H. Fleming, \$5.00.

GRAVENHURST CHAPLAINCY

Diocese of Niagara W. A., \$200.00.

CHURCH & PARSONAGE LOAN FUND

St. Stephen's, Sault Ste. Marie, interest, \$7.50; Echo Bay, \$50.00.

SPECIAL PURPOSES

Jewish Missions: Bruce Mines, \$2.76; Desbarats, \$1.33; Novar, \$2.00; Port Sydney, \$1.52; Emsdale, \$2.00; Espanola, \$5.00; Haileybury, \$11.50.
Social Service: Desbarats, \$1.00; Novar, \$1.00; Oliver, .90; Emsdale, \$1.00.

G. B. R. E.: Desbarats, \$1.00.

S. P. G.: St. Peter's, Sault Ste. Marie, \$5.00; Burk's Falls, \$1.20.

Bishop's Discretion: Bishop's College, Lennoxville, W.A., for burses and veils, \$20.00.

Student's Scholarship: Lay Reader's Studentship Ass'n., England, \$389.20.

S. S. J. E.: Anon. Vancouver, \$15.00.

Franz: H. Clark, Franz, for rent of church site, \$1.00.

Spanish River Indian Church: Algoma W. A., \$150.00.

Manitowaning Church: Algoma W. A., \$200.00.

Oliver Parsonage: Algoma W. A., \$125.00.

Kirkland Lake Parsonage: Algoma W. A., \$100.00.

Burk's Falls Hall: Algoma W. A., \$100.00.

Among the lay delegates to the Synod it was a pleasure to welcome Mr. Lakeman, who has been Churchwarden of St. Mary's, Aspdin, for about forty years. Although 82 years of age, he made the long journey by motor car to the Sault, a distance of nearly 400 miles.

Supplement to
The Algoma Missionary News

JUNE-JULY 1929

Charge

delivered by the Right Rev. Rocksborough R. Smith, M.A., D.D.,
Lord Bishop of Algoma, to the Ninth Session of the Synod
of the Diocese of Algoma, held at Sault Ste. Marie,
Ontario, May 28th to 30th, 1929

**IN THE NAME OF THE FATHER, AND OF THE SON, AND OF
THE HOLY GHOST. AMEN.**

Dear Reverend Fathers
and Brethren of the Laity:

It is with a feeling of considerable diffidence that I come before you to-day as your Father in God, to make my first episcopal charge to the Diocese, when I remember the long and faithful service in Algoma of my revered predecessor, and contrast my comparative inexperience with the depths of profound wisdom with which he was filled as the result of his thirty years of faithful toil and devoted service as the Chief Shepherd, under Christ, in this vast Diocese. I have had abundant evidence, however, of the extent to which my work has been made easier, as the work of all succeeding Bishops of Algoma will be, by the thirty years' episcopate of Archbishop Thorneloe; for the foundations have been by him so solidly and truly laid that the work of building upon them is made a comparatively straightforward task; and the reason why I have found myself so well received and so warmly welcomed on all hands as I go about our parishes and missions is largely due to the fact that he has set so high a standard of episcopacy, and has familiarized our people, both priests and laity, so thoroughly with the idea of the Bishop as adviser, counsellor and friend, in a word, to use the Prayer Book phrase, as "Father in God," to all his people.

We are privileged to have with us to-day the Lord Bishop of Ottawa, the greatest scholar upon our Episcopal Bench, a Bishop who is as well-known and respected in the Old Country as in our own Canadian Church, and whose labours in the cause of Christian Reunion are appreciated through the whole Christian Church. I am sure that you will not fail to give him your sincere thanks for the helpful and uplifting Quiet Morning which he has conducted for us. This is somewhat of an innovation in the Diocese, it is true, but it has been introduced already into more than one Synod in the Canadian Church, in place of the more formal opening service, with its Synod sermon, and I believe that we have found it infinitely more helpful. I hope that we shall proceed to our discussions in the spirit which it has called forth in us.

Brethren of the Clergy and Laity, we have a great and inspiring task before us, to build up our Church in this new land with all its manifold and glorious opportunities. The magnificent ideal which we set before ourselves is to make the Canadian Church play in the upbuilding of this Dominion, destined no doubt in the Providence of God to become one of the leading countries of the world, the same part as our own dear Mother Church at home has played in the development of England and the formation of the Empire. We Anglicans have such glorious opportunities for this role, for our Church of England stands in so strong a position as inheritor of the grand traditions of the Past, combined with the frank and fearless spirit which looks to the Future, and faces its problems with courage and faith. An integral part, as we firmly believe, of the great Church of the ages, stretching back in an unbroken chain to the Church of primitive times, she justly claims to be both Catholic and Protestant. From the Past she comes into the fourfold heritage of the Catholic Scriptures, the Catholic Creeds, the Catholic Ministry, and the Catholic Sacraments. Yet at the same time she witnesses to these in no obscurantist spirit, but holding fast to her fundamental principles as unalterable and unassailable foundations, she ever strives to explain them and to build upon them according to the needs of the changing circumstances of modern times, and to meet the necessities of the men and women of our day. It seems to me that we are not exaggerating when we claim that no religious body in Christendom is so eminently fitted as in God's Providence our beloved Church is, to be the Church of a young and vigorous nation whose future is so full of promise, for by our constitution we are ever on our guard against the two great temptations which beset all religious movements. There are Churches which are so wedded to the Past that they will not allow the slightest divergence from the belief and the practice of earlier ages, whatever the needs of our day and generation seem to call for. It is easy to become so wedded to out-of-date methods and to those forms in which belief is expressed as to lose touch with the new and vigorous young life that is surging up all around us. Against this we must guard by holding fast to the old Creeds and forms of Church Order, it is true, but adapting their mode of expression to meet the changing needs of the changing times. On the other hand, there are those (and these seem to be in the majority at the present time) who are so impressed with the urgency of the present need and the rapid development of the modern spirit, that they are ready, even eager, to throw aside contemptuously all that belongs to the past, and to launch out into new methods and untried experiments which ignore the lessons of history and would leave us with no solid foundation to stand upon. Our Church is ever on the guard against both these tendencies, and where she is true to her own principles and her own formularies she DOES guard against them; for, on the one hand, she holds aloft the Sacred Scriptures which we have inherited from the Church of the first century, and from the Jewish Church into which our Lord was born, whose main task was, in God's Providence, to prepare the world for His coming; and yet, on the other hand, she welcomes all the new light that has been thrown upon the meaning and significance of these Scriptures by the researches of modern scholars, the knowledge gained by the comparative study of the sacred books of other religions, by the excavators who in Bible lands have dug up wonderful and hitherto unsuspected records of the past, and by the deeper knowledge of those great writers, second in inspiration only to the Bible itself, whom we call the Fathers of the Church.

In her other hand she holds the great Catholic Creeds, based upon and gathered out of Holy Scripture, as the very bulwarks of the Faith, guarding us against errors which, if they had their way, would reduce our holy religion simply to a lifeless form of philosophy, errors which have arisen time after time in the history of the Church and which are continually raising their heads in our own day and claiming to be a new

revelation for the modern world. Yet at the same time she does not attempt to dragoon men into belief by stifling free inquiry, by limiting reverent speculation, even by frowning upon attempts actually to go behind the Creeds, so long as her sons and daughters do not deny the great facts upon which the Creeds are based, or transgress the bounds which her age-long conflict with heresy has shown her to be necessary in order to safeguard Catholic truth.

The Apostolic Ministry she inherits in unbroken line from the Apostles of the Lord, to whom Christ our Master said: "As the Father hath sent Me, even so send I you." It is an inspiring moment when one stands for the first time in Canterbury Cathedral before two boards on which are painted the names of the Archbishops of Canterbury right back to Augustine, "The Apostle of the English," who in the year 597 landed in Kent; or in St. Paul's Cathedral, looking at a similar list of the Bishops of London. We remember, of course, that long before that date there were Bishops, Priests and Deacons of the Catholic Church in the British Church before the Saxons came and founded England, and that three British Bishops were present at the Council of Arles in 314. But these lists are in themselves sufficient to prove our point, for they take us back to the missionaries who came from France and Rome, the episcopal lists of which go back to the days when St. Paul lived and laboured and died a martyr's death in the sacred city. Yet here too, with regard to the Sacred Ministry, we are in closest touch with modern needs, for though our clergy are in a very true sense a body of men set apart, solemnly commissioned as Christ's ambassadors, endued by Him with spiritual powers as His representatives to His people, yet the Anglican clergy are in no sense set within an iron fence, hedged round and kept from contact with their fellowmen, or set upon a pinnacle of unapproachable authority; but they live in and among their people, share their sorrows and their joys, and are in closest touch with modern modes of thought, modern aspirations, modern difficulties.

The same is true of the Sacraments. We hold as of supreme importance those fundamental two which we call "Sacraments of the Gospel,"—Baptism and Holy Communion,—believing them to come from direct and positive command of Christ Himself, and to be needful for the souls of all men where they may be had. But we do not ignore those other means of grace, "the five commonly called Sacraments," as the Thirty-nine Articles call them, for we try to set before our people the great blessing which they receive from the hands of God in the apostolic rite of Confirmation; we strive to uphold the highest ideals of Holy Matrimony, in an age where so much contemporary thought pulls in the opposite direction, by impressing upon our people the sacramental side of Christian marriage: we solemnly set apart men for the Sacred Ministry in Ordination; we encourage our people to seek release from their sins in the holy rite of Penance; and in many places the ancient rite of Anointing the sick with prayer for their recovery is being reintroduced as recommended by the New Testament and practised in the Early Church and by our own Reformers. Yet here, too, in regard to the sacraments and sacramental rites, we are not using customs merely because they are ancient and because we have inherited them, for we do not regard them as magical rites or a species of incantation, but we lay all the stress of our teaching upon them as spiritual helps, to be used as a means of growing in grace and leading a more godly life, as indeed the material means which Almighty God is pleased to use as the appointed channels for conveying to us great spiritual blessings and imparting to us Divine grace.

I have said enough, I hope, to explain the heartfelt conviction that I have, and in which you all share, I hope and believe, that in the Providence of God the Anglican Church, ever grey with age and ever green with youth, founded upon the Rock of Ages yet ever in touch with modern life and modern thought, modern aspiration and modern

sin, is destined to play a great part in the development of this vast country of ours, a part which will become increasingly important as time goes on, because it gives us just what a young Dominion needs, namely, the solidity which comes from having its roots firmly fixed in the rocks of the past, together with the virility which arises from having its branches stretching out to the pure air of free inquiry of the modern world. No part of the Church, I believe, is so well adapted to take the one unchanging Catholic Faith, and to expound it to meet the needs of the days of rapid development in which we live.

All this, however, calls insistently upon you and me to be true and loyal to the faith and practice of our Mother Church. Our Prayer Book, if we would only study and understand it, contains all that we really need for this great task, if we are only definite and loyal Churchmen, true to our great heritage. We do not need to borrow from other rites or to imitate other branches of the Church, however ancient, however widely diffused throughout the world they may be. Nor is it necessary to lower our standard, and to follow the example of those Protestant bodies which have separated themselves from the Mother Church at different crises in our history. "Ecclesia Anglicana" contains within her bosom all that is necessary for her to carry out her glorious mission to the people whom God has entrusted to her charge. But we must ever remember that throughout her long and wonderful history the English Church has always been famous for her wide spirit of comprehensiveness. She does not try, as some parts of the Church have tried, to force all her sons and daughters into one narrow groove, either of belief or ceremonial. She has never done so in the best and purest periods of her history. There are within her fold, there always have been, those who are attracted towards a more ornate form of service, as reflecting the dignity, the honour, and the glory of the great God whom we worship. And there are also others who feel more drawn towards a simpler and less ceremonial kind of worship. Both these types of character have a place within her fold, so long as the services of our Church are conducted with care, reverence and dignity, and so long as simplicity is not taken to be synonymous with slovenliness and neglect of seemliness in public worship. "Let all things be done decently and in order." That should be our motto. Those who demand that our services should follow one rigid and narrow type, should remember the true comprehensiveness of our Mother Church, and pray for a wider and more tolerant spirit, which is one of the ways in which true Christian charity manifests itself.

I have a great deal of sympathy with those old-fashioned church people who have been brought up in a certain narrow groove, together with those who have later in life come into the Church from some non-conforming sect, often without any very clear grasp of the principles of the Church into which they have entered, who are distressed by certain modern developments in Church thought and practice. There is always a tendency with older people to look askance at anything to which they have not been accustomed in their youth. But the best type amongst them, the best educated and the most thoughtful, genuinely try to see things from a wider and more tolerant point of view. The Church cannot stand still. She never has done so except in the days of deadness and indifference. Not **everything** is perfect that is early-Victorian. We all recognize, of course, that there was much that was most excellent in those days, but no student of the history of our Church in the days when the ancient ceremonial of the Church was forgotten, when church doors were shut and locked from Sunday to Sunday, when slovenliness and carelessness were the marks of Divine Service, when the Sacraments were neglected, when on Easter Day in the year 1800 there were only six communicants in St. Paul's Cathedral, when the average Churchman made his Communion two or three times a year, and then with so little preparation as would shock us nowadays,—but

would whole heartedly agree that the Church Revival was urgently needed, unless the Church of England were to sink down, as many clear thinkers of the time prophesied that she would sink, into a dishonoured grave, amidst the contempt of all lovers of true religion. By the goodness of God that Revival did take place. It is still going on, and to it we owe the life, the vigour and the vitality of our Church nowadays, with her beautiful and inspiring services, her ever increasing rolls of communicants, her vigorous missions in all lands, her ever deepening sense of reverence and awe for sacred things. The recent revision of the Prayer Book in England is a sign of this revival of Church life, the result as it is of thirty years of labour and study on the part of the best scholars in our Church. Many in this country have been much disturbed in mind because that revision was not accepted by the House of Commons. But there is really no need to be disturbed, for there can be no doubt that the revision was desired by the Church herself, which in both Houses of Convocation, alike in the Northern and Southern Provinces, in the Church Assembly and in the Conferences of the Dioceses, accepted it by overwhelming majorities, in which Bishops, priests and laity all played their part. Who then refused to let the Church have the Book which she wished to have? A House of Commons composed of all sorts and conditions of men, of every religion and of none, including Scotch and Irish Presbyterians, Welsh Baptists, even a Christian Scientist and a Parsee! of men elected because of their views on politics, on capital and labour, on free trade and protection, but certainly with no thought of their convictions regarding religion. Surely, if anywhere, this situation ought to be seen in its true light in Canada. Would you be prepared to submit our Canadian revision to the Parliament at Ottawa and to abide by the decision of its members? Would the Dominion Parliament dare to suggest that it had any right to speak or to vote on such an issue? You know perfectly well that not a diocese in Canada would submit to such dictation. We should, then, be ready ourselves to sympathize with our fellow Churchmen in the Old Country who have to endure it, simply because the Church of England became the Established Church of the country at a time when every member of Parliament was himself a Churchman, which is no longer the case by any means.

I call, then, upon the elder among you, brethren of the laity, to keep in sympathetic touch with the ideas and aspirations of the rising generation. I am thankful that my work for a large part of my ministry has brought me into contact with the keenest and most intelligent of our young men, both at home and in this country—those who are showing the strength of their convictions and the vigour of their faith by casting aside tempting offers to enter some profession or trade which would bring them wealth and ease and success in life, and by offering themselves for the self-denying, arduous and often disappointing work of the Sacred Ministry. It seems to me nothing short of wonderful that so many are coming forward in Canada in this way. One hears complaints, it is true, that so few are offering themselves for Ordination, but I can only say that I have not found it so. At the present time we have fourteen students actually in training in colleges who are looking forward to work in this Diocese, and of these only two are in England. The rest are in colleges on this side of the ocean, and a number of them, and some of the most promising, come from our own Diocese. If this movement goes on we ought before long to be independent of England to fill the ranks of the clergy. Would not that be a great achievement? It is true that some of our parishes, some of the largest and most important, show few or no signs of movement in this respect. Some of them have never produced a single candidate for Orders. It is a sad reflection on their Church life. It does not show them to be very vigorous or alive. But look at North Bay and some other places that I could mention. The response there to the call of God is something to be deeply thankful for, a record of which they may be justly proud in the best possible way.

I pass on from more general considerations which I felt it my duty to lay before you, to look more closely at the work of the Church in our own Diocese. A comparative newcomer to a diocese, although not possessing the detailed knowledge which comes from long experience, is yet oftentimes able to see its problems with clear eye and unprejudiced mind. The first thing that strikes one about the Diocese of Algoma is naturally its vast size and unwieldy shape. Do you realize that in the Ecclesiastical Province of Ontario there are six dioceses, and that the Diocese of Algoma is larger in area than the other five put together? It certainly is a fact, for Algoma roughly includes some 70,000 square miles of territory; while the Dioceses of Toronto, Ontario, Huron, Ottawa and Niagara contain something less than 45,000 square miles. It has also to be borne in mind that the territory in this Diocese does not contain any vast tracts of unoccupied land as do some of the dioceses in the West, which in area are even larger than ours; but, although the population in some parts is scant, yet there are villages, hamlets and small settlements scattered throughout the whole Diocese, so that the amount of travelling required of the Bishop is quite overwhelming. There is no doubt that before long the question of the division of the Diocese must come forward as an urgent practical necessity. How this division would best be carried out it is not my intention to discuss at present. It is clearly one that must be thoroughly discussed by the Provincial Synod of Ontario. I can only say that it would be a great grief to all of us to lose either our extreme westerly or our extreme easterly end. Yet one of them is bound to go, I suppose.

Largely arising from our huge size and unwieldy shape are our urgent financial problems. I do not know if you all realize that when this Diocese was separated from the Mother Diocese of Toronto in 1873, nothing in the nature of an "equipment grant" was given to Algoma with which to organize the newly formed Diocese, which was very much in the position of a bride sent forth from her home to commence house-keeping without any wedding presents. I am informed that at that time it was understood that Algoma was to be the missionary diocese of the Province, and that the whole Province would assist and support it from its missionary offerings. When, however, the M.S.C.C. came into being, this particular relationship to the rest of the Province ceased. And now that the Western Provinces of Canada with their vast immigration problems are very naturally engrossing so much of the attention and effort of the M.S.C.C., Algoma has become in a very true sense the Cinderella of the Canadian Church. For the triennium through which we are now passing we were actually asked by the M.S.C.C. to contribute more money to their funds than they were endeavouring to give us. That is a strange position for a missionary diocese, and shows only too clearly that they do not recognize that we are a missionary diocese. Yet our annual apportionment was set down as \$7,938.00, while our grant was put down as less than \$7,500.00. It is true that I succeeded in carrying at the Board meetings last year a resolution that Algoma should be placed on the same level as the western dioceses in being allowed a 25% reduction on our apportionments; and that this resolution, although not accepted by the Executive, was carried unanimously by the Board with many expressions of good will on the part of leading Churchmen from other dioceses who spoke at the meeting. But what we want is a far larger grant, for our clergy are paid deplorably low stipends, and it is only their wonderful spirit of self-devotion and self-sacrifice, their keen loyalty to the Diocese, and their love for our Blessed Lord and His work, that keep them with us when they could so easily move into other dioceses or accept tempting offers from the Episcopal Church in the United States.

I ask the laity in particular to consider whether they would feel happy if their sons after long study and preparation in college were to give up their prospects of good salaries in civil life to accept a scale of

salaries which gives \$700.00 a year to lay readers, \$900.00 a year to deacons, \$1,000.00 a year to junior priests, and \$1,200.00 a year to priests with six years' experience in the ministry. I strongly urge the Synod to consider whether the time has now come when we could launch a campaign to raise a capital sum to increase these meagre stipends. Such a campaign, which should be conducted largely by laymen as their contribution to the work of the Church in the Diocese, should be launched at the right moment, and I am not myself certain that the present is quite the right moment, at a time when some of our older industries are in a languishing state and the newer ones have not yet established themselves. It might perhaps be better to wait for a few years. The matter needs very careful discussion and prayerful consideration. And now that I have obtained at first hand a knowledge of some of our more pressing problems, having visited nearly every place at least three times and some more often, I am very much impressed by the fact that many of our missions, some even of those longest established, are languishing and declining, and some actually dying altogether. Many of the agricultural villages in Muskoka and other parts are coming to an end. How sad it is to see the beautiful little church at Aspden, one of the most perfectly equipped, both outside and inside, and one of the most beautiful, situated in the centre of a village that now contains about one-fifth of the population that it had thirty years ago. The soil in some of these places is becoming exhausted, and the younger people in particular are moving away to Western Canada or to the big cities. More and more is Muskoka becoming dependent on the tourist traffic, a most precarious means of livelihood, and one that depends very largely on the kind of summer that we have and the length of it. A succession of short, cold and rainy summers means ruin to many of our people. Then the pulp industry is under a cloud—it may be only a temporary one, it may not—and places like Espanola, Sturgeon Falls and part of the Sault itself are feeling the pinch very severely. Espanola in particular is making a gallant effort to remain self-supporting, but it may not be able to do so for long. The lumber towns too are declining, and the missions that lie along the north shore of the lake between the Sault and Sudbury are becoming less and less prosperous, although at times a revival occurs at places like Blind River and Bruce Mines. It is a sad thing to see the death of a place named after our beloved Archbishop, the Village of Thorneloe. It is equally sad to see how the parish of St. Peter in the See City itself, so long associated with the devoted work of Archdeacon Gillmor, who had instituted there a very beautiful type of service and earnestly taught the Faith, is coming to an end, owing to the influx of foreigners into the parish and the consequent removal of English-speaking people to other parts of the city. I fear that before long this church will have to be closed.

It is true that our mining centres are showing wonderful signs of vitality and development, and the prophets tell us that Algoma will some day become a vast mining area where minerals of all kinds will be produced. Mining camps, however, present some very difficult problems for the Church to solve. In their earlier days a spirit of materialism seems rampant, and at a time when the missionary in charge has to begin to build up from the very foundations, to erect a church, to build a parsonage, to organize a Sunday School, to provide some social facilities which may act as a counter-attraction to the pool-room and the dance-hall, he finds only too often that he is up against a blank wall of indifference and opposition. Some years later, after devoted priests have built up a prosperous parish and the work of the Church is going well, it frequently happens that the place begins to decline, mines are closed, and the greatest difficulty is experienced to keep things going at all.

Kirkland Lake is in the centre of one of the richest gold areas in the world. Yet what difficulty they are experiencing in erecting a worthy church and building a parsonage. The Rev. C. Goodier and

the present Incumbent, the Rev. W. L. Guyler, have had to endure great hardships in trying to establish the Church in this wealthy spot within a short distance of the "Golden Mile" itself, as it is called. Then what is to be the future of the prosperous town of Cobalt I believe that it will last for many years yet, but certainly some of the richest silver mines have already been closed. The centre of activity in the mining world is now concentrating in the district around Sudbury. We need a vigorous forward movement there and a bold missionary outlook; and I cannot help thinking that we require an additional priest who will build up a new parish. I would ask the Synod to discuss this problem and to appoint a strong Commission to inquire into conditions and to report to me. It ought to be possible for a wealthy place like Sudbury to pay for an assistant priest to the Rector of Sudbury, with a view to his eventually forming a new parish there. I see that recently one of the high officials of the International Nickel Company has stated that 3,100 men are to be permanently employed by the Company and will live in Sudbury. He also says that there is so much mineral in that area that the great-grandchildren of those working there now will still find plenty of employment in the mines. The outlook at Sudbury provides a great opportunity for the Church, and we ought to take it up vigorously, although I am well aware that a considerable proportion of those who work in the mines are not English speaking people, and a great number of them are Roman Catholics. Copper Cliff has also a wonderful future before it, with its nickel smelter and the new copper refinery for the whole area which is under construction; and it is very encouraging to see how actively the new Incumbent is tackling its problems and how the men are rallying round him.

I hope you will not think from this brief survey of the problems and difficulties that face the Church in this Diocese that I am filled with a spirit of pessimism. Far from it. No Christian can be a pessimist who believes in the power of the Risen Master and is convinced of the truth of His promise that He will be with His Church even unto the end of the world, who believes indeed that it is HIS Church (He says, "On this rock I will build MY Church") and that the gates of hell shall not prevail against it. It is of no use, however, to shut our eyes and ignore the difficulties that confront us. Rather should they constitute an urgent challenge to us, priests and people, to be up and doing in the power of the Holy Spirit. The challenge means also that we must concentrate upon our real work, which is spiritual. Comparing our Church with the Mother Church in the Old Land, I cannot help feeling from time to time that there is a tendency in Canada for the Church to be over-organized. We have, I think, too many committees, too many meetings, and too many reports. Fortunately for us in this Diocese, distances are too great and fares too expensive for our clergy to leave their parishes very often to attend all these board meetings. The total sum expended each year by the M. S. C. C. and the W. A. on travelling expenses would be sufficient to increase our clerical stipends very considerably. I know that if my words in this connection are quoted there will be a roar of protest from the leaders of these organizations, but I am sure that this fact needs to be stated publicly (many are mentioning it in private, I know), and I often wonder why, if a Diocese like this can do its business through a Synod which meets once in three years, the governing bodies of our Church need to assemble their members from Halifax to Vancouver *every year*, at great expense. Next October, for instance, we are summoned to leave our work and go to Vancouver for a week in order to settle matters many of which could quite well be decided by correspondence. My brethren, let us go on with the real work, with our spiritual work in the parishes, with building up the faithful, arousing the indifferent, converting the sinners. It is only in this way that the Church grows and gathers strength for the spiritual conflict with the forces of evil.

And while I am speaking of the use of spiritual means to accomplish spiritual work, I would like to say a few words about methods of raising church funds, which, it seems to me, we should consider very carefully. I refer to the means which they adopt in some parishes of raising money for church

purposes very largely by social events, by card parties, dances, and so forth. The President of the Diocesan Woman's Auxiliary feels strongly on this subject, I know, and uses her influence to oppose this tendency. I can only briefly refer to the matter, yet I hope I can say enough to prevent your misunderstanding me. Most emphatically I do not raise any objection to social gatherings, both for young and for old, in connection with our parishes. The card party and the dance, the concert and the stage play, are splendid means of social intercourse. Our people are met together under the wing of the Church, and the young in particular are shielded from the temptation to take part in similar entertainments where they would be exposed to serious moral dangers. These parties produce a feeling of friendliness and comradeship between the people, which brings the right atmosphere into our parish life. They help to dissipate also the idea which many worldly people have that the Church is puritanical and frowns upon innocent amusement, that indeed religion is a matter of the long face and the sour smile. "The Son of Man came eating and drinking." But to depend upon these things as a means of raising funds for the support of Church work is another thing. Our people must be taught to give, and to give much more freely, to God, and it can scarcely be called a free will offering at all when we pay money in order to obtain some entertainment for ourselves, as we do when we go to the movie palace. I should like the Synod to consider this matter, and if it thinks fit to pass some ruling upon it.

There has recently been put forward a suggestion, which has found support in many influential quarters, that many of the problems of supplying clergy for work in a diocese like this, where there are many small and scattered mission stations, might be solved by ordaining a number of voluntary or unpaid clergy, men like our present unpaid lay readers but ordained to the priesthood, so that they could administer the Sacraments to the people, and thus supply the whole Church system in the village or the settlement, while supporting themselves and their families by the exercise of their own trade or profession on week-days. A striking book on this subject has recently been written, called "Voluntary Clergy, An Answer to the Fifth World Call," by the Rev. Roland Allen. A well-known writer of international repute, Sir Henry Lunn, Editor of the "Review of the Churches," says: "Since I first became Editor of the 'Review', I have read no book which has seemed to me to contain a more important message for every branch of the Christian Church than this book, which is especially addressed to members of the Anglican Communion. When I read it in the small hours of the morning, I felt greatly tempted to leap up in the spirit of Archimedes and go to my dictaphone, saying 'Eureka!' For it seemed to me to provide an answer to the insistent question that is facing the Roman Church in France, the Church of England and the Free Churches in this country, the Presbyterian Church of Scotland, and all Churches in all lands to a greater or less degree,—Whence is to come the supply of ordinands to carry on the work of the Church?" (April issue, 1929, page 168). This would, of course, be a very serious step to take, a method not used by the Church except in primitive days; and I understand that it is to come before the Lambeth Conference in 1930, to be considered by the Bishops of the whole Anglican Communion. I mention it now because some of you may not have heard of the suggestion, but it is obvious that we as a Diocese could do nothing until the Anglican Church had definitely pronounced in its favour. There are others who favour a system of itinerating clergy who should cover a large area, going on from place to place over a long period. This, of course, would mean the employment of young unmarried clergy; though, strangely enough, some of its supporters speak with a certain scorn of "celibate priests." I have never yet seen any plan worked out in detail by which this scheme would be feasible in a diocese like this; and I feel that we should lose a very great deal if we had not a priest living in the centre of his mission or quite near to it, responsible for the souls of all Church people in the mission, going out at stated periods into all its outlying stations to minister to them, knowing them personally, and loved and respected by them as their pastor. I do not quite know what a priest itinerating over a large area would do if a funeral were suddenly to be

called, for at the opposite end of the area to that in which he was at the moment, nor indeed how the people could ever in an emergency know where to find their pastor.

But in the Providence of God a method of solving many of our problems in this regard has recently been given into our hands. The future will show, I believe, that one of the most notable events that has occurred for many years in the history not only of the Diocese, but of the whole Canadian Church is the establishment of the beginnings of the Canadian House of the Society of St. John the Evangelist. A glance at the Year Book of the Canadian Church (page 135) will show that for some years we have had four Orders of Sisters working in Canada,—two in Toronto, one in Montreal, and one in Vancouver. But no religious Order for men has hitherto been working here, although preaching tours of the Dominion have been annually made for many years by priests of the S.S.J.E. and the Community of the Resurrection from England, which have been very highly valued in all parts of Canada. The S.S.J.E., more widely known and respected as the "Cowley Fathers," has now decided to work in Canada by setting up a Canadian House, and has made a beginning in this Diocese. Their plans have been greatly assisted by the fact that a house has been given them. The old Retreat House, as it used to be called, erected at Bracebridge by the Rev. R. T. Sadler at his own expense, has come to an end. It did a good work for several years by providing the opportunity for holding retreats for clergy, which were of great spiritual value. But the Diocese declined to take it over and make of it a diocesan Retreat House, and so the owner, shortly before his lamented death, gave it to the Cowley Fathers and it now belongs to them. It does not belong to the Diocese, the Synod has no responsibility for it, and it is not a Retreat House. The members of the Order have been working hard at it, and it is now habitable for winter as well as for summer. I cannot tell you of the splendid and self-denying work that they are doing in the whole area around Bracebridge. They have taken charge of no less than eighteen mission stations, and are supervising the work of a catechist in four other stations. They are doing a work for which we should require at least five priests, and as we pay them only one priest's stipend for this work I need not remind you how generously they are relieving the Mission Fund. They save us at least four stipends a year, that is to say between \$4000 and \$4800, representing an invested fund of about \$90,000. And Fr. Palmer tells me that he expects that the time is not far distant when they will be able to work without any stipend at all from the Diocese. You will realize what that means to a poor Diocese like ours, and I am most grateful, as I am sure you all must be, to Almighty God for this new development of the work of an Anglican Order for men, which dates back as far as 1865. It will interest those who have never heard of the Cowley Fathers to know that they have been working in the Anglican Church under episcopal authority in England, India, South Africa and the United States for sixty-four years.

I would not like to leave you with the impression, however, that I value the Cowley Fathers merely as "cheap missionaries." Far from it. By holding up the highest ideal of complete surrender of their lives to God's call, of full sacrifice of self to His work, they set before us a practical example of the noblest devotion to His service, and they provide a place where young men who feel the call of God to the fullest form of consecrated life may have the opportunity of testing and of realizing their vocation. The House of the Transfiguration at Bracebridge also gives opportunities for tired clergy to come, both from this Diocese and other parts of Canada, for a period of quiet thought and prayer and devotional uplift, of which many have already taken advantage. And last, but by no means least, I value most highly the work of prayer which goes on continuously amongst them, as they offer up intercessions daily for the rest of the Diocese in a ceaseless stream

of earnest prayer. As their numbers increase, of which there are already plain indications, I hope that they may be able to fill another practical need which I have long been anxious to satisfy, namely, to provide from time to time a priest who will be able to take charge of a mission for a few weeks while the priest in charge takes a much needed holiday without any loss of stipend. Our clergy badly need rest and change, as all of us do,—to be able to get right away for a time from the worries, anxieties and monotony of parochial labour. Yet there are many of them who never can leave their flocks for a real rest and a different environment. If the Cowley Fathers could help them to obtain this from time to time, they would add to the deep debt of gratitude which we owe them.

I pass on to some matters of importance which concern us as a Diocese and as parts of the whole Canadian Communion. We desire to congratulate the Diocese of Caledonia that it has after a vacancy of four years been able to welcome a Bishop of its own in the person of Bishop George Alexander Rix. Since our last Synod, Calgary has chosen the energetic Bishop Sherman, Ontario has elected the well-known Provost of Trinity, Dr. Seager, and Mackenzie River has welcomed its fourth Bishop in the person of Dr. W. A. Geddes. We pray that God's richest blessings may be showered upon these Dioceses and their new Bishops. We thank Him for the noble life and example of the late Bishop Pinkham, for nearly forty years Bishop of Calgary. We regret very deeply that Canada has lost the services of one of her ablest and most scholarly Bishops in Bishop Bidwell, who is now working in England.

Obituary.—In our own Diocese we mourn the loss of some of our most honoured and deeply beloved priests, whom our Master has called to higher and nobler service in His nearer presence. Their work and example is known to all of us, and their names are written in the Book of Life as well as in the hearts of countless simple souls up and down this Diocese who owe them more than they can tell. As I have referred to them and their work in sermons, as well as in "The Algoma Missionary News", I need not do more now than recall their names,—the Ven. Archdeacon **Gowan Gillmor**, D.D., whose life is virtually the history of this Diocese for over forty years, who was called to his rest on the 1st of September, 1928; the Rev. Canon **James Boydell**, M.A., whose memory will always live in and around Sudbury, who passed away after a long and painful illness on the 3rd of November last; the Rev. **Edmonde Herbert Christopher Stephenson**, M.A., one of our most devoted missionaries, who was killed in an accident at Salisbury on the 28th of February, 1928; and the Rev. **Ralph Trego Sadler**, M.A., whose promising and invaluable life came so unexpectedly to an end in London on the 24th of July, 1928. Amongst the laity we mourn the loss of **John Austin Worrell**, K.C., D.C.L., who was called away on the 28th of February, 1927, to whom we owe so deep a debt of gratitude as Honorary Treasurer of our invested funds, and whose place so many departments of Church life here and in Toronto have found it so difficult to fill; Mr. **William David Fremlin**, a tower of strength to Church life on St. Joseph's Island, who passed away in November, 1926; Mr. **James Purvis**, whose work in Sudbury is so highly valued, who died on the 23rd May, 1927; Mr. **William E. Bigwood**, to whose generosity we owe the building and support of one of the most beautiful of all our churches, that at Byng Inlet, who died on the 16th August 1927; and Mr. **Francis Henry Keefer**, K.C., so well known to all the members of Synod, of which he was a most valued member, and to whom St. John's, Port Arthur, is especially indebted, who was called to his rest on the 4th of December last. All these clergy and laity, with many others whose names I have not time to record, we remember as we say, "We also bless Thy holy Name

for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that, with them, we may be partakers of Thy heavenly kingdom." May our Heavenly Father grant them rest and peace in Paradise, and a joyful resurrection at the last day.

Since I have been Bishop of Algoma I have made eleven deacons, namely,—Albert Ernest Carding, Alfred Greaves, John Selwyn Rhodes, Arthur Preston Scott, B.A., L.S.T., and Aubert Werden Reynolds Stump, at Advent 1927; Major John Armour, B.A., M.C.; Thomas Winston Daniel and Charles Macdonald Serson at Trinity 1928; Lee Irving Greene at Advent 1928; and Frederick Elmer Jewell this week; while Samuel Gordon Coulter Graham, B.A., was ordained by the Bishop of Toronto for me at Trinity 1927.

I have advanced twelve to the Sacred Priesthood, namely: James Hubert Evans, Edward James Govier Tucker, L.Th., and Richard Cartwright Warden, at Advent 1927; Frederick Shaw and Samuel Gordon Coulter Graham, B.A., at Trinity 1928; Albert Ernest Carding, Alfred Greaves and Aubert Werden Reynolds Stump at Advent 1928; and John Selwyn Rhodes, Arthur Preston Scott, B.A., L.S.T., Thomas Winston Daniel and Charles Macdonald Serson this week.

In addition to these the following clergy have been received from other Dioceses: Charles Bertram Harris from the Diocese of Western New York; Alfred Joseph Bull, B.A., from the Diocese of Kootenay; James Hutton from the Diocese of Ontario; Thomas Lloyd, L.S.T., from the Diocese of Quebec; Roland Ford Palmer, B.A., L.Th., S.S.J.E., from the Diocese of Massachusetts; Charles Glover, B.A., L.S.T., from the Diocese of Montreal; William Charles Turney, B.A., L.Th., S.S.J.E., from the Diocese of Quebec; Harold Flitcroft Hutton from the Diocese of Rupert's Land; Alfred Leslie Rose, M.A., S.S.J.E., from the Diocese of Toronto; and Ernest G. Dymond, L.Th., from the Diocese of Salina. We welcome them heartily to Algoma, and pray that God's blessing may rest upon their work amongst us.

I have transferred the following clergy to other Dioceses: H. G. L. Watts (Deacon) to the Diocese of Qu'Appelle; H. H. Heard to the Diocese of Chicago; Gilbert Oliver, L.Th., to the Diocese of Montreal; Canon A. W. Hazlehurst to the Diocese of Calgary; Robert Booth, L.Th., to the Diocese of Ontario; W. C. Dunn to the Diocese of Quebec; Keppel W. Hill to the Diocese of Oklahoma, and Frederick G. Sherring to the Diocese of Toronto. We are very sorry to lose them from our midst, and we wish them all happiness and blessing in their new spheres of labour. Of them Canon Hazlehurst, who laboured for no less than thirty-three years at Baysville, has gone towards the West with a view to early retirement. Several of the others found it almost impossible to live upon our small stipends. The Rev. C. Lord and the Rev. P. B. de Lom who had been lent to us by Toronto, have now returned to their old Diocese with a view to retirement on pension. We are indeed grateful to them for their faithful and devoted years of labour amongst us, and to the Bishop of Toronto for so kindly allowing them to assist us.

We have now only four stipendiary lay readers in the Diocese, as the other eight are all ordained or at college. I am glad to bear witness to the faithful work of Mr. A. P. Tyrwhitt at North Cobalt, Major Edwin Wrightson at Maganatawan and Emsdale, and to Mr. L. F. Hardyman, our very faithful teacher at the Indian school at Whitefish Falls; and to welcome to the Diocese Mr. E. H. Rudge from the Diocese of Toronto, who is doing a splendid work at Elk Lake. I am also very glad to hear such encouraging reports concerning the work of Mr. Lewis Sampson, who during the year that he is absent from Trinity College is taking charge of the Mission of Silverwater.

The total number of Confirmations steadily rises and this is, I think, one of the surest signs of the spiritual progress of the Diocese. One cannot judge of such progress by statistics regarding financial contributions, because there are sometimes reasons why people cannot give as much money as they would like; but if the numbers of those confirmed increased it is a sure sign that good spiritual work is being done in the parishes. Since last Synod there have been 1816 confirmations. The rise in the number of confirmations may be seen as follows:

1924	574
1925	635
1926	343
1927	653
1928	657

I would most earnestly impress upon the clergy the urgent duty of seeing that our young people are very carefully instructed about Holy Communion, and that every effort should be made to induce them to come regularly and devoutly to the Blessed Sacrament. It is a certain sign that the teaching of the parish priest has been solid and sound when the new confirmees continue to come faithfully to their Communion. The formation of Communicants' Guilds is a very great help to this end, and I strongly urge that such Guilds should be started wherever it is possible to do so.

I have had the great pleasure of consecrating no less than eight churches, namely: Emmanuel Church, Richards' Landing; St. Paul's Church, Haileybury; St. James' Church, Heaslip; St. James' Church, Goulais Bay; St. George's Church, Port Sandfield; St. James' Church, Port Carling; the Church of Our Lady, Southwood; and St. James' Church, Oliver. I am very anxious that all churches should be properly consecrated as soon as they are free from debt. The service teaches our people a great deal, and in every case the parishioners have told me how deeply they have been impressed by the striking ritual laid down by our Church. Members of other religious bodies who have been present have frequently told me how impressive and uplifting they have found the service.

Four burial grounds have also been consecrated, namely, at Mortimer's Point, Gregory, Whitefish Falls and Garson Mine. At Gregory we had the pleasure of the presence of the Bishop of Montreal and a large number of clergy and laity from Toronto and other cities who were staying in the neighbourhood for the summer.

It has been a great pleasure to me to confer the honour of a Canonry of our Pro-Cathedral Church upon the Rev. J. C. Popey, who has given such faithful and devoted service to the Church in the Diocese since 1910, and has been Rural Dean for no less than fifteen years; and upon the Rev. F. W. Colloton, whose efficient and unceasing labours have done more for the work of the Church than I can express. Both of these appointments have given me much pleasure, and have been most warmly acclaimed throughout the Diocese as a small mark of appreciation of the splendid work of these two faithful priests.

I now propose to offer the Canonry vacant through the death of Canon Boydell to one of our priests who has laboured faithfully and without ostentation in the Diocese for nearly thirty years, the Rev. William Henry Hunter, Missionary at Korah and Goulais Bay. The Beautiful little church at Goulais Bay, which I had the pleasure of consecrating last summer, is not only the result of his inspiration, but very largely the product of the toil of his own hands. It gives me great pleasure to welcome him amongst our Canons, and I am sure you will agree with me that this is a well-deserved honour.

In order to restore the number of Canons resident in the Diocese to the original number of eight, I have also offered the honour of a Canonry to the Rev. Christopher Carter Simpson, L.Th., as a mark of my appreciation of his wonderful enthusiasm for the work of our Master, and his untiring missionary zeal. Mr. Simpson has worked in the Diocese since June 1903, when he became a catechist on St. Joseph's Island. He has always laboured

in small and difficult missions with a great deal of travelling, and I know that the Synod will rejoice with me that I am able to show our appreciation of his work in this way.

In the summer of 1927 I paid a visit, at the request of the Executive Committee of the Diocese, to the Algoma Association in England, and came into personal touch with our kind friends in the Old Country, to whom we owe more than we can say. I need not tell you, for you know far better than I do, the overwhelming debt of gratitude which we owe to our indefatigable General Secretary, Miss Eda Green, who has worked so faithfully for the Diocese for so many years. To the Rev. Frank Hall, the Organizing Secretary, and the members of the Committee, we are also deeply indebted. We are grateful too to Lieut.-Col. Trevor Molony, D.S.O., who has undertaken the important post of Honorary Treasurer. To the Archbishop's Commissary, the Rev. L. C. Streatfield, who still continues to take a very active part in the work of the Association, we must express our sincere thanks. I am personally much indebted to my own Commissaries, the Rev. Chancellor Dimont, D.D., Principal of my old Theological College at Salisbury, and the Rev. Canon A. S. B. Freer, M.A., Rector of Gussage All Saints' in the same Diocese. They are both very busy men, with multitudinous calls upon their time, yet they are always ready to give attention to our needs.

We owe a very great deal to the wonderful old Society for the Propagation of the Gospel, which still continues to help us with an annual grant, although her policy is now to reduce gradually the help which she gives to Canada as the calls increase from less developed countries. The Venerable Society for Promoting Christian Knowledge, the oldest of our missionary societies, also helps us, especially by grants towards the training of candidates for Holy Orders, restricting them to the cases of men born in the country. We are fortunate this year in obtaining also a very valuable grant for a student at Bishop's College from the Lay Readers' Studentship Association.

We are sometimes told that it is disgraceful that a wealthy country like Canada should have to go cap in hand to the Motherland for Assistance. I can only say that we are not yet in a position in this Diocese to do without this help. We need it very urgently. We cannot carry on our work without it. I have given you earlier in this charge some strong reasons why this is so. We look forward, it is true, to the day of complete independence; but I can only repeat what my predecessor has frequently said, that that day is still far distant, and I earnestly beg our good friends in England not to relax their efforts on our behalf for a long time or we shall be in parlous state indeed. During the past triennium we have received from the Algoma Association £5131, from the S.P.G. £3007, and from the S.P.C.K. £4600, a total of £8598, (say near \$42,000.00).

We are deeply grateful to the Parish of St. Mary, Stratford, for the gift of the mission boat, the "St. Mary's, Stratford." They not only presented this boat to us, but from time to time they send us sums for its support. The boat does not work upon Lake Nipigon, where the work has for some years been declining in importance, but has been removed to the Lake of Bays, where a boat is indispensable to the missionary in charge if he is to minister during the summer to the scattered stations that are under his care. In spite of considerable difficulties with the engine the boat is now doing excellent work. I desire to express to the Rev. Lionel Lambert and his people our sincere thanks for their generosity.

Before long we shall welcome a visit of the Commissioners of the Anglican National Commission. These are, the Bishop of Niagara, Canon Gould, (General Secretary of the M.S.C.C.) and Mr. Chancellor Gisborne. They have been commissioned by the General Synod to make a searching survey of the state of progress of the Church throughout the whole Dominion, and to suggest ways by which it can be helped. They have no doubt been brought face to face with countless very difficult problems during their visit to the Western Dioceses, and we shall have a considerable quota to add to these

when they arrive in our midst. It is all to the good that the rest of Canada should realize the difficulties which arise in a poor missionary diocese like this, situated though it is in the richest of the Provinces.

I come now to the perennial subject of apportionments and assessments. These seem to me to take an unduly large place in many of our Synods. We must have money, it is true, if the work of our Lord is to be carried on as it should be, and if we are to go forward and develop and expand our labours for the extension of His kingdom. But we must not get into the way of thinking that the Church is, above all else, an agency for collecting money, or that the collection is the most important part of the service in church. Every parish and mission is annually assessed by the Executive Committee for its contribution towards the stipend of its minister, ordained or lay as the case may be, towards the Diocesan Expense Fund and for the support of the work of our three great Boards,—the Missionary Society of the Church of England in Canada, the General Board of Religious Education, and the Council for Social Service. There are frequent complaints from the parishes and missions that the assessments are too high. I can only assure you that the same complaints are made as between the different dioceses, and also that the Executive Committee does its level best to be fair and reasonable to all of you. The money is urgently needed, some in order to pay our own expenses as a diocese, and the rest to help forward the projects of the whole Canadian Church. The present Executive Committee considers that we are undoubtedly expected to pay too much to the general work of the Canadian Church, and in our last list of assessments we have asked for a little less for these objects and a little more for diocesan purposes. I believe that you will agree with us in this.

We have recently, after the most careful consideration, opened a diocesan office, for which purpose I have handed over three rooms in Bishophurst formerly used for kitchen purposes. It is impossible to carry on the work of a large diocese effectively without an office with some at least of the usual furniture of a business man's office, and a stenographer. I am sure that all members of Synod who have experience in conducting the work of any ordinary firm of whatever kind, will approve of this. But it means that the Diocesan Expense Fund assessment has grown very considerably. We have not the elaborate and well furnished office of nearly all the old dioceses, it is true; yet I think that the present provision is adequate to our needs, and should continue to be so for many years. I would invite those of you who have not been in the Diocesan Office to pay it a visit, and if they think it too elaborate to take a look at the Synod Office at Montreal, Quebec, Toronto or Hamilton.

Archdeacon Burt has recently done a splendid piece of work for the Diocese, and has added to the deep debt of gratitude which we owe him for his life of devoted service to Algoma, by acting as Travelling Archdeacon for a year, going around the Diocese and trying to induce the parishes and missions to increase their contributions to our funds, especially towards ~~clearer ideas of what the Catholic Church stands for and its mission to~~ money that he has sent in, but rather by the very clear and cogent information that he has given to the people, and by the increased annual contributions which we hope to reap from his work. After all, the real way to raise money for the Church's work is not by cajoling people and wheedling sums of money out of them, but by raising the tone of Church life and thought, by more definite instruction on the teaching of our Church, by greater enthusiasm for the Church as the Body of Christ and as our spiritual Mother, and by clearer ideas of what the Catholic Church stands for and its mission to the world, especially for our own country. If our people know why they are members of the Church, and are filled with fire to carry on the Master's work in the world, they will more freely give of their best to Him, their own lives or those of their sons to the Sacred Ministry, their own personal service in the "priesthood of the laity," and their money to enable others to carry on the tasks which are the common privilege of all who love the Lord Jesus and are inspired by His Holy Spirit.

Classical stipends. His success is not to be judged merely by the amount of

In this connection it will be of interest to give a brief summary of our financial position. The total contributions for last year were,—

For Parochial Purposes	\$ 117,492 03
For Diocesan Purposes	\$ 7,363 93
For Extra-Diocesan Purposes	\$ 3,424 73

Our invested funds stand as follows:

Bishop Sullivan Memorial Sustentation Fund	\$ 163,053 50
Bishophurst Endowment Fund	\$ 7,034 39
Episcopal Endowment Fund	\$ 66,575 85
Superannuation Fund	\$ 38,845 68
Widows' and Orphans' Fund	\$ 33,411 39
Total of	\$ 308,950 81

May I refer briefly to two points which were stressed by Archbishop Thorneloe in his last charge. You will note that the episcopal income does not come anywhere near the minimum of \$4500.00 laid down by the General Synod. They insist upon this minimum being raised before they will sanction the formation of any new diocese, and as a matter of fact the Diocese of Caledonia was not allowed to elect a Bishop until this minimum was raised. But nothing is done in this respect in the case of a diocese like our own. Archbishop Thorneloe also pointed out that the Bishophurst endowment fund needs to be increased because Bishophurst is a large and old-fashioned house and needs a good deal of repair. We know and appreciate the self-sacrificing spirit which induced my revered predecessor to refuse to allow money to be spent on the house whenever it could be avoided. But I venture to think that the best policy in the long run is to keep this house, which belongs to the Diocese, in repair, by doing a little each year, as otherwise the property deteriorates and sooner or later a large outlay of money becomes necessary.

The Bishop Sullivan Memorial Sustentation Fund, the income of which goes to pay our missionary stipends, needs a large increase, and I am hoping that some day in the near future, when times are favourable, we shall arrange a campaign for this purpose. But as I have dealt with this matter earlier in my charge, I need not say more about it now, except to lay stress upon its urgency.

With regard to general statistics, unreliable as they are, I may say that our Church population is estimated at 18,100 and our communicants at 8,805. Our Sunday School scholars number 4,803. The baptisms for 1928 are given as

Splendid work continues to be done by our Chaplain at the Gravenhurst Sanitaria. The Rev. J. B. Lindsell has a difficult task, for he is continually ministering both in public services and private visits, to those whose sad state calls for his deepest sympathy. I am certain that this is most exhausting work, and I am very glad that this year we were able to raise his stipend to \$1800.00 by the kind help of other Dioceses. We are most grateful to those dioceses who have so kindly assisted us in this matter. They have done so because they feel that as the majority of the patients do not come from Algoma it is unfair that we should have to shoulder the whole burden. The contributions from other dioceses during the past year have been as follows:

Diocese of Toronto (two years)	\$1100 00
Diocese of Ottawa	250 00
Diocese of Niagara (through the W.A.)	200 00
Diocese of Ontario	200 00

At the last Synod the Archbishop referred to the subject of the Sunday School by Post, and desired to see it extended to the more scattered parts of this Diocese. Nothing has been done in the matter, however, and I very much hope that we may be able to find some layman or lady who will undertake this work, and fall in with the scheme carried out in Western

Dioceses. Perhaps the matter may be brought up in the report of the G.B.R.E. this week. I feel that it is a scheme of great value and importance, and I should like to see something done by us.

One or two of the clergy have recently done a good deal to increase the circulation of the "Algoma Missionary News." I am very thankful for their efforts, for the "A.M.N." deserves to be much more widely read. It is one of the most interesting of all the magazines of the different dioceses, as you will see if you read some of the others and notice how we seem to avoid their dullness. I should like to see it used as an inset for parish or deanery magazines. It is, in a diocese like this, the most convenient method of communication between the Bishop, the clergy and parishioners. Canon Colloton, to whom we owe a great deal of gratitude as editor is always glad to receive items of news, if they are interesting. There is no reason why church news should be written in so ponderous a style as some seem to think.

We have recently had two cases in the diocese of priests who neglected to join our Clergy Widows' and Orphans' Fund, with the result that on their death their widows were left in a very difficult position. By our rules we were unable to assist them, though we would much have liked to do so, and consequently they could obtain no help from the General Synod Pension Fund. It ought to be more generally realized that when we have made a grant, according to our rules, to the widows and orphans of deceased priests, the General Synod Committee more than doubles the amount. Thus some of our clergy widows are at present in receipt of \$100.00 or \$125.00 a year from us, which the General Synod Committee increases to \$400.00 a year or more. As I found that no less than 38 of our clergy had not joined the scheme, I sent round a letter to them recently, with the result that 20 more have joined the fund, though there are still 18 who have not done so. Some of these are over the age limit, but there are still 8 who might be expected to join. Some of these are unmarried, it is true, and some of them do not seem at all likely to marry.

Now that I have come to the concluding section of my charge, I find it the most difficult of all. I cannot end without expressing my deep appreciation of the devoted service of all who are so nobly labouring in the service of our Divine Master in this Diocese, and yet it is a task which would take me hours if I were to say all that I feel. I will therefore be very brief, asking you to realize that it is impossible adequately to express my gratitude to you all for the loyalty and affection which I have received in all parts of the Diocese as the chief Minister of the Gospel and your Father in God. I do not think that there is any diocese in the world that possesses a more loyal, devoted and hardworking body of clergy, who labour on, year after year, amidst difficulties, trials, privations, and often opposition from narrow-minded opponents. My warmest thanks are due to Archdeacon Balfour, Archdeacon Burt, and the Rural Deans for their earnest and loyal support, and the advice which they are always so ready to give; to our Chancellor, Dr. A. C. Boyce, and our Registrar, Mr. Andrew Elliot, for their unfailing counsel and support; to Canon Piercy whose unrivalled knowledge of the Diocese and its past history and procedure is always at my disposal; to the Executive Committee for the time that they spare for our monthly meetings; to the Churchwardens of the parishes to whom I am much indebted for their devotion to their labours, and their sincere desire to do their utmost to advance the cause of the Church; to those who have so kindly entertained me on my visitations to the parishes and who have so generously placed their cars at my disposal, sometimes for long periods; and to Canon Colloton, whose devotion to duty is only equalled by his wide and accurate knowledge of conditions in all parts of the Diocese, his precise and orderly methods of business, and his deep affection for our Blessed Lord and His Holy Church.

I need not tell you how deeply we are indebted to the Woman's Auxiliary, of which there is a branch in nearly every parish in the Diocese. In addition to what they do for the M.S.C.C. general funds, the W.A. in this Diocese has paid the stipends of two catechists, has contributed to the Episcopal Endowment Fund and the Bishop's Discretionary Fund, and to many special appeals

in connection with the building and furnishing of churches, and has also supplied altar vessels and altar books to many of our missions. To the Diocesan President, Mrs. Elliot, the Treasurer, Mrs. Cole Bowen, the Executive, and all the members of parochial branches I should like to express my heartfelt thanks for the splendid work they are doing for the extension of Christ's Kingdom.

I pray that the Holy Spirit, who presided in the council of the Blessed Apostles, may be with us, to save us, as far as may be, from error, ignorance, pride and prejudice; and to direct, govern and sanctify us in our deliberations, that so the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of the Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended.