

SEPTEMBER, 1914

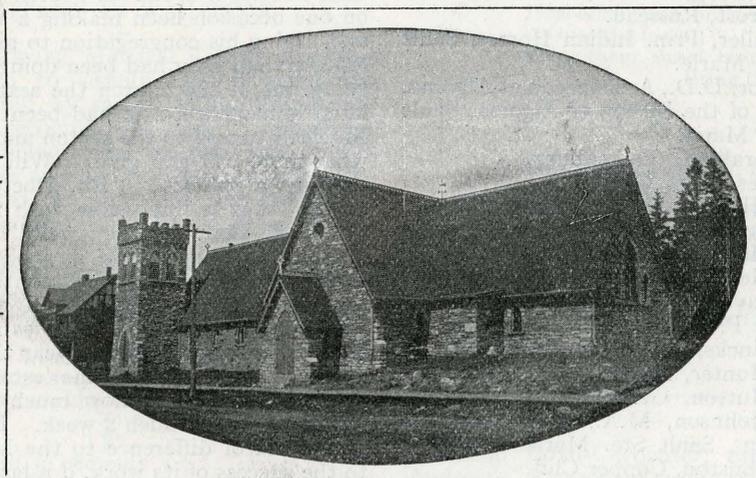
Now it is high time to
awake out of sleep.



He maketh his sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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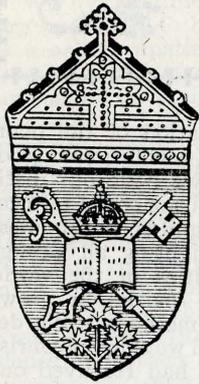
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WEEKLY CONTRIBUTIONS TO
MISSIONS.

A GREAT many people contribute to missions just when their feelings happen to be stirred, and because they do not keep any account of what they give, they get a sort of idea that they really contribute a great deal in the course of the year. Dr. Norman Macleod, a famous Scotch preacher, had on one occasion been making a special appeal and urging his congregation to give more generously than they had been doing. As he was going out of the church the sexton congratulated him on what he had been saying. Dr. Macleod turned to the sexton and said, "Well, what more will you give? Will you give five shillings a year?" "Eh, Doctor!" was the reply, "that is impossible with my wages; I canna gie that." "Oh, well," answered the doctor, "perhaps it is a good deal; what would you say to sixpence a month?" "Aweel," said the sexton, "sixpence a month wadna brek onybody's back." We want our readers to decide not how much a year they intend to give to help forward the establishment of God's kingdom, but how much a month, or, better still, how much a week. It will make a great deal of difference to the M.S.C.C., and to the success of its work, if a large proportion of those who read this will decide to become weekly supporters of the missionary work of the Church of England in Canada.

Apropos of travelling by railway and by other means on Sunday—for pleasure or for business—"to save a day, you know"—it is worthy of remark that the Very Rev. the Dean of Canterbury in a recent speech said he had heard the King made it a rule never to travel on Sunday unless it was absolutely necessary. A religious newspaper wrote to the King's private secretary and asked if the report was true. An affirmative reply was received.

Thanksgiving Day is changed from a Thursday to a Monday. Is this change made for any better reason than to minister to holiday makers' desire to take their pleasure on Sunday?



The Algoma Missionary News

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A LITANY IN WAR TIME.

THE following Metrical Litany has been written to supply a want which has been felt by many. The initials will probably be recognized as those of one of the leading hymnologists of the day, who is well known also as an author and translator. We understand that he gives any one wishing to do so, full permission to reproduce or to use.

1.
Father, eternal God,
Jesu, most high,
Spirit, the Comforter,
Hear our cry.
One God in Persons Three,
Supreme, Alone,
Hear us, blest Trinity,
At Thy Throne.

2.
Lord, in necessity
To Thee we go,
Be Thou our Strength and Stay
In our woe.
Countless the armed hosts
On yonder shore ;
Keep us in safety, Lord,
Evermore.

3.
On the wild waters rides
Our only guard ;
May Angels have our men
In their ward.
Perils above, below,
Perils around ;
Keep them, ye mighty ones,
Safe and sound.

4.
Pray we for all the troops
Gone from our land ;
Keep them, O God of hosts,
In Thy hand.

Husbands, sons, brothers, friends,
Over the foam ;
Bring them, sweet Jesu Christ,
Bring them home.

5.

Be with the wounded, Lord,
In their distress ;
Those who would succour them
Guide and bless.
To all the summoned souls
Thy pardon give ;
May they in Paradise
With Thee live.

A.R.

Abelston Riley

Bishop Boyd-Carpenter, preaching at St. Andrew's, Plymouth, said the greatness of a nation depended on character; God was not partial to any nation, and if He saw a nation that violated right, tore up treaties, and spoke of the solemn pledge of sixty millions of people as a mere scrap of paper, entering into war with pitilessness and mercilessness, He would say: "These have forgotten the eternal order under which nations live, and the Word of God is against those who imagine they can claim the protection of the Almighty whilst violating His fundamental laws." Dr. Boyd-Carpenter, when Bishop of Ripon, gave in 1901 the Blessed Sacrament to the Empress Frederick, mother of the present Emperor of Germany, and at her special request her son facilitating the arrangement, he officiated at her funeral, using the Burial Office of the Church of England.



DIOCESAN NEWS

SOCIAL QUESTIONS AND THE CHURCH.

[Being an extract from the charge of the Bishop of Algoma to the fourth Synod of the Diocese. —1914].

The individualism of the Gospel is as old as Christianity itself.

“Christianity created the very idea of personality.” To it we owe our understanding of the value of a single soul. It taught us the importance of seeking the one lost sheep until we find it, though the rest of the flock in the meanwhile might be left alone. It has been pointed out by many that “our Lord’s primary method of working was intensely individual. He attacked no institutions. He advocated no drastic political or social reforms. He discouraged all revolutionary projects. He concentrated His attention on the training and enlightenment of a small band of selected disciples,” whom, in due time, “He organized into a definite Society.” This Society went forth at His bidding to do for others what He had done for them. “The Church, so far as she is true to her original intention, is, therefore primarily and essentially the training school of individual character.” Her great function is to mould individuals and send them forth ready “to spend and be spent in the service of God and their fellow-men.”

But of late it has been brought home to us with all the force of a new discovery that the Gospel is as truly social as it is individual; and, after the manner of newly-discovered or re-discovered truths, the socialism of the Gospel has taken strong hold upon the imaginations of men. We have become intensely alive to social ills. The awful evils of the drink traffic, the miseries of slum life, the moral perils which confront our youth, the enormities of the white slave traffic, the tyranny of trusts, the abuses of capital and labor, have shocked the conscience of the enlightened Christian and presented to us an appeal it is not possible to resist. It is not unnatural that we should come to think that here must be the great purpose of the Church; that to antagonize and abolish such evils, to sweep them off the face of society, to make them impossible for all time to come, the Lord must have organized His great Society, the Church.

From an extreme view of the Gospel’s individualism we thus pass over to an extreme view of its socialism. We come to think the Church intended to become a social force. We demand that it throw itself into every

movement for the emancipation of the poor the reform of society, the revolutionizing of the social world. And so we have our institutional churches, our councils of social reform, our clubs and classes, and guilds, and endless parochial machinery, for righting all wrongs and smoothing all inequalities in the world around us. Our faith in legislation grows large. We adopt political methods. We devise economic schemes. And we think of Christ as a Social Reformer, who, had He lived our life to-day would have been in the forefront of the battle to secure all those righteous ends over which, with their competing schemes and imperfect wisdom, our politicians disagree and wrangle.

My brethren, let us be careful.

Of two things at least we may be certain. Christ did assuredly “inaugurate the greatest social movement the world has ever seen.” And we cannot doubt that He expects each Christian man and woman to have a conscience and to obey it in respect to the great moral and social problems of the day. But whether we have any right to assume that, were He here in the flesh He would work, or that He wishes His Church to work along the lines of so-called socialistic reform, is another matter.

I am jealous for the Church’s spiritual character. In this new land there is no small danger of depraving her to the level of a mere worldly agency. There is no doubt that the Gospel is the fountain head of the principles of Freedom, Brotherhood, and Equality of opportunity for all. Yet it is surely significant that with slavery, tyranny and oppression all around Him our Lord never openly antagonized these evils, but treated them as a doctor treats the symptoms of a malady. He prescribed for them the panacea of His Gospel, that great and all-availing remedy for every human ill.

It may undoubtedly at times become the duty of the Church to take a side in political conflicts. It must at times be right and necessary to seek the protection of legislative acts. But surely the one great purpose of the Church is not to give itself to strife and controversy, but to fashion individual life and character on the principles and pattern of her Lord, and so to fill each soul with the Spirit of Christ, that it will become a leavening influence in the world whereby in time will be formed that Christian public opinion without which legislative action must be unavailing and efforts at reform vain.

We live in times of great impatience. We are impatient to have all wrongs righted. It is a noble impatience which urges us to look over the field of the world and set ourselves against all inequality and every injustice which still lifts its head about us. Women are impatient to secure the adjusting of the conditions of life which still bear hardly upon them. Their yearning for justice is right. Their impatience is often justified. But sometimes it is unwise and wrong. We can have none but words of condemnation for those who in the name of right commit outrageous wrongs.

In a former charge I dealt with St. Paul's view of the position of women in our Churches, deprecating their being made leaders of divine worship by being arrayed in official robes. I am of the same opinion still. I feel sure that the great principles of St. Paul's action and advice are right to-day as they were right of old.

I am convinced that the Gospel gives to women as high a sphere as to man, and demands for her like consideration and the same measure of justice. Let us approach these questions in the Spirit of the Gospel and our way will open before us. In the light of the Gospel woman's sphere and man's, different yet complementary, will both be made plain. And in due time the Gospel prescription, if it be applied unflinchingly, will right all wrongs and cure all evils.

PRAYERS DURING THE WAR.

Broadbent, Ontario,
August 22nd, 1914.

To the Reverend the Clergy and the Lay Missionaries of the Diocese of Algoma:

Dear Brethren,—It is pre-eminently a time for prayer. The appalling struggle now going on between the great nations of the earth can only be brought to a happy issue by the intervention of God. I beg you therefore to pray earnestly, and to call upon your people to do the same, that the Holy Spirit may direct the hearts of all who contend for mastery into the ways of righteousness and peace.

And I commend for use throughout the Diocese the forms of prayer appended.

I recommend that one or more of the prayers authorized in this circular be said daily both privately and in the public ministrations of the Church.

I am,
Most faithfully yours,
GEORGE ALGOMA.

1. The prayer printed in our Prayer Book to be used "in time of War and Tumults."

2. The prayer in the Prayer Book "Forms of prayer to be used at Sea," "Before a Fight."

3. The Collect for the Fifth Sunday after Trinity.

4. Any of the following forms:

O GOD, by whose gracious Providence all things in heaven and earth are ruled, hear our prayers we beseech Thee and restore peace among the nations at this time engaged in deadly strife, that every peril which threatens us being averted, we and all Christian people may praise Thy Holy Name in godly union and concord, through Jesus Christ our Lord. *Amen.*

O GOD, the Judge and Preserver of Nations, look mercifully we pray Thee upon our Empire engaged at this time in deadly conflict with her enemies. Preserve us amid the dangers which beset us. Direct our councillors into the paths of Righteousness and Peace. Establish the principles of Truth, of Justice and of Liberty for which we stand. Pour out Thy Holy Spirit upon all our people that in this time of anxiety and need they may turn to Thee in Prayer, and that receiving aright Thy chastisements and warnings they may have restored to them the blessing of Peace and dwell henceforth under the shadow of Thy wings through Jesus Christ our Lord. *Amen.*

O LORD God Almighty, by whose permission nation riseth against nation, who usest their swords for Thy judgments, and makes war to cease in all the world; vouchsafe, we beseech Thee, to our forces now engaged in war protection and courage in danger, and mercifulness in victory. Grant to the wounded succour; to the dying pardon and peace; to the mourners comfort; to those who minister to the suffering skill and gentleness; and to us all when Thou willest the blessing of a righteous and abiding peace; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

5. The "Form of Intercession" "On behalf of His Majesty's Naval and Military Forces now engaged in War." Printed by Eyre and Spottiswood, London, is also recommended for use, in whole or in part, at the discretion of the clergyman.

THE NEW CHURCH AT BEATRICE.

THE 19th of August was a red-letter day in the annals of Beatrice, for it was the occasion of the opening of the new church by the Bishop of the Diocese. The weather proved all that could be desired. The proceedings commenced by the laying of the foundation stone. Immediately after the

ceremony the clergy proceeded into the new building and four candidates received the rite of Confirmation, followed by Matins and Holy Communion, when the Bishop preached an excellent and appropriate sermon. He expressed his satisfaction that the work had reached so speedy and satisfactory a conclusion, pointing out that the real value of the church to the people would consist in the use they made of their increased opportunities for worship and praise. Beatrice may indeed be congratulated on the zeal and energy shown in the erection of the present building which is both lofty and commodious and capable of seating quite a large congregation. The men have given freely and willingly both of their substance and labour, and the women-folk were indefatigable in their efforts to collect the necessary funds from all parts of the neighbourhood. The building is of brick veneer and the east end of the interior has been portioned off by a gothic archway, which gives it somewhat the appearance of a chancel. The three east end lights are yet to be filled with three stained-glass windows in memory of the late Mr. Daniel Hamilton, whose last days were devoted to forwarding the cause of the new church, but who, alas, did not live to see the completion of the work on which he had set his heart.

The ladies of the congregation entertained the Bishop, the clergy and the Bracebridge choir at luncheon after the service. Amongst the guests we were delighted to welcome Miss Green, of the English Algoma Association, whose many good deeds on behalf of our diocese deserves our heartiest recognition. Mr. and Mrs. O'Hara kindly kept "open house" throughout the day, and the Bishop gave an address to the visitors assembled in the garden in which he pointed out how definite and earnest churchmanship was compatible with a large-hearted and generous recognition of others outside the communion of the Catholic Church. The Rev. J. E. Graham, priest in charge of the mission, having made a suitable reply, this interesting function was brought to a most satisfactory conclusion.

The clergy present were the Rev. Canon Allman, Burk's Falls; Rev. F. H. Hincks, rector of Bracebridge, and the Rev. A. T. Lowe, of Port Sidney. The seats, it should be added were a most acceptable gift from St. Thomas' Church, Bracebridge. The offertory at the Holy Eucharist amounted to over \$33. A concert in the evening helped to almost double the amount. So that we hope before long the small debt on the church may entirely be paid off.

The Bishop of London went to "the front" as a chaplain with British troops.

MANITOULIN ISLAND.

THE Bishop of Algoma has begun his visitation of the Island of Manitoulin and arrived from Little Current on Saturday, August 20th, to stay at the parsonage as the guest of Miss Hutton and her brother, Rev. H. F. Hutton, the missionary

AT GORE BAY.

On the Sunday previous and during the week the way had been prepared by the visitation of the Rural Dean of Algoma, Rev. W. H. Johnson. On August 23rd, the Rev. H. F. Hutton read the services at Gore Bay, Mills, and Kagawong at 11 a.m., 2.30 p.m. and 7.30 p.m., driving over forty miles; the Rural Dean preached. The congregations were over the average, which is a high one. At each mission the wardens and clergyman together enabled the Rural Dean to make the necessary inspection. On August 24th, the Rev. H. F. Hutton conducted the Rural Dean to the

MISSION OF SILVER WATER.

This Mission is without a resident pastor since the departure of the Rev. H. Sims, and with it the lately received Indians of Sheshegwaning and the Mission of Meldrum Bay are calling for prayer and sacraments. Though short the notice there was a large congregation at Evensong in Silver Water Church, proving the readiness of the people to respond. Mr. H. Cocks, the student-in-charge, read the Lessons, Rev. H. F. Hutton, who is acting as priest to this bereaved flock, read the service, and the Rural Dean urged the regular practice of religious devotions in the home. Mrs. Lloyd and Mrs. Priddle entertained the clergy visiting. A neat parsonage, a horse and buggy, a waiting people, a place where "I have chosen to set my Name there"—"Whom shall I send"?

SHESHEGWANING.

It was a new thing for the Mission of Sheshegwaning to have a visitation from the Rural Dean as there is not yet a Church for these Indians. On August 25th the Indians' children at school were addressed by the Rural Dean and the Rev. H. F. Hutton. The Catechist and Schoolmaster, Mr. W. C. Dunn, welcomed the visitors and Mrs. David Sampson entertained them generously. Aided by Mr. Cocks, visits were made to the wardens, John Niganiwana and David Sampson, and to the aged and infirm. Evensong was said at 4 o'clock p.m. in the Anglican School. The service was read by Mr. Dunn. Mr. H. Cocks was at the organ. The sermon on "Life," by the Rural Dean was ably interpreted by David Sampson. The singing was hearty and the visit seemed to be appreciated by all. Incidentally—not part of the visitation—instruc-

tion on some points concerning "Association Football" was given preparatory to meeting the enemy at Gore Bay a week later. Men and boys thoroughly enjoyed this.

GORE BAY.

On August 29th the Bishop arrived and on August 30th was celebrant at the Holy Communion in All Saints' Church at 8 a.m. At 11 a.m. the Bishop, Rural Dean, and Rev. H. F. Hutton drove to

KAGAWONG.

The people as usual responded well though the weather threatened hard travel. Lamenting the fact that again he could only address them in a "Union" Church, the Bishop went on to preach from Psalm 106—"And He sent leanness withal into their souls." His Lordship shewed that as a rule man has his reward, and if earthly things are the goal and ambition, "leanness" of soul accompanies success.

AT GORDON

(10 miles away) the Bishop preached in the school. He reminded the people that the Church of England service could only be partially realized by worshipping under such limitations. It was unjust to assume a knowledge "all about the English Church" on such acquaintance and on entering a church with appointments to criticize. In all our worship and every day of our life the main thought must be "Looking unto Jesus," e.g., the very arrangement of a church, as contrasted with a place not appointed, showed the way clear up to the altar, music on either side, pulpit on one side, so that nothing may hinder "Looking unto Jesus": sacramental union with Christ must be the main effort of our worship.

EVENSONG AT GORE BAY

was marked by two unusual features. The Bishop first dedicated a beautiful reredos of carved oak. The cost of this chaste ornament was about \$80.00, raised by the congregation and friends in England. At the same time the Bishop congratulated the people on other improvements, noticeably the walls now covered with burlap, and a stained-glass window, admitting warm colour above the reredos. The window was secured through His Honour Judge Hewson, a churchwarden. It was previously in Holy Trinity Church, Barrie. A sanctuary chair, also oaken, was used by the Bishop for the first time; the altar itself is new (oaken top), and a new system of lighting has been installed.

After Evensong proper the Rev. H. F. Hutton presented the candidates, two boys, for confirmation. The Bishop preached from the text: "Two men went up to the temple to pray." He urged greater enthusiasm in welcoming the unusuals and, from the social standpoint, even undesirables, to share our

worship. Away with social prejudices and self-opinionatedness. He would have all make a habit of frequently entering into God's house for a moment of prayer and peace during the day.

After the service a number of the people met the Bishop in the parsonage. On September 1st the Bishop returned to Sault Ste. Marie.

On September 8th the Bishop of Algoma arrived at Gore Bay to continue the work of visitation which had been cut short by his return to Sault Ste. Marie.

Again the Bishop was requested to confirm two candidates at Evensong, when the Rev. H. F. Hutton read the service and the Bishop spoke briefly on the Blessing of the Peace to be found at this time of strife and turmoil under the wings of Mother Church, who, in quietness and strength continues the work of her Lord. The day following—a day appointed by other Christians also as a

DAY OF INTERCESSION

—was fittingly marked here by the Chief Pastor celebrating the Holy Communion and the large number of communicants joining in that highest act of intercession. In the evening not only our own people but many others availed themselves of the opportunity to join in a great service of intercession. The Rev. W. H. Johnson preached, as the incumbent was with the Bishop at Silverwater.

SILVERWATER.

The Bishop of Algoma and the Rev. H. F. Hutton visited the Mission of Silverwater on September 9th. There was, as usual on the Bishop's visit, a well-filled church, and that in spite of short notice. The student-in-charge, Mr. H. Cocks, read the Lessons, the Rev. H. F. Hutton the service, and the Bishop preached and led the intercession for peace. The Bishop, priest, catechist, and one of the wardens, Mr. W. Priddle, the next day paid a hurried visit to the Indian reserve of

SHESHEGWANING.

The Indians were all waiting with Mr. W. Dunn, catechist and school teacher, and the Bishop and party passed down the ranks, shaking hands with them on either side. After robing in a tent for vestry, the Bishop as celebrant, Rev. H. F. Hutton, server, and Mr. Matthew Sampson, interpreter, proceeded to the schoolhouse and entered during the singing (in Indian) of a hymn. Practically all the communicants were present, and it was indeed a corporate communion. In speaking from the words, "Come unto Me," the Bishop expressed his pleasure in seeing so many present, and the children, too, not "forbidden." He also assured them that he was doing all in his power to secure them their just due in the matter of land for their church. He had dis-

tinct assurances only two days previously from Mr. Smythe, the member of the Dominion Parliament, that he had the matter in hand and that he anticipated no difficulty whatever.

After service followed a short council with the Indians. To the great disappointment of the Indians the Bishop was compelled to decline their invitation to "The Feast" as the horse which brought the party was "hors de combat," and Dr. McIntosh was kindly waiting with his automobile at Silverwater to convey them back to Gore Bay.

INDIANS GIVE MONEY TO THE PATRIOTIC FUND.

THE Gore Bay "Recorder" says: The Manitoulin Indians are showing their loyalty in a very practical manner by requesting the Department of Indian Affairs, Ottawa, to pay to the Canadian War Fund out of the Indian Fund various sums, as agreed upon by each band. Bishop Thornloe, of Sault Ste. Marie, visited the Sucker Creek band, and after the regular Church service the Indians discussed the matter, and unanimously voted \$500 from their fund. The entire population of Sucker Creek band is less than seventy people. Every male in the band was present.

STURGEON FALLS MISSION.

IN view of the retrenchment that is proper to exercise at this time, the proposed repairs to the parsonage have been postponed until another year.

The W.A. at its September meeting gave \$10 to the Patriotic Fund.

The missionary was delighted at the visit paid the mission by Miss Green, who was pleased to see our little churches at Sturgeon Falls and Cache Bay.

The Roman Catholic (French-Canadian) assault upon the Public School resources here again failed to divert money from the latter school to that of its own.

OUR APPORTIONMENT.

IT is to be hoped that the most strenuous efforts will be put forth in every parish and mission to fully secure the missionary apportionment this autumn. Under present circumstances the demands are more than ever urgent. Nor should every effort cease when the sum is reached if there remain any who have not had an opportunity to give.

The Church Congress in England this year has been abandoned.

DIOCESAN NOTES.

In conformity with the direction of Synod, Rev. Canon Piercy has distributed throughout the diocese one thousand copies of the Bishop's Charge to the Fourth Synod of Algoma (1914).

Rev. W. S. G. Bunbury, with Mrs. Bunbury and child, have arrived at Sault Ste. Marie. Mr. Bunbury is the new rector of the pro-cathedral Church of St. Luke in our see city.

Rev. A. P. Banks, who has for some time been in England at work for the S.P.G., is now returning to Algoma. It is likely he will be in Canada by the middle of September.

Miss E. E. Green has returned to England. We trust nothing occurred to mar the pleasure of the return voyage. Without any question the great war is calculated to make a Britain-ward traveller anxious. But how secure travellers are with the British warships in command of the seas!

At least three of our students-in-the-field are going to college this autumn, viz., Messrs. Templeton, Griffiths and Vokey.

The departure of Captain Dear with the troops for overseas service, compels the vestry of St. Luke's Church, Fort William, to elect a churchwarden.

Copies of the Proceedings of the last Synod, together with the Constitution and Canons, etc., have been mailed to all members of the Synod as well as to every parish and mission. It is important that the latter be carefully kept for use in the vestries of the churches at the central station of missions.

For use throughout the Diocese the Bishop has authorized the use of "A Form of Intercession with Almighty God on Behalf of His Majesty's Naval and Military Forces now Engaged in War," which has been issued by the Archbishop of Canterbury at the request of His Majesty's Privy Council.

The cities, towns and villages within the diocese have contributed their quota to the Canadian forces leaving Canada for the war, and others are prepared to go with another contingent.

"Our Empire," the best Sunday School weekly we have, should be circulated in all our Sunday Schools. Its very name should now advertise it. Price: 30 cents per copy per annum for 10 copies and over. Write Rev. Canon Downey, Port Stanley, Ontario.

GENERAL CHURCH NEWS

Preaching in Kilmacow Parish Church the Bishop of Ossory spoke eloquently on the duty of closing the ranks. "The man," he said, "who prefers his party to his country at this crisis, whatever be his political creed, is no patriot; and the man who tries to make political capital out of his country's danger is no better than a knave. It is a matter for the most profound thankfulness that this has been recognized in Ireland, with all its clashing of opinions. And I speak as a Unionist and as a Bishop of the Irish Church when I say that the leader of the Nationalist Party, who represents the Roman Catholics of Ireland, has acted as a true patriot and a wise statesman in his effort to bring Irishmen together in this our national peril."

Rev. Canon Almond (Montreal), who was with our soldiers in South Africa, is one of the chaplains of the forces at Valcartier who is going to the fighting line again. Another name mentioned is Rev. Mr. Stacey, of Ottawa.

The Universities Mission to Central Africa has in view the establishment of a new see out of the eastern part of the diocese of Nyasaland and the southern part of the diocese of Zanzibar. £5,000 has been promised for this purpose.

About £19,000 of the £25,000 required for the endowment of the new Indian bishopric of Assam is now promised and it is hoped that the new Bishop may be consecrated on December 2nd, the centenary of the first Anglican Bishop in India.

The autumn meeting of the Board of Management of the M.S.C.C. is summoned to meet in the Parish Hall of St. George's Church, Ottawa, on Thursday, October 8th. Very important business is to be brought forward for consideration.

Excellent progress is being made with Liverpool Cathedral; £37,000 is still needed for the work on the choir and first transept, which it is hoped will be finished in two years' time.

More than \$25,000 is now on hand for the endowment of the British Columbia see of Cariboo. This is about half the sum required.

The Bishop of Pretoria (Dr. Furse) on June 1st, consecrated a new Greek Church in Pretoria, assisted by the Greek Archimandrite.

The sum of £43,000 has been contributed towards the new see of Coventry and £17,000 and a house are still required.

The clergy of Holy Trinity Cathedral, Havana, minister to five congregations: one of the American colony; one of Jamaica negroes, for whom a chapel is fitted up in another part of the city, and three Spanish congregations, one worshipping in the cathedral and the other two in chapels in different parts of the city.

It is announced that a national service for Freemasons will be held in St. Paul's Cathedral on October 22nd, in aid of the fund of £70,000 for the preservation of the fabric of the Cathedral.

The first ordination in the English Mission to Korea was held on Trinity Sunday when two Koreans, Mark Kim and Barnabas Kou, were admitted to the order of deacons, and also Kumonzo Miyazawa, a Japanese.

Sir Arthur Lawley, late Governor of Madras, speaking at the annual meeting of the C.M.S., said: "I speak as one who has been called upon to undertake the work of administration in various parts of the Empire. I have worked for some eight years in South Africa, for nearly six years in India, and I have travelled through parts of Central Africa, East Africa, and Uganda, and with that experience I am proud to say, whether in Asia or in Africa, I declare that missionary influence among the colored races of those countries is wholly for good."

Some little while ago a service was held at the quaint church of Plemstall, near Chester, Eng., for the dedication of the well of St. Plegmund, friend and tutor of Alfred the Great. The spring is remarkable in that its water has been used in baptisms at Plemstall Church for eleven centuries. While living there as a hermit Plegmund acquired such a reputation for learning that King Alfred, in 890, appointed him Archbishop of Canterbury.

"UNITED SERVICES."

[From "The Scottish Chronicle."]

WHAT is the position of our Church at the present moment in respect of "united services" with other religious communities in Scotland? We ask this question with deep regret, because we are conscious that it raises controversial issues which ought, as far as possible, to be avoided at such a tense period of national crisis. But it is forced upon us—not by those who, like ourselves, object to such services on principle, but by certain of our clergy who, either with or without authority, take an active part in them, and by precept and example encourage their people to do likewise. It is they who have raised this issue, and by so doing have tacitly challenged the Church either to commend their conduct or disown it.

Now, it is easy to see that, from the standpoint of popular sympathy, the advocates of "united services" occupy a strong position. They assert themselves in a way which is likely to win them an extremely agreeable reputation as large-hearted, broad-minded men; while others who refuse to have anything to do with those spectacular experiments in co-operative worship are, per contra, mere narrow, intolerant, bigoted sectarians. But this does not affect the issue by one pin-point. It is a notorious fact that popular sympathy is usually on the side of looseness, both in faith and morals. This, as Dr. Figgis is at pains to show, is just the bed-rock basis of the ceaseless quarrel between the Church and the World.

Some higher reason must be alleged in justification of those services. We have heard it said that they are a striking manifestation of unity of faith. A manifestation to whom? The community? Then the appeal is to the community. But, in any case, where is "unity of faith" to be found in Scotland today? Can it be honestly said to exist between Presbyterians and ourselves? If it can, then not only are "united services" on great occasions desirable, but united worship at all times is a sacred duty which is imperative on the conscience of all devout and right-thinking men. But we say deliberately, and with perfect charity, there is no such thing as unity of faith between us. There is a common belief in God, but we share that belief with vast multitudes of people who are not Christians: it is inadequate, therefore, as a basis of Christian unity. There is a general belief in the Divine Sonship and eternal generation of Jesus Christ; but in many cases it is a belief of the vaguest possible character, and though at first sight it might appear to supply

the necessary foundation for some sort of mutual fellowship, in reality it does no such thing. For belief in our Lord Jesus Christ carries the intelligent and instructed Churchman far from the Presbyterian base. It involves—and for him necessarily involves—belief in the Church which He founded; in the Ministry which He commissioned; in the Sacraments which are the extension of His Incarnate life; in a "worship" which is not another name for preachments, but the highest expression of an adoring fellowship; and in the calm and stately proportion of the Faith as it is manifested, perpetuated, and enshrined in the Christian Year, and in the three great Creeds of the One Holy Catholic and Apostolic Church. What unity is possible between those to whom all this is vital, and those to whom it is not? Let it be clearly understood that we are not attacking Scottish Presbyterianism. We are merely calling upon our people to face the facts; and the necessity has been laid upon us by men of our own faith, who have apparently forgotten the example of our forefathers at a time when it would have been an easy and profitable thing to buy peace at the expense of principle. "We recognize," said a distinguished scholar* many years ago, writing of those who had set up tabernacles of their own in the wilderness, "that every atom of their faith is genuine, that so far as they have one Lord, one faith, one baptism, they are true members of the Church; that so far as they have banded themselves together in a society, they have something akin to the reality of the Church, and gain some of its social blessings." But then, he adds, it is they who have banded themselves together into a society; and that means they have done it at their own risk. "We rest upon the validity of our Sacraments, because they were founded by our Lord Himself, because they have His special promises, because they have been handed down to us in regular and valid channels." If we unite in public services with men who openly, and sometimes violently, repudiate our distinctive doctrines, are we not to all intents and purposes confessing that those doctrines are not of such vast importance after all? Moreover, we wish to know whether schism is any longer regarded as a sin. Or is it in reality a praiseworthy thing, the proof of an amiable and tolerant mind? In that case our Bishops must appoint another Committee of Revision, and have the horrid word expunged from the Litany. Until they do so, we shall cling to Mr. Lock's view that schism means something of evil; that it causes weakness; that it thus

*The Rev. W. Lock, in "Lux Mundi," pp. 267-295.

The Algoma Missionary News

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The Rev. Canon Piercy,
Sturgeon Falls,
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prevents the full work of brotherhood ; that it hinders the complete witness of the Church in the world ; and that the full claim of the Church is that it is a body visibly meeting together in a common life, and forming by historical continuity a part of the actual Body founded by our Lord Himself.

All these are vital principles. We have no right to juggle with them. They are not ours to tamper with. Rigid adherence to them may make us disliked in some quarters where the Apostles of Universal Toleration preach a gospel which is as invertebrate as a jellyfish ; but it may be taken for granted, as a fact of experience, that mere amiable compliance with the somewhat fanciful sentimentalism of "united services" will neither win the respect of outsiders nor strengthen the loyalty of our own bewildered people. If it be said that those of our number who take part in such services are only following the example of the Scottish Bishops, who have declared the University Chapels to be neutral territory, our answer is that Presbyterian Churches generally have not yet been Episcopally included in this charmed zone. And if our clergy hie off to those churches when the fancy seizes them, with their congregations dutifully following at their heels, who can blame our people if they conclude that after all one religion is as good as another, and that it is mere stubborn foolishness, or prejudice, or unenlightened bigotry to hold aloof from real "united" worship—not on dramatic occasions, but regularly, Sunday after Sunday—with the great body of their Presbyterian fellow-countrymen in Scotland ?

There is one other question which should be asked and answered. Are our clergy taking part in those services with the consent and formal authorization of their Bishops, or is every man his own episcopus ?

CHILDREN'S DAY.

I. Children's Day—What is it?

1. Children's Day is the great educational festival for the child life of the Church.

2. Children's Day has a threefold purpose:

(i) To afford a special opportunity for bringing very definitely before our Church the importance of the religious training of the young, and the value of the work of the Sunday School in connection therewith.

(ii) To call forth the united prayers of our people that God's blessing may rest upon this work.

(iii) To provide an opportunity to give freely and generously for the support of the organized Sunday School work of our own Church as represented by the Sunday School Commission.

3. Recommendation of the General Synod passed at the sixth session, held in the city of London, Ontario, September, 1911:—

"That the General Synod, realizing that the success of our organized Sunday School work depends largely upon the general observance of Children's Day, recommends that the Children's Day be made the great educational festival for the child life of the Church in each congregation, and that the whole congregation take part in the observance of the day, joining heartily in the intercessions and in the offerings in aid of the Sunday School extension work of the Church."

II. What the Sunday School Commission Stands for.

1. Co-operation.—Through its system of organization it links up the various dioceses and deaneries, thus forming a channel for the exchange of ideas and of helpful suggestions.

2. Encouragement and Stimulation. — Through conferences and conventions, as well as by the personal touch of the General Secretary and of the Head Office, the Commission brings to bear upon the Sunday School workers that help and inspiration which is so much needed.

3. The furtherance of the Educational Ideal in Sunday School Work.—(i) By raising the Teaching Standard. (ii) By encouraging better equipment and management of our Schools. (iii) By improving the Courses of Study and Lesson Helps.

III. Why the Church Needs the Sunday School Commission:—

1. To enable the Church the better to fulfil our Lord's command to "Teach," as the Missionary Society enables it to fulfil our Lord's command to "Go" (St. Matt. 28 : 9).

2. To provide a definite channel whereby the best results which come from the study of Sunday School conditions and the problems

of religious education may flow to the Diocese, the Deanery, and the Parish Sunday School.

3. To make it possible for teachers, officers, and other Sunday School workers to equip themselves for their great task and to inspire others to enlist in this great field of Christian activity.

4. To lead parents to realize their responsibility for the religious training of their children, to win the co-operation of the home in this supremely important work.

5. To stimulate a more earnest desire on the part of her members for a definite and systematic study of the work of God and the Church's teaching.

IV. What the Sunday School Commission Needs.—(1) Your sympathetic interest. (2) Your prayers. (3) Your liberal offerings. Will You Help?—

1. By joining with others in a due observance of Children's Day on the third Sunday in October, the 19th Sunday after Trinity, October 18th, 1914.

2. By making a generous offering to the work.

N.B.—Special envelopes will be sent to each parish on request. Applications may be made to the General Secretary of the Commission.

ACKNOWLEDGMENTS.

Receipts by the Treasurer of the Synod to 31st August, 1914 :

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Powassan, \$2.90 ; Emsdale, \$1.70 ; Kearney, \$1.

MISSION FUND.

Port Carling, apportionment stipend, \$12.50.

MISSIONARY APPORTIONMENT.

Rosseau, \$41.00 ; Uffington, \$6.05.

EXPENSE ACCOUNT.

Little Current, \$7.68 ; White River, \$5.35.

SPECIAL PURPOSES.

At Bishop's discretion—Llewellyn Beach, \$55.00.

INDIAN HOMES.

Orillia, \$47.21 ; St. James', London, \$50 ; Deer Park Toronto, \$12.50 ; St. Paul's, Lachine, \$20.00 ; St. John's London, \$21.00 ; Trinity, St. Thomas, \$30.00 ; St. John's S.S., Huntingdon, \$6.00 ; Diocese of Fredericton, \$12.50.

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