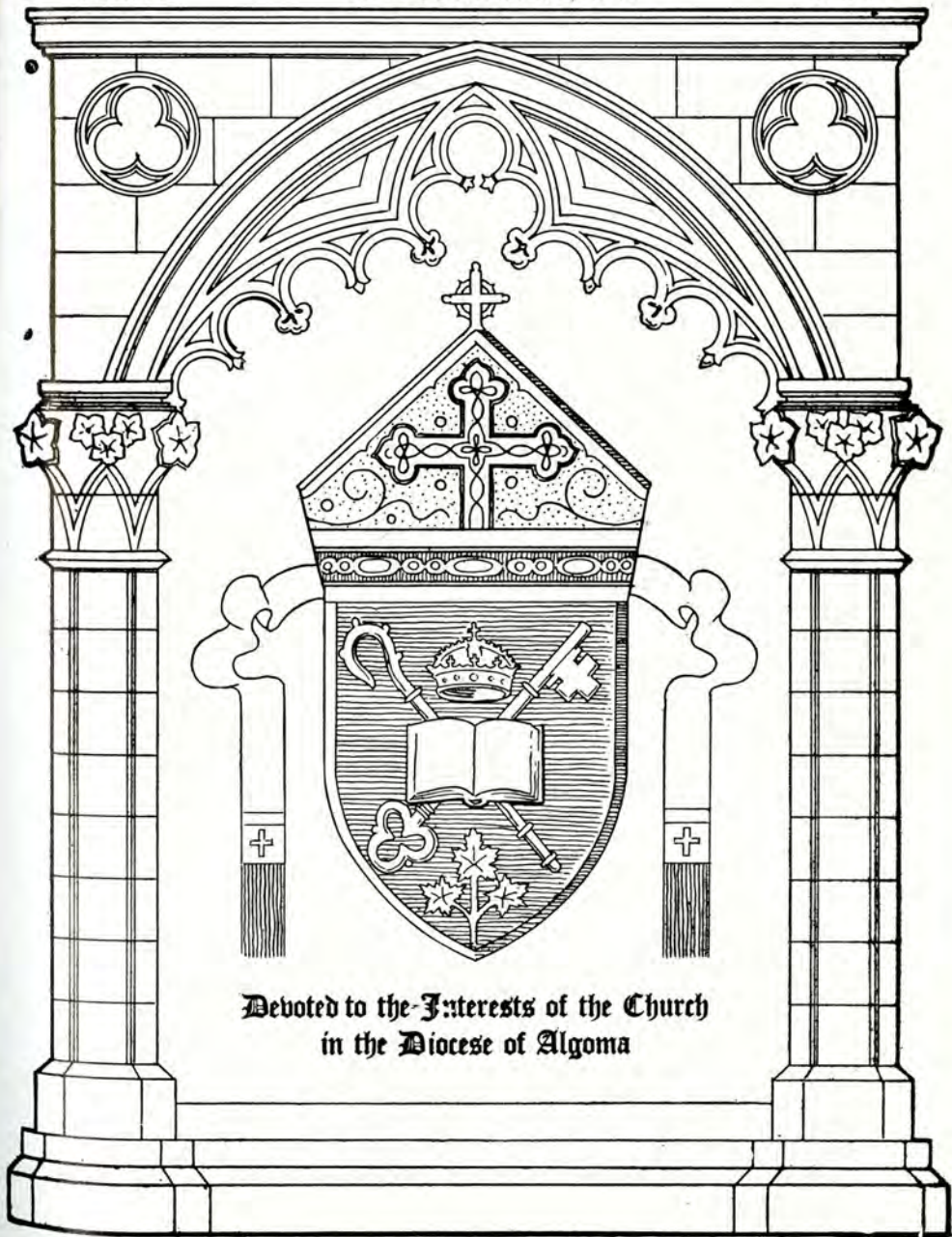


# The Algoma Missionary News

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No. 3



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

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### THE TRINITY ORDINATION

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AT A VERY impressive service, and in the presence of a large congregation, six men were ordained in St. Luke's Pro-Cathedral on Sunday, the 5th June, three to the diaconate and three to the priesthood.

The service began with the processional hymn, "Ye Watchers and Ye Holy Ones", followed immediately by the sermon, delivered by the Rev. D. D. Macqueen, L.S.T., of Schreiber, who chose as his texts, "Ye have not chosen Me, but I have chosen you," and "As My Father hath sent Me, even so send I you". The candidates were presented by Archdeacon Balfour, and the Litany sung by the Rev. C. F. Hives. The Bishop was attended by the Rev. Canon Hincks and the Rev. R. C. Warder as deacons of honour.

Those ordained deacons were Harvey Kennedy Eward, B.A., Gerald Kenneth Lowe, L.Th., and Benjamin Wood, all of Toronto; and those advanced to the priesthood were the Rev. Henry Alfred Rogers, of Port Arthur, the Rev. Joseph Syvier Ralph Sturgeon, L.S.T., of North Bay, now in charge of the mission of St. Joseph's Island, and the Rev. Edward Harold Rudge, formerly of Toronto, now in charge of the Mission of Manitowaning.

The music of the Communion Service was the well-known Merbecke, traditional in the Anglican Church. The anthem, "How Lovely are the Messengers", from Mendelssohn's oratorio "St. Paul", was beautifully sung by the choir under the direction of Mr. J. W. Blackburn, Mus. Bac. The two Eucharistic hymns, "The Heavenly Word proceeding forth" and "Therefore we before Him bending", were sung to their plainsong melodies.

The three deacons were all trained at Trinity College, Toronto. Mr. Eward, in addition, taking a course at the General Theological Seminary, New York. Mr. Rogers was trained at Nashotah House, Nashotah, Wisconsin, and Mr. Sturgeon at Bishop's College, Lennoxville. All the candidates remained in attendance on the diocesan Synod held during the week.

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### A GOOD EXAMPLE

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At Whitefish Falls, during the absence of the Rev. A. W. Stump, the missionary in charge, for some weeks in hospital, the people of the mission assembled every Sunday and Saint's Day in the church to say their prayers and sing their hymns. The organist and choir were present and led the music, but there could be no regular services as the Bishop was not able to send a lay reader. In these days of radio development, when so many people think that the only, or at any rate the main, object of attending church is to listen to sermons, it is very gratifying to learn that this little congregation, composed partly of white and partly of Indian people, is so devoted to its Church.

# The Algoma Missionary News

Sault Ste. Marie, May, June, July, 1932

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## The Synod



**THE TENTH SESSION** of the Synod of the Diocese of Algoma assembled at Sault Ste. Marie on Tuesday the 7th June. There was a larger attendance than ever before, 61 clergy and 32 lay delegates.

The Synod opened with a choral celebration of Holy Communion, and in order that all the members might partake of the Sacrament together this was held at eight o'clock in the morning. The choir, lay delegates and clergy proceeded from the parish hall to the Pro-Cathedral, singing "The Church's One Foundation". In addition to

the members of Synod, there was a good attendance of the congregation of the Pro-Cathedral, and the service throughout was most inspiring.

The Bishop was the celebrant, assisted by Archdeacons Burt and Balfour, who read the Epistle and Gospel respectively, and Canons Hineks and Johnston. The choir, under the direction of Mr. J. W. Blackburn, Mus. Bac., led the congregation in the singing of Merbecke's well-known music, and rendered the anthem, "How lovely are the messengers", from Mendelssohn's "St. Paul". The hymn at the Introit was "Lord enthroned in heavenly splendour", and for the Gradual Athelstane Riley's always popular hymn, "Ye Watchers and ye Holy Ones" was sung. During the service Mr. Fred Babe, K.C., of Fort William, was commissioned by the Bishop

as Chancellor, in succession to Dr. A. C. Boyce, K.C., who had felt obliged to resign owing to ill-health.

The sermon was preached by the Rev. F. H. Cosgrave, M.A., D.C.L., LL.D., Provost of Trinity College, Toronto. It was an inspiring message, based on the words "Look up and lift up your heads". The preacher directed our attention to certain contemporary movements in the Church and in the world at large which should help to counteract the wave of pessimism which has swept across our civilization. The efforts being made for the abolition of war, the movement towards the reunion of Christendom, and the cessation of the conflict between science and religion were all dealt with as reasons why we should look up and lift up our heads. And in our own Diocese of Algoma, the history of the past hundred years, with the work of our heroic Bishops and missionaries, is a call to us to go forward, whatever may be the difficulties, humbly but fervently thanking God for calling us to such service.

Immediately after the service the members of Synod were the guests at breakfast of the Woman's Auxiliary of St. Luke's Pro-Cathedral, and then proceeded to the parish hall where the sessions were held.

The Rev. Canon Piercy and Mr. Harry J. Rogers were re-elected Clerical and Lay Secretaries.

#### THE BISHOP'S CHARGE

In the afternoon the Bishop delivered his Charge, which was a most comprehensive and valuable document. His Lordship began by referring to several matters of great importance to the whole Church, principally the Lambeth Conference of 1930, the General Synod of the Canadian Church the following year, and the coming Centenary of the Oxford Movement. In relation to the Lambeth Conference he dealt with the progress of the movement towards Reunion, the very hopeful negotiations with the Eastern Orthodox Church and the subsequent establishment of intercommunion with the Old Catholic Church. His Lordship pointed out that the conversations with the deputation from the Eastern Church had drawn out from the Bishops a statement of the teaching of the Anglican Communion on certain controverted points. It had now been declared by the assembled Episcopate that the Church of England holds the doctrine of Apostolic Succession and the sacramental nature of Holy Orders, that it teaches the doctrines of the Real Presence and the Eucharistic Sacrifice, and in the Prayer of Oblation offers prayer for the faithful departed. (Report of Lambeth Conference, pages 134-9). The definition of the Anglican Communion given by the Lambeth Conference was also dealt with fully, and his Lordship claimed "that the ideal of the Church of England is the noblest attempt yet made to fulfil the mind of Christ our Lord by combining three aspects of the Christian Faith, namely, (1) ordered devotion and sacramental life, (2) evangelical and prophetic values, and (3) the claims of modern knowledge.

That is to say, she holds the three elements of Catholicity, Evangelicalism, and Modernism. . . . The Church of England dares to be at the same time Evangelical, Catholic and Critical”.

In relation to the General Synod the Bishop dealt principally with the recommendation of the Anglican National Commission for co-operation with other religious bodies in sparsely settled areas, which had been so drastically revised by the General Synod. “We ought,” said his Lordship, to strain every nerve to carry the spiritual ministrations of our Church to every Anglican whom we can reach, however remote his dwelling; and ought never to concur in the suggestion that we should hand them over to the spiritual care of those who are not, and do not claim to be, priests and deacons of the Church.”

Turning to diocesan matters, the Bishop found much to encourage in the midst of a time of depression. The number of Confirmations remains at a high level, though his Lordship urged the importance of a very thorough intellectual and spiritual preparation, even though it might perhaps lessen the number of candidates. The success of the Sunday School by Post, the opening of the new mission at Mindemoya, and the splendid work of the Cowley Fathers, were among the encouraging features; while the financial situation, though undoubtedly serious, as in the case of all institutions at the present time, was somewhat relieved by the loyal response to the Bishop’s appeal for increased contributions.

#### REPORTS

The reports of the various committees and officers indicated progress in many directions. The Treasurer, however, reported that the diocesan funds were showing the effects of the present depression, although thus far it had not been necessary to close any missions or to reduce the already small stipends of the clergy. Some readjustments of missions had been made in the interests of economy. Particularly encouraging was Mr. F. W. Major’s report of the Sunday School by Post, which in the few months of its existence had attained a membership of over 800, and is carrying on a work much appreciated by isolated settlers in various parts of the Diocese.

An interesting debate took place on the motion of the Rev. J. B. Lindsell, Rural Dean of Muskoka, “that in the best interests of the Diocese the episcopal residence be moved from Sault Ste. Marie to North Bay.” Eventually this was defeated by a substantial majority.

#### CHURCH HISTORY IN SCHOOLS

The Rev. R. C. Warder called the attention of the Synod to the incorrect and misleading teaching given in the Ontario Public School history text books as to the origin and history of the Church of England; and, in accordance with a resolution passed by the Synod, the Bishop appointed a committee to investigate and if found necessary to present a memorial to the Provincial Synod of

Ontario, asking that body to take up the matter with the Department of Education.

#### SOCIAL ENTERTAINMENT AND RECREATION

A resolution, introduced by Canon Hincks, regarding social entertainment and recreation, was carried with only one member dissenting. It was as follows: "That the Synod of the Diocese of Algoma, while urging upon all our people the duty of observing the days of fasting and abstinence as set forth in our Prayer Book, including 'all Fridays in the year', the weekly commemoration of our Lord's death, approves of their using Friday evening rather than Saturday evening as a time for social entertainment and recreation; and calls upon them to encourage in every possible way the spending of Saturday evening in such a manner as will not interfere with the worthy observance of Sunday as the weekly festival of our Lord's Resurrection."

#### OXFORD MOVEMENT CENTENARY

The Synod also passed a resolution introduced by the Rev. D. D. Macqueen, "that a committee of four representatives from each deanery, two to be appointed by the Bishop and two elected by the respective deaneries, be convened by the Bishop, to make arrangements for the observance along diocesan and non-party lines of the centenary of the Oxford Movement." Similar action has been taken by a number of other dioceses in the Dominion, so the Canadian Church will, next year, join with the Anglican Communion throughout the world in worthily commemorating the beginning of the great Church revival one hundred years ago.

A resolution, introduced by Canon Piercy, requested the Executive Committee to take effective steps to provide means for the preservation of diocesan and parochial records, and to instruct present and future clergy on the importance and value of such preservation.

#### ADDRESSES AND GREETINGS

Addresses were given by Mr. G. E. Main, Secretary of the Pension Board of the Church of England in Canada, explaining the pension scheme recently adopted by the General Synod, by the Rev. W. J. Bradbury, representing the G.B.R.E., and by the Rev. J. S. Harrington, representing the Upper Canada Bible Society.

The Synod sent greetings to the Archbishop of Toronto, regretting the necessity for his forthcoming resignation of his episcopal office, to Archbishop Thorneloe, to the Algoma Association, and to the Synod of Rupert's Land in session at the same time. Greetings were received from Rupert's Land, from the Diocesan Board of the Woman's Auxiliary which had met at Fort William a short time before, and from Dr. A. C. Boyce, the retiring Chancellor.

Mr. C. S. McGaughey having intimated that he desired to retire from the office of Registrar, Mr. Redmond Thomas, of Bracebridge, was elected to that position.

On Wednesday evening, the Bishop and Mrs. Rocksborough Smith were at home to the members of the Synod and their hosts

and hostesses, and Bishophurst was thronged with guests who spent a happy evening.

#### PROCESSIONAL CROSS

On the morning of the last day of the Synod, Archdeacon Balfour, on behalf of the clergy of the Diocese, presented a processional cross to be used on important diocesan occasions, in memory of the late Archdeacon McMurray, the first missionary to Sault Ste. Marie. The cross is of oak, polychromed in gold and colours, and bears a shield showing on one side the Agnus Dei and on the other the arms of the Diocese. The design and workmanship are by Messrs. J. Wippell & Co., the wellknown ecclesiastical art workers of Exeter. The Bishop, on behalf of the Synod, gratefully acknowledged the gift, which will add much to the dignity and beauty of our diocesan functions in future.

#### CENTENARY SERVICE

On Thursday evening, a special service was held in the Pro-Cathedral, commemorating the centenary of the work of the Church in what is now the Diocese of Algoma, which began with the coming of William McMurray in 1832. The members of Synod, the clergy in their robes, walked in procession from the hall to the church, the new memorial cross being used for the first time. The church was well filled with a reverent and attentive congregation, and the singing of the hymns was hearty and inspiring. Evensong was sung by the Rev. C. F. Hives, the lessons being read by Canons Piercy and Johnston. The centenary sermon was preached by the Rev. Canon Colloton, and in accordance with a resolution of the Synod, it is printed in this issue of the "A. M. N."

Throughout the sessions there was a splendid spirit of harmony and brotherhood, and the Synod closed with a resolution, carried by acclamation, thanking the Bishop for his charge and able chairmanship, and containing a warm expression of its loyalty and devotion to him.

The members of Synod deeply appreciated the kindness of the Church people of Sault Ste. Marie, who entertained them in their homes; and of the ladies of St. Luke's Pro-Cathedral, and St. John's and St. Peter's Churches, Sault Ste. Marie, and Christ Church, Korah, who provided luncheons each day of the sessions. The vote of thanks in which the Synod acknowledged their indebtedness was not a mere formality, but a genuine expression of appreciation of the splendid hospitality for which the Church people of the Sault are noted.

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#### THE CENTENARY SERMON

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Habakkuk III: 2.

O Lord, revive Thy work in the midst of the years:

In the midst of the years make it known.

Those of us who are old enough to remember it will recall the peculiar thrill with which we watched the passing of an old and

the beginning of a new year a little over thirty years ago. For it was not only the passing of a year. We had become accustomed to that. It was something that none of us had ever experienced before, and none of us would ever experience again. It was the passing of a century. We stood, as it were, "in the midst of the years." The nineteenth century, that wonderful era with all its splendid achievements, was at an end; and before us there stretched the twentieth century, with all its unknown possibilities. We looked forward to the future with hope and confidence. Splendid as the nineteenth century had been, the twentieth would surely surpass it. Fortunately for our peace of mind then, we could not foresee all that the first twenty-five years of the century would bring forth. Thus far we must admit that the twentieth century has not been at all the golden age for which we in our optimism may have looked and hoped. But we, dear brethren, still believe that "God's in His heaven", and although all may not be right with the world, yet "He is working His purpose out as year succeeds to year". And so we trust that the twentieth century may still redeem itself, or rather be redeemed; and that before its close that age-long prayer may be somewhat nearer its answer than it is at present, "Thy Kingdom come; Thy will be done, in earth as it is in heaven."

In relation to our human life we measure time by days and years. But in thinking of the course of history we must often use a longer unit of measurement. And for this purpose mankind has by general consent adopted the century, the period in which this earth on which we live makes its journey around the sun one hundred times. It is not a long period of time. It is sometimes, though rarely, spanned by a single human life. But so much can happen in a hundred years! And as each century passes, it leaves its impress upon history; and it is remembered by future generations for good or ill, according as the general trend of its life has been upward or, on the other hand, it has been a period of stagnation or retrogression.

We of the Church of England in this Diocese now stand in the midst of the years. This year of our Lord 1932 marks the completion of the first century of the existence of our Church in the region which was set apart fifty-nine years ago as the Missionary Diocese of Algoma. One hundred years ago this coming autumn there came to this spot as a missionary to the Indians William McMurray, a young man in his early twenties, prepared for ordination but not yet of the canonical age for admission to the Sacred Ministry. And it is gratifying to know that our first missionary was sent by a Canadian missionary society, a small organization formed by the leading citizens of York, the capital of Upper Canada, who, whatever mistakes they may have made in governmental policy in those troublous days, were yet men who had at heart the spiritual wellbeing of the Indians and of the pioneer settlers who were pouring into the country in great numbers and making for themselves homes in the wilderness. And when one reads, as I have read, the annual reports of this little Society, printed well nigh



a century ago; and realizes the loyalty to the Church and devotion to the cause of the Kingdom of Christ which animated its members, one forgets all about the "Family Compact" and its doings, and recalls with gratitude the fact that these men, devoted sons of the Church, chose and helped to support such splendid pioneer missionaries as Adam Elliot, Thomas Green, W. F. Harpur, R. Flood and our own William McMurray, and so did much to establish the old Mother Church of England in this fair Province of Ontario. The effects of their political mistakes have passed away; their work for the Church remains.

I shall not repeat this evening the story of Mr. McMurray's mission at Sault Ste. Marie, interesting as it is; for it has just been told in our diocesan magazine. I shall only mention a few outstanding facts. Our missionary was ordained deacon by the Bishop of Quebec in 1833, the year after his arrival. He succeeded in winning the love and confidence of the Indians to whom he ministered, and in the five or six years of his work he baptized 160 of them, of whom 40 became communicants. The most notable of his converts were Chief Shingwaukoons and his two sons, Buhkwujjenene and Augustus Shingwauk. The name of Buhkwujjenene stands at the beginning of the parish register of Sault Ste. Marie, as the first person to be baptized by a minister of the Anglican Church in this place. Full of zeal for his new Faith, his brother Augustus Shingwauk and three friends travelled to Michipicoten to tell the Gospel story to the Indians there. And in later life these two faithful Indian brothers played a prominent part in the establishment of the Shingwauk Home, which is named in honour of one of them.

After leaving Sault Ste. Marie, Mr. McMurray ministered for many years in Southern Ontario, first at Ancaster, near Hamilton, and then at Niagara-on-the-Lake, becoming Archdeacon of Niagara. No clergyman of the Canadian Church was held in higher esteem. His name is remembered with gratitude by Trinity College, Toronto, the Church University of Ontario, for he was identified with the establishment of the College, and rendered invaluable service in securing its endowment. Two years ago I had the privilege of worshipping in the old Church of St. Mark at Niagara-on-the-Lake, of which he was Rector for so many years, and stood by his grave in the beautiful and historic burial ground surrounding the church. And I was told that there were still some older members of the congregation who remembered Archdeacon McMurray with deep affection.

The next missionary to take up the task was the Rev. F. A. O'Meara, who after a short sojourn of two years at the Sault removed to the Manitoulin Island, where he laboured in the interests of the Indians for some fifteen years. One of his great contributions to the work of the Church among the Indians was the translation of the New Testament and the Prayer Book into the Ojibway language, and these translations are still used by the majority of our Indians in this Diocese. Other early missionaries to the Indians at

Garden River, the band first taught by Mr. McMurray, were the Rev. G. A. Anderson, the Rev. James Chance, the Rev. Edward F. Wilson, founder of the Shingwauk Home, and the Rev. Canon Frost.

At first the Church's work in Northern Ontario was almost entirely of the nature of missions to the Indians. Even while this was still the case the impossibility of adequately ministering to this part of his immense Diocese was fully realized by the Bishop of Toronto. As far back as 1850 Bishop Strachan had suggested to the Archbishop of Canterbury the division of his Diocese into three, making special mention of "a bishopric for the Indian country, to be called the Diocese of St. Mary". As years went on, however, a new situation was created. Settlers were beginning to come in in considerable numbers, and villages which promised to be of importance in the future were springing up in various localities. So we find missions established at Bracebridge, Byng Inlet, Parry Sound and Rosseau, and as far west as Prince Arthur's Landing (now known as Port Arthur), though little could be done for the isolated settlers. And in the year 1870, while the Rev. James Chance was missionary at Garden River and Sault Ste. Marie, the church in which we are worshipping today, then much smaller than at present, was built, sixty-two years ago. Three years afterwards the present Diocese of Algoma was separated from the Diocese of Toronto, and the Ven. Frederick Dawson Fauquier, Archdeacon of Brant, was consecrated its first Bishop.

For eight years Bishop Fauquier carried on a truly apostolic ministry, travelling through the Diocese in days when travelling meant real hardship, and laying firm foundations for future work. When he came he found seven clergymen in his vast Diocese; when he died he left fifteen. He found nine churches, of which four were in an unfinished state, and he left twenty-six. He found one parsonage, he left six. But more than this, he left a memory of heroic self-sacrificing ministry which has been an inspiration to Algoma ever since.

When the Rev. Edward Sullivan, the brilliant and eloquent Rector of St. George's Montreal, was chosen as our second Bishop, many thought his gifts were being thrown away, and wondered at his acceptance of the task. But those gifts were consecrated to the service of God in this Diocese, and wonderfully blessed by Him. The fourteen years of his episcopate were a time of wonderful growth, the Church endeavouring to keep pace with the settlement and development of the country. During that time the staff of clergy more than doubled, thirty-two mission fields being served by as many ordained missionaries. The number of churches was increased to seventy-seven, while the parsonages numbered twenty-five. In his day too a splendid beginning was made towards the endowment of the Diocese, and a system of Triennial Councils paved the way for the full synodical organization which we have today.

During the thirty years that our revered and beloved Archbishop Thorneloe ruled the Diocese, the good work went on unceasingly. New regions were opened up, towns became cities, important mining fields were discovered and developed; and the Church endeavoured, not altogether unsuccessfully, to keep pace with this growth. On the other hand, there were regions, once prosperous, whose prosperity had waned and almost disappeared owing to the cessation of the lumbering industry, and the removal of many families to more attractive agricultural districts in the West. In view of these problems Dr. Thorneloe adopted wise and statesman-like measures, and very largely increased the endowment funds of the Diocese. In 1906 the first Synod was held, and in 1915 Algoma became for the time being an Archdiocese, through the election of its Bishop as Metropolitan of Ontario. And when in 1927 His Grace laid down his heavy burden, he left to his successor a Diocese splendidly organized, and a loyal and devoted band of clergy and laity; and with these, added to and strengthened, the work has gone on under our present beloved Father in God, through difficult times indeed, but bearing evidence of the good hand of our God upon us.

In thinking over the past century of the Church's life in Algoma, we cannot help linking it up with the same period in the life of the Anglican Communion as a whole. For it corresponds almost exactly with the wonderful revival of Church life which began with the Oxford Movement of 1833, the Centenary of which will be celebrated next year. In 1832, when the work of our Church began at Sault Ste. Marie and in what is now Algoma, the Church in the Motherland was in a perilous position. Everywhere she was the object of bitter attacks, and it must be admitted that by her apathy and deadness during the eighteenth century she had done much to merit them. As we listened to the Bishop's Charge at the opening of this Synod we heard him tell something of the spiritual deadness which had overtaken the Church of England one hundred years ago. The Evangelical Revival, which had resulted in a great deepening of personal religion, had not affected the vast mass of Church people nor the Church's leaders. The Church was looked upon as little more than a State department of religion. Its Bishops had no conception of their duties as Fathers in God of their people. Vast numbers of the clergy were the holders of livings rather than shepherds of the flock of Christ. All conception of sacramental grace seemed to have been lost, and the Holy Communion was in most places administered four times a year. Churches were allowed to fall into disrepair, and services were rendered in a perfunctory and slovenly manner. Thank God, the Apostolic succession was never lost, but it was continued by men who set little store by it, and some of them would have denied that it meant anything at all. "The Church of England" said one writer of the period, "no human power can save." And he spoke the truth. For it was no human power that saved our Church a century ago, but the power

of God. But God uses men in the carrying out of His designs, and it was a little group of men at Oxford who set in motion the forces which rescued the Church of England from this death in life, and restored to her her ancient heritage of Catholic faith and practice. On the 14th July 1833 the Rev. John Keble preached the Assize Sermon before Her Majesty's judges in the University Church at Oxford. He chose as his subject, "National Apostasy". The sermon created no stir at the time. It was referred to by one of the judges as "an appropriate discourse". But it was the first note of that ringing answer which the Church of England gave to those who told her that her days were numbered. It was followed by the issue of the famous "Tracts for the Times"—written by John Keble, Hurrell Froude, John Henry Newman, Edward Bouverie Pusey and others—which gave plain and scholarly statements of the doctrines of the Church which had been forgotten for many years, though they were the doctrines enshrined in the Book of Common Prayer, and the doctrines which many of the greatest saints of the Church of England had stood for in the past.

We have not time to follow the history of the succeeding years. We cannot tell of the enthusiasm with which the Tracts were received by thousands all over England, nor of the storm of bitter opposition which they aroused, and the persecution and imprisonment of those who followed the lead of the Oxford reformers. Nor can we tell of the final triumph of their principles. This is all bound up in the history of the past hundred years. But the Oxford Movement has changed the face of the Anglican Communion throughout the world. Deadness has given place to life, apathy to devotion, carelessness and slovenliness to beauty and dignity of worship. And we today owe a debt to the Oxford Movement which cannot be estimated. And in the summer of next year, throughout the Anglican Communion, there will be celebrated the Centenary of the famous Assize Sermon which was its beginning; and we shall then thank God for a century of revival, beginning in the Mother Church and affecting all her daughter Churches, as today we are thanking Him for the labours of His servants, labours which He has so abundantly blessed, for the past hundred years in Algoma.

But it is not enough to think of the years that are past. We must look towards the future. Much remains to be done. Many tasks and problems confront us in Algoma as we stand on the threshold of our second century. We believe that the Church of England in Canada is that part of Christ's Holy Catholic Church which has a special claim upon the people of this country who are of British origin and speak the English tongue. Yet only a fraction of the people within the borders of this Diocese acknowledge this claim, and of those who do only a part fully realize their privileges and responsibilities. It is our task to commend the Church to those who are estranged from it or are indifferent to it, by preaching the

full Gospel of Jesus Christ in a reasonable and loving and sympathetic way, so that our numbers may be multiplied many times, and our people may grow in grace in the knowledge of our Lord and Saviour.

And then there is the task of attaining diocesan self-support. For we still, alas, have to look beyond our borders for the means of carrying on our work. That goal of self-support is still some distance in the future, but with the passing of the present time of distress we must press forward resolutely towards it. The difficulties in the way must be overcome by the help of God, and Algoma must take her place side by side with the other dioceses of Eastern Canada, not only carrying on the work within her own borders, but doing her full share in helping to fulfil the Master's command to "make disciples of all nations." This means more earnest prayer, more devotion, more self-sacrifice, more willing and earnest service to God and our dear Mother Church. These have not been lacking in our first century, and, please God, they will increase more and more in our second.

And so in this Centenary year, let us offer up to God the prayer of the ancient prophet of Israel:

O Lord, revive Thy work in the midst of the years:  
In the midst of the years make it known.

And having offered up that prayer in faith that God is able and willing to answer it, let us translate prayer into action, and go forward in His strength towards the goal He has set before us, which is nothing less than the establishment on earth of the Kingdom of our Lord and Saviour Jesus Christ.

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#### THE REV. A. P. BANKS HONOURED

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In his Charge to the Synod the Bishop announced that he had appointed the Rev. Alfred Percy Banks, L.Th., priest in charge of the mission of Thessalon, an Honorary Canon of the Pro-Cathedral, and had formally installed him on the previous Sunday evening.

Canon Banks is a graduate of Trinity College, Toronto, and was ordained to the diaconate in 1904 by the Bishop of Toronto, and the following year transferred to Algoma where he was ordained to the priesthood. He has worked about twenty years in the diocese, though not continuously, for he also served in the Diocese of Ottawa and for a time in the American Church, partly in the Diocese of Vermont and partly in the Virgin Islands. He has therefore a wide experience, and in addition has a very thorough knowledge of Algoma. His many friends throughout the Diocese and beyond join in congratulating him on the well deserved honour conferred upon him.

## THE W. A. ANNUAL MEETING

**T**HE ANNUAL MEETING of the Diocesan Board of the Woman's Auxiliary was held in St. Luke's Parish, Fort William, from Monday, May 30th to Friday, July 3rd. It was largely attended, about 75 being present at the service of preparation on Monday evening in St. Luke's Church. The service was conducted by the Rector, the Rev. S. F. Yeomans, assisted by the Rev. Thomas Lloyd, Rural Dean, and the Rev. L. I. Greene.

On Tuesday morning there was a celebration of Holy Communion at which the Rural Dean was celebrant and preacher, the Rev. L. I. Greene assisting. The business sessions opened in the afternoon, the roll call showing 51 delegates present. An address of welcome was given by Mrs. Chas. Coulter, Vice-President for Thunder Bay Deanery, and this was acknowledged by Mrs. Wainwright, of Sudbury, on behalf of the delegates.

Mrs. Coulter then took the chair, and the President Mrs. E. L. Allen, gave her address. Reports were also given by the various officers, showing good progress during the past year.

The Auxiliary was fortunate in securing excellent speakers.—Mrs. D. B. Donaldson, Dominion Treasurer, who explained the financial outlook for the next few years; the Rev. G. A. Andrew of Honan, China, whose splendid address on the work of the Church in that missionary diocese was enjoyed by all; and Miss Edgar of Kangra, who spoke of the work of our Church in India. Mrs. Johnston Elliott, Junior Secretary-Treasurer, gave a fine address on leadership, and addresses were given by the clergy of the Twin Cities.

A missionary play was presented by the combined Junior branches of Fort William and Port Arthur, also a play by the Girls' Branch of St. Luke's. A number of musical selections were rendered by the Girls' branch of St. Thomas' Church, Fort William.

Greetings were received from the Diocesan Boards of Rupert's Land, Ottawa, Montreal, Ontario, Fredericton, Huron, Niagara and Calgary. Greetings were also received from the Hon. President, Mrs. Rocksborough Smith, the Hon. Vice-President, Mrs. P. C. Campbell, the Lord Bishop of the Diocese, Mrs. Ferrabee, Dominion President, Miss Slater, Dominion Corresponding Secretary, and Dr. Cartwright, President of Toronto Diocesan Board.

A resolution was passed to inscribe the name of the late President, Lillian A. Elliot in the Book of Remembrance.

The following is the result of the election of officers: Patron, the Lord Bishop of Algoma; Hon. President, Mrs. Rocksborough Smith; Hon. Vice-President, Mrs. P. C. Campbell; President, Mrs. E. L. Allen; First Vice-Pres., Mrs. R. B. Johnston; Second Vice-Pres., Mrs. Charles Coulter; Third Vice-Pres., Mrs. D. Andress; Fourth Vice-Pres., Mrs. W. I. Wilson; Fifth Vice-Pres., Mrs. Fellman; Corr. Secretary, Mrs. A. G. Daniel; Recording Secretary, Mrs. George Ramsay; Treasurer, Mrs. Cole-Bowen; Girls' Sec.-Treas.,

Mrs. W. H. Leslie; Junior Sec.-Treas., Mrs. J. H. Elliott, Little Helpers, Sec.-Treas., Mrs. W. H. Hunter; Dorcas Sec.-Treas., Mrs. G.H.O. Thomas; Thankoffering Sec.-Treas., Miss E. C. Garland; E. C. D. Sec.-Treas., Miss J. Williamson; "Living Message" Sec.-Treas., Miss V. Clayton; Prayer Partner Sec'y., Miss E. Smedley; Literature Sec'y, Mrs. R. Penhorwood. A Secretary-Treasurer for the Church Boys' League will be appointed as soon as a suitable officer can be secured. A Diocesan Life Membership was conferred upon Miss Edgar by the Diocesan Board. The President was presented with a corsage of roses and lilies of the valley by branches of Thunder Bay deanery.

Many interesting points were brought out by the question box, and generous sums were voted in response to the Bishop's appeals, also for the work in China and India. Resolutions of appreciation were passed to all who had assisted at the annual meeting, and greetings were sent to the Bishop of the Diocese and the Synod.

Friday being the King's birthday, the morning session opened and closed with the National Anthem. In the afternoon the delegates were taken for a drive and shown the scenic beauties of the district, concluding with afternoon tea at St. John's parish hall, with Mrs. A. J. Bull and the ladies of the church as hostesses.

An invitation to hold the 1933 meeting in Rosseau was received and accepted.

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### SUMMER WORK

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The Rev. E. R. Nornabell, L.S.T., is in temporary charge of the Mission of Maganatawan. The Rev. G. K. Lowe, L.Th., is taking duty at Restoule and Nipissing. The Rev. John McCausland, L.S.T., is in charge of the summer mission of Bear Island in Lake Temagami. The Rev. E. H. Burrige, B.A., is assisting Canon Simpson in the Coniston Mission. And Mr. E. Rocksborough Smith, B.A., is assisting the Rev. John Robinson in the missions of Bala and Torrance.

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Christ Church, Korah, "The Little Church on the Hill", which has stood for over half a century in the midst of a farming community near Sault Ste. Marie, having become unsafe, has been taken down, and is being rebuilt on a different plan. The mission is in charge of the Rev. Canon Hunter.

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"Northern Lights", the interesting little quarterly published for the Dioceses of Yukon and Mackenzie River, has in its latest issue a cordial reference to our centenary. The Editor says: "The Diocese of Yukon extends felicitations to our sister Diocese, and prays that our Heavenly Father may continue to bless the work carried on there". We are sure our people will reciprocate these good wishes from the Far North, and pray for God's blessing upon the work of His Church in the Land of the Midnight Sun.

## In Memoriam

MRS. WILLIAM DITCHBURN

**T**HE PARISH of Rosseau has suffered a severe loss in the death of two of its faithful Church members.

Mrs. William Ditchburn, a life member of the Woman's Auxiliary, passed to her reward on July 5th in her seventy-fifth year.

Mrs. Ditchburn was born in Devonshire, not far from Exeter. As a girl of eight years, she came with her mother to join her father, William Stoneman, who had located a farm at Turtle Lake, Muskoka. Later she married William Ditchburn, postmaster at Rosseau, who for fifty years was lay reader in the Church of the Redeemer there. For twenty years she was President of the Rosseau branch of the Woman's Auxiliary.

Gifted with a winning sweetness of character and saintliness of life, she gave her utmost to forward the work of God; and it is very largely due to the self-sacrifice and devotion of Mr. and Mrs. Ditchburn that the Church at Rosseau is in its present successful condition. Her death is felt as a deep personal loss by every member of the congregation. She is survived by her husband, who is now in his ninety-third year, and six children.

MRS. GEORGE A. ATKINSON

On June 13th there entered into rest at Rosseau, Trogerdur Petreda Gudnason, the beloved wife of George A. Atkinson.

Mrs. Atkinson was born in Iceland fifty-seven years ago, coming to Canada as a child of four years. The family then resided for two years at Sault Ste. Marie, moving to Parry Sound, and from there to Rosseau. After living here a number of years she married, and with her husband devoted her life to God's work, opening her heart and home to the poor and afflicted. During the early years of her married life she took an active part in Sunday School work, and was an devoted member of the choir and Woman's Auxiliary for the past twenty-five years. She had made a great number of friends, and will be sadly missed by all.

Eternal rest grant unto them, O Lord;

And let light perpetual shine upon them.

## WHITE RIVER MISSION

**O**N MONDAY, July 4th, the Bishop paid his annual visit to this Mission. He was accompanied from Schreiber by the Rev. D. D. Macqueen, and was met at White River by the priest in charge, the Rev. Cyril Clarke, who travelled with them to Missanabic. On arrival at this Indian village they were met by a large number of Indians; and, after a refreshing cup of tea served by Mrs. D. M. Stuart, the Bishop, clergy and people climbed the hill to the little church which stands at the top, a silent witness to the devotion of those Indians, past and present, who have loved the habitation of the Lord's house.



At 5.30 p.m. the Bishop and clergy proceeded to the font, where a child was received into the congregation of Christ's flock. This was followed by the Order of Confirmation, when two Indian lads were presented by the priest in charge. The little church was packed to the doors, and the eighty-four sang the hymns in their own language and in English with the enthusiasm and fervour customary here in "the church upon the rock".

After a meal in the home of Mr. and Mrs. Stuart, whose names will ever be associated with the mission, his Lordship, accompanied by Fr. Macqueen, Mr. James Fletcher, Indian catechist, Mr. Gilbert, student lay reader at Dalton, and the priest in charge, left Missanabie for White River.

#### CONSECRATION OF ALL SAINTS', WHITE RIVER

Tuesday, July 5th, was a day that will be long remembered by the faithful of White River. At 8 a.m. the Holy Communion was celebrated by the Bishop, assisted by the two priests. A large congregation attended, and sang very devotionally the setting by Merbecke.

At 7.30 p.m. All Saints' Church was consecrated in the presence of a large congregation, many of whom had watched its steady growth since early days. It was a great moment for all when the churchwarden, standing in the churchyard, surrounded by the people, read the petition for consecration, which was accepted by the Bishop. The door of the church was then opened, and the Bishop and clergy, preceded by the wardens, entered, saying the Twenty-fourth Psalm. The Bishop, on entering the chancel, proceeded with the consecration. Passages of Scripture were read by the clergy, lay readers and church wardens from various parts of the church, and these were followed, after each passage, by a prayer offered by the Bishop. Finally came the signing of the Sentence of Consecration, after which the congregation sang, "We love the place, O God".

Then followed the Order of Confirmation. Five candidates were presented, four of them being adults. His Lordship then addressed the candidates, and after the laying on of hands addressed the people. The service concluded with the singing of "Faith of our Fathers", followed by the Blessing.

After the service a reception was given for the Bishop in the home of Mr. and Mrs. J. W. Mountford. Refreshments were served by members of the Ladies' Guild, during which the priest in charge spoke of the great pleasure which he and his people had derived from his Lordship's visit. Mr. S. G. Collins, people's warden, also said a few words, and his Lordship responded, thanking the people for their kindness and their loyalty. The singing of the National Anthem brought to a close a day which will be long remembered by those who witnessed in it the fulfilment of their desire.

## ACKNOWLEDGMENTS

Receipts by Treasurer of Synod for the months  
of February, March, April and May, 1932

## ALGOMA MISSION FUND

M.S.C.C., Balance 1931 grant, \$1222.52; special gift \$50.00.  
Income Eda Green Memorial Fund, \$86.25.  
Rev. J. B. Lindsell, \$10.00; Port Carling, (spl.), \$4.00.  
St. Joseph's Island, stipend quota, \$13.85.  
Diocese of Ottawa (Chisholm), \$50.00.  
M.S.C.C., a/c 1932 grant, \$1,489.95.  
S.P.G., last quarter 1931, \$803.98; first quarter 1932, \$813.18.  
Algoma Association, General Fund, \$1,844.91; Stipends, \$573.76.  
Apportionments: St. Luke's Pro-Cathedral, (J.S.) \$7.00; F.W.C.) \$6.50;  
(Mrs. G. R.) \$10.00; Biscotasing, \$5.00; Maganatawan, \$15.00; St. Peter's,  
Sault Ste. Marie, \$15.00; Espanola, \$30.00; Coniston, \$5.00; Warren, \$5.00;  
Depot Harbour, \$5.00; Silverwater, \$23.00; Garson, \$5.00; St. George's, Port  
Arthur, \$30.00; St. Luke's Pro-Cathedral (J.H.) \$13.00; Sturgeon Falls,  
\$20.00; Uffington, 95c; Purbrook, 20c; Sundridge (W.M.W.), \$10.00; Cobalt,  
\$35.28; Sheguiandah, \$14.22; Missanabie, \$15.00; Coniston, \$30.00; Shingwauk  
Chapel, \$13.50; St. John's, Port Arthur, \$87.50; Schreiber, \$22.50; Lancelot,  
\$3.00; Huntsville, \$50.00; Sheguiandah, \$5.78; St. Paul's, Fort William, \$50.00;  
St. Stephen's, Port Arthur, \$15.00; Restoule and Nipissing, \$6.30; Callander,  
\$4.37; Little Current (A.Y.P.A.), \$50.91; Manitowaning, \$30.00; Haileybury,  
\$43.50; Ravenscliffe, \$2.00.

## M. S. C. C. APPORTIONMENT

Gravenhurst, \$9.45; St. Luke's Pro-Cathedral, (J.S.) \$7.00; Maganatawan,  
\$14.68; Silverwater, .60; Sundridge S. S., \$3.50; Tarentorus S. S., \$5.79;  
Garson, \$6.82; Callander, \$10.32; St. John's, North Bay, S.S., \$100.00; Graven-  
hurst, \$18.00; Hilton Beach, \$2.05; Sturgeon Falls, \$10.00; Gravenhurst, \$24.50;  
Bruce Mines, \$5.00; Purbrook, \$3.07; Purbrook Town Line, \$2.68; Uffington,  
50c; Mathiasville, \$1.00; Beatrice, \$1.50; Little Current S. S., \$5.00; Cobalt  
S. S., \$44.30; Sheguiandah, \$14.00; South River S.S., \$8.88; Charlton S.S.,  
\$5.00; Missanabie, \$15.00; Coniston, \$3.58; Allensville, \$2.00; Shingwauk  
Chapel, \$7.00; Burk's Falls S.S., \$2.93; Lancelot, \$4.00; St. Thomas, Port  
William, \$13.00; Huntsville, \$25.00; St. John's Sault Ste. Marie, \$30.50;  
Sheguiandah, \$6.00; Burk's Falls S.S., 74c; St. Stephen's, Port Arthur, \$15.00;  
St. George's, Port Arthur, \$30.00; Restoule and Nipissing, \$5.20; Espanola,  
\$20.00; Haileybury, \$37.63; Gravenhurst, \$9.00; Ravenscliffe, \$3.00; Brace-  
bridge, \$40.00.

## DIOCESAN EXPENSE FUND ASSESSMENT

Kearney, \$8.84; Powassan, \$34.97; Gravenhurst, \$44.31; Espanola, \$42.00;  
Milford Bay, \$50.00; St. John's, Sault Ste. Marie, \$24.95; Thessalon, \$79.20;  
Seguin Falls, \$7.00; Callander \$20.62; Garden River, \$10.09; Echo Bay, \$5.54;  
St. Paul's, Fort William, \$306.45; Silverwater, \$20.75; Broadbent, \$10.00; St.  
George's, Port Arthur, \$53.87; Restoule and Nipissing, \$3.61; Elk Lake, \$20.00;  
Thessalon, \$42.35; Copper Cliff, \$5.50; Bala, \$20.00; Lancelot, \$1.00; Schreiber,  
\$100.68; Uffington, 50c; Beatrice, \$4.00; Falkenburg, \$1.07; Ravenscliffe, \$3.00;  
Lancelot, \$1.00; Emsdale, \$8.30; Sundridge (W.M.W.) \$10.00; Little Current,  
\$31.85; Oliver, \$17.27; Sheguiandah, \$9.03; Missanabie, \$11.90; White River,  
\$35.70; St. Stephen's, Port Arthur, \$23.18; Shingwauk Chapel, \$3.00; St.  
John's, Port Arthur, \$307.64; St. Michael's, Port Arthur, \$30.00; St. Thomas,  
Fort William, \$50.41; St. John's, North Bay, \$421.77; St. John's, Sault Ste.  
Marie, \$10.00; Bruce Mines, \$24.42; Whitefish Falls, 75c; Rosseau, \$115.88;  
Sprucedale, \$7.08; Desbarats, \$12.21; Slate River, \$8.50; South River, \$9.87;  
Port Carling, \$27.41; Little Current (A.Y.P.A.), \$49.09; New Liskeard, \$124.29;  
Manitowaning, \$19.06; Espanola, \$1.00; Aspdin, \$3.91; Bayville, \$16.70; Con-  
iston, \$35.00; Gore Bay, \$40.99; Blind River, \$27.47; Sudbury, \$249.95; Tar-  
entorus, \$6.60; Novar, \$8.32; Garson, \$15.00; Gravenhurst, \$22.50; Uffington,  
\$7.16; St. Peter's, Sault Ste. Marie, \$16.20.

## The Algoma Missionary News

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

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

### SUPERANNUATION FUND

Assessments: Nipissing and Restoule, .58; Espanola, \$8.35; Callander, \$3.00; Silverwater, \$4.50; St. George's, Port Arthur, \$7.65; Gravenhurst, \$11.86; Falkenburg, 68c; Little Current, \$5.65; Sheguiandah, 75c; Missanabie, \$1.60; St. John's, Port Arthur, \$18.00; St. John's, North Bay, \$27.00; St. John's, Sault Ste. Marie, \$5.00; St. Paul's, Fort William, \$25.00; South River, 18c; St. Stephen's, Port Arthur, \$3.12; Manitowaning, \$1.65; Blind River, \$3.60; Uffington, 84c; St. Peter's, Sault Ste. Marie, \$2.20.

Rev. R. H. Fleming, \$5.00; Rev. Canon Banks, \$5.00.

### WIDOWS' AND ORPHANS' FUND

Rev. R. H. Fleming, \$5.00; Rev. Stephen Turner, \$10.00.

### CHURCH AND PARSONAGE LOAN FUND

St. John's, New Liskeard, \$150.00.

### T. J. KENNEDY BEQUEST

Mrs. T. J. Kennedy, Executrix, \$200.00.

### GRAVENHURST CHAPLAINCY

Diocese of Ottawa, \$62.50.

### INDIAN HOMES

S. P. G., boy's scholarship, \$29.08.

### ALICE BILTON LEGACY

Public Trustee, Toronto, Interim distribution, \$5,000.00.

### EDA GREEN MEMORIAL FUND

Algoma Association, \$34.40.

### SPECIAL PURPOSES

Jewish Missions: South River, \$2.00; Jocelyn, \$1.50; Sundridge, \$2.25; Shingwauk Chapel, \$3.00; Garson, \$3.58.

Social Service: Tarentorus, \$1.00; Kearney, \$1.00; Powassan, \$3.00; White River, \$2.25; Huntsville, \$10.00; Callander, \$1.00; Nipissing and Restoule, \$1.00; Oliver, \$2.00; Aspden, \$1.00; Beatrice, \$1.00; Purbrook, \$1.00; Sprucedale, \$1.00; Burk's Falls, \$2.25; Espanola, \$1.00; Milford Bay, \$5.00; St. John's, Sault Ste. Marie, \$3.00; Garden River, \$1.00; Echo Bay, \$1.00.

G. B. R. E.: Maganatawan, \$2.00; Silverwater, \$2.00.

Sunday School by Post: Algoma W. A., \$25.00.

Road Camp Mission: St. Paul's, Fort William, \$25.00; Oliver, \$15.00; St. John's, Port Arthur, \$10.00; St. George's, Port Arthur, \$15.00.

S. P. C. K.: Burk's Falls, \$1.87.

Jewish Missions: Callander, \$3.04; Restoule and Nipissing, \$1.00; Gravenhurst, \$4.40; Burk's Falls, \$4.50; Elk Lake, \$1.00; Hilton Beach, \$1.15; Sturgeon Falls, \$3.88; Cache Bay, \$2.17; Bruce Mines, \$3.00; Copper Cliff, \$4.00; Emsdale, \$1.67; Cobalt, \$12.00; Oliver, \$3.00; Little Current, \$4.00; Sheguiandah, \$2.00; Silverwater, \$3.00; Missanabie, \$1.25; Huntsville, \$11.00; St. John's, Sault Ste. Marie, \$5.40; St. Paul's, Fort William, \$21.00; St. George's, Port Arthur, \$2.50; Espanola, \$1.00; Haileybury, \$9.13; Bracebridge, \$11.00;

White River, \$3.75; Coniston, \$1.42; Maganatawan, \$1.00; New Liskeard, \$6.00; St. Stephen's, Port Arthur, \$1.00; St. Thomas, Fort William, \$3.00.

Social Service: Elk Lake, \$1.00; Bruce Mines, \$2.00; Emsdale, \$1.00; Little Current, \$4.00; Sheguiandah, \$2.00; Silverwater, \$2.00; Missanabie, 75c; Coniston, \$4.00; New Liskeard, \$4.00; St. Stephen's, Port Arthur, \$1.00; Shingwauk Chapel, \$1.00; St. Thomas, Fort William, \$2.00; St. Paul's, Fort William, \$15.00; St. George's, Port Arthur, \$1.50.

G. B. R. E.: Silverwater, \$2.00; Missanabie, 75c; St. Stephen's, Port Arthur, \$1.00; Shingwauk Chapel, \$4.00; Sheguiandah, \$2.00; St. Paul's, Fort William, \$22.00; St. George's, Port Arthur, \$1.50; Espanola, \$1.00.

Sunday School by Post: St. Luke's Pro-Cathedral, \$1.00; St. Simon's, Toronto, \$25.00.

Rydal Bank Church: L. F. Hunt, former Warden, \$184.01.

Whitefish Falls Church: Bishopswood S.S., Ross, Herts., \$5.92; S. P. G. (Marriot grant) \$103.88; S. P. C. K., \$245.70; Algoma Ass'n, \$79.20.

Jerusalem and East Mission: Sturgeon Fallh, \$5.00.

Bishop's Discretion: Miss Swayne, \$150.00; Algoma Ass'n, \$20.48; Anon., \$30.00.

Tarentorus Services: Holy Trinity, Tarentorus, \$25.00.

Western Canada Appeal: Depot Harbour, \$4.00; Port Carling, \$2.50; Rosseau, \$7.80; Powassan, \$5.00.

S. P. G.: South River, \$2.30; Sturgeon Falls, \$2.10; Gravenhurst, \$1.00; Espanola, \$1.00; Haileybury, \$20.31; Burk's Falls, \$2.30.

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### ASCENSION DAY IN THE TWIN CITIES

The six Anglican congregations of the cities of Port Arthur and Fort William gathered at St. John's Church, Port Arthur, as has been their custom for some years, to observe the Feast of the Ascension of our Lord. The Rev. A. J. Bull, Rector of St. John's, assisted by the Rev. S. F. Yeomans, Rector of St. Luke's, Fort William, sung the service. The Lessons were read by the Rev. W. A. Hankinson, Rector of St. Thomas', Fort William, and the Rev. L. I. Greene, Rector of St. George's and St. Stephen's, Port Arthur. The sermon, eloquently delivered and full of sound teaching and instruction, was given by the Rural Dean, the Rev. Thos. Lloyd, Rector of St. Paul's, Fort William. The large congregation, with the massed choirs of all the churches and all the priests assisting, gives these Ascension services a tone of deep reverence and a great spiritual uplift.

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### AN APOLOGY

We owe our readers an apology for the long delay which has occurred in the issuing of this number, and for the fact that it must cover three months instead of two. The work in connection with the Synod and the publication of the Synod Journal had to take precedence of everything else, and it has been impossible to publish the "A. M. N." at the proper time. The question of expense must also be considered in these hard times, and we ask the indulgence of our subscribers if we are only able to publish five numbers this year.