

OCTOBER, 1916

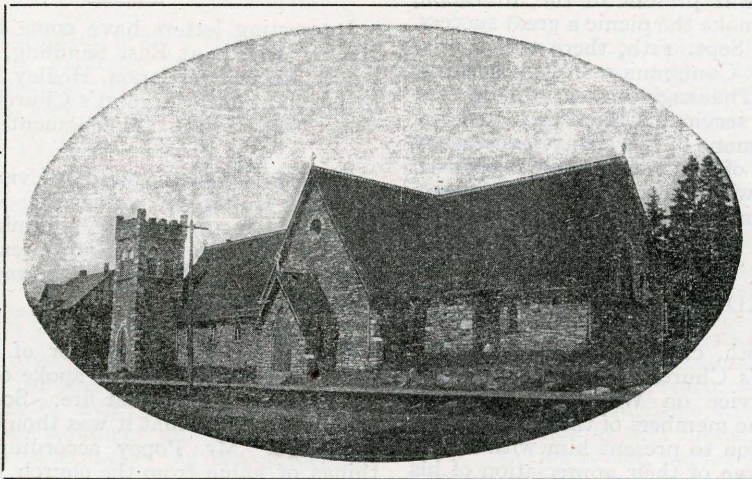
Now it is high time to
awake out of sleep.



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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Principal of the Shingwauk and Wawanosh
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SHESHEGWANING.

THE Indians of this mission had their annual picnic on Monday, Sept. 18th, at two o'clock. Although the weather was rather cool and threatening, the rain kept off, and the sun peeped out at intervals. There were races, scrambles and other sports carried out in the good old fashion; the sack races and needle threading racing, causing lots of fun. Refreshments were prepared in the schoolroom by the W.A., and this was followed by a social evening. A number of friends from Silverwater and Meldrum Bay were present.

The Indians all agreed that it was a "great day," and to see them enjoying it so heartily would do any one good. The Rev. C. Miles of Silverwater was present in the afternoon, and assisted to make the picnic a great success.

On Tuesday, Sept. 12th, there was a celebration of Holy Communion in the morning, and Harvest Thanksgiving service in the evening. The services were conducted by Rev. S. F. Yeomans of Gore Bay, assisted by Rev. C. Miles of Silverwater. The church was decorated with flowers, grain, and vegetables by the Indians, and was well filled on both occasions.

BROADBENT MISSION.

MR. R. Booth, catechist in charge of St. Stephen's Church, conducted his farewell service on Wednesday evening, Sept. 20th. The members of the congregation took this occasion to present him with a sum of money, a token of their appreciation of his services.

On Tuesday, Sept. 26th, Rev. R. A. Cowling, rector of Trinity Church, Parry Sound, celebrated Holy Communion in St. Stephen's at 11:00 a.m.

IN MEMORIAM.

IT is with very great regret that we record the death of Lieut. Victor Hewson. News has been received that he was killed while doing his duty as flight Lieutenant. Quite young, a devoted Churchman, admired by all, a courteous gentleman. Our sympathy goes out to His Honour Judge Hewson, Mrs. Hewson and family. Among the many expressions of sympathy was one from their Majesties the King and Queen. A memorial service was conducted in All Saints' Church, Gore Bay, on Sunday evening, Sept. 10th, by the incumbent, the Rev. S. F. Yeomans. The church was filled to the limit of its capacity.

DIOCESAN NOTES.

Mr. W. B. Hays has been doing summer duty at Point-aux-Baril, under the direction of Rev. Norman Smith of Byng Inlet. He tells of encouraging results.

Rev. R. F. Palmer of Englehart, writing to the Archbishop—speaks of the serious depletion in numbers and means owing to the war; many have gone and others have moved away.

Rev. E. G. Heaven, formerly incumbent of the Mission of St. Joseph's Island, has returned from Red Deer, Alberta, where he has been passing his vacation. Mr. Heaven goes to take charge of the Mission of Falkenburg.

Interesting letters have come from Canon Hedley, who is at East Sandling, Kent, England. Recently, Canon Hedley was special preacher at St. Margaret's Church, Westminster—"The House of Parliament Church."

The Archbishop recently visited Christ Church, Korah, of which the Rev. W. H. Hunter is incumbent, and administered the rite of Confirmation and preached. Two were confirmed. The church was filled and the service hearty.

Rev. J. C. Popey, Rector of Haileybury, writing to the Archbishop spoke of the alarming nearness of the great fire. So threatening was it for a time that it was thought the town would go. Mr. Popey accordingly removed things of value from the church to a place of safety.

The Archbishop has approved of Mr. Merrix's proposal to remain another year in Port Arthur. Mr. Merrix's health during the past year caused him some little anxiety, which has happily been removed, and it is hoped that another year in Port Arthur, where his work is very much appreciated and valued, will entirely restore him to his usual vigour.

Rev. R. F. Bull writes an interesting letter to the Archbishop concerning his recent trip up Lake Nipigon to visit the scattered Indians and minister to them. "The Grand Bay people were delighted to see me and we had very good services. There were twenty-five persons at one service, several being from the Gull Bay Reserve. I found the same thing that I have noticed before at Indian services—every one attends, which is very encouraging."



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The Algoma Missionary News

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FOR ALGOMA'S CREDIT.

The circular letter, printed below, speaks for itself. It is earnestly hoped that having been forwarded to the local authorities of all our parishes and missions it will have the desired result :

STURGEON FALLS, ONT.,
October 12th, 1916.

*To the Clergy and Churchwardens of the Diocese
of Algoma :*

Dear Sirs and Brethren :

The Executive Committee of the Synod is concerned at the small sum as yet received by the Treasurer of Synod on account of our M.S.C.C. Apportionment, and has directed me to bring the matter before the local authorities of the parishes and missions of the Diocese.

Our apportionment for 1916 is \$4,229.00. The total sum received by the Treasurer of Synod to October 1st is only \$1,600.

We need \$2,600.00 more. Three-quarters of the year have gone and only a little more than one-third only of our apportionment has been raised. There yet remains, but a little more than two months in which to raise and pay the sum of \$2,600.00 to the Treasurer of Synod.

Year after year Algoma falls behind. Is it not because we do not begin in time ?

Let every one concerned do his best without delay and even yet Algoma may meet its obligation to the Church in Canada.

I am,

Yours very sincerely,

CHARLES PIERCY,
Secretary Ex. Com.

MICHIPICOTEN.

The Archbishop visited Michipicoten on on Aug. 24th and 25th. Mr. George Fairweather was most considerate and helpful, placing himself and his motor car at the Archbishop's disposal for the two days. It was possible in this way to visit and minister to Church people at Steep Hill Falls, Helen Mine, and the Magpie Mine. At the last named place a very interesting service was held in the cook camp ; about thirty were present. The officials of the camp were most kind and considerate in arranging the room for the service. Dr. and Mrs. Sparks extended their hospitality to the Archbishop and the Rev. C. C. Simpson, and were unwearied in their kindness. The English-speaking population in the district is very much reduced. The great majority of men employed are foreigners. Church people are very few. The chief activity at the present time is at Magpie Mine, where the work is going on vigorously. Even in out of the way places such as this, the war makes itself felt. Owing to lack of men we have been unable to send in a missionary during the past year. The people are scattered over a wide area and not very numerous, yet there is abundant scope for a priest. A layman is at a disadvantage—as distance being so great it is not easy to secure the services of a priest in times of emergency. During the Archbishop's visitation of this region, he was accompanied by the Rev. C. C. Simpson, incumbent of White River, who at times visits the district carrying the Church's ministrations to the scattered few.

The Bishop of Montreal, very kindly held services at Cleveland on Lake Rosseau during the month of August.



DIOCESAN NEWS



THE CHARGE OF THE ARCHBISHOP OF ALGOMA TO THE PROVINCIAL SYNOD OF ONTARIO.

AS the Metropolitan of the Ecclesiastical Province of Ontario it became the duty of our Archbishop to call and preside at the Third Session of the Provincial Synod held last month at Hamilton, in the Diocese of Niagara.

Our readers will, we are sure, be pleased to have the opportunity to read the charge, which is appended :

RIGHT REVEREND BRETHREN AND BRETHREN OF THE CLERGY AND LAITY :

I declare this Third Session of the Provincial Synod of Ontario open, and welcome you to it.

So far as I know, there is no rule requiring a Metropolitan to deliver a formal Charge at the opening of the Synod. Yet, in view of the critical character of the times, and the grave importance of the matters to be discussed, I may be pardoned for claiming a few moments of your valuable time before you begin your work.

It is not that I desire to arrogate to myself as compared with the assembly before me, any superiority of wisdom or insight. I am well aware that the aggregate judgment of this body, acting under the guidance of the Holy Ghost must be immeasurably superior to the judgment of any individual members, whatever be his rank or office. But, inasmuch as it is the privilege of the humblest member to make his voice heard, and since, as President my opportunities of intervening in debate may be restricted, I conceive it to be my right, if not my duty, to lay before you certain general considerations which seem to me to be important. And in doing so I shall hope to strike a key-note which may in some degree affect the tone of your debates if not the character of your decisions.

But first I crave permission to offer a few words of personal reference. Since last we met the Diocese of Ottawa, and this Ecclesiastical Province have lost, in the resignation of

ARCHBISHOP HAMILTON,

a leader whose name had become a household word throughout the land, and whose virtues had commanded the admiring affection of all who knew him. His unflinching courtesy and fairness, and his unflinching advocacy of what he held to be right and true, won the respect even of those who differed from him. The memory of his personality and work will be a

lasting heritage in the Church when he has gone. In this Diocese where he began, and in Ottawa where he ended, his active Episcopal career, this must be especially true. And I feel sure you all join with me in the hope that God may grant him a quiet, happy evening of life to round off his arduous career, and when that evening is past a joyful entry into the nearer presence of his Lord.

As a logical supplement to these words I venture, in your name, to extend the heartiest of welcomes to the Right Reverend Dr. Roper, the successor of Archbishop Hamilton in the See of Ottawa. While it is becoming, in his presence, to say little, I should be failing in my duty as your representative did I not say that we congratulate the Diocese of Ottawa and this Province on the appointment of one so eminently fitted for the important position he has been called of God to fill.

And, if I may add one further word of personal reference, I crave your forbearance for myself as I enter upon the discharge of duties for which

MY TWENTY YEARS OF MISSIONARY LIFE

have but imperfectly prepared me, but which, since you, my right reverend brethren, have done me the honour to elect me as your President, it is my duty and my resolve to discharge to the best of my ability without partiality or flinching.

I cannot refrain from adding the expression of my hope that, before the election of my successor, provision will be made whereby the metropolitanical office will

CEASE TO BE VAGRANT

and will thenceforward acquire the dignity and effectiveness which can only belong to a fixed order of things, that is to permanent establishment in one of our chief centres of life and thought.

The convening circular and the last Journal of Synod have already informed you what are the more important subjects to be brought before you for discussion. It is not my purpose to take up these subjects seriatim and to pass judgment upon them beforehand. Rather I wish simply to suggest

AN ATTITUDE OF MIND

in which it seems to me we shall do well to approach these and any other subjects which may be introduced.

As we look around us at the condition of the world to-day we find ourselves confronted by facts which every thinking man should ponder.

We are face to face with a war well nigh world-wide in its proportions, and absolutely unparalleled in its destructive force ; a war which is not only impoverishing the world, but bathing it in blood and filling it with misery. Already it has raged two years, and only now do we begin to discern the first rays of the day-dawn of peace. And when peace comes and our shattered battalions, with their hosts of crippled heroes, return in triumph to our shores, there will rise before us problems which our highest wisdom may be hardly adequate to solve. Such considerations should surely "give us pause," and set us diligently planning and praying.

But to me one of the most notable features of the war is the fact that it is a war between Christian nations. The leading combatants on both sides appeal for victory to the same God through the same Mediator, Jesus Christ.

It is quite true that on the side of the enemy we may detect the working of a perverted philosophy which teaches that "might is right" and that the graces of Christ's Gospel are signs of weakness. It is equally true that on our side, amid a strange medley of aims, ambitions and beliefs, the main underlying purpose of conflict is the vindication of God's righteousness and the establishment of the principles of the Gospel.

Yet the fact remains that the conflict is a
CONFLICT WITHIN THE KINGDOM OF GOD.

And it forces upon us the questions : How can such conflicts be possible where Christ is King ? What is our duty as Christians in face of them ? and, What can we do to prevent their recurrence ? When heathen and savage nations fight each other we do not wonder ; but when war breaks out between the followers of the Prince of Peace, whose advent was heralded by the angels' message, "Peace on earth," and whose resurrection blessing was "Peace be unto you," it is surely time for us to ponder these things in our hearts.

Let us then turn our eyes from this scene of conflict to the Christian Church. What is it that we see ? A shattered Christianity represented on the one hand by several ancient Churches out of communion with one another, and on the other hand by innumerable sects of more or less modern origin and varying orthodoxy, to say nothing of groups, and individuals, professing to be followers of the "Crucified," but acknowledging no allegiance to any Christian organization.

This is the Christianity on which we fix our hopes ! Rent and torn within itself, what wonder that the nations which profess it are at each other's throats ! Divided in its own counsels, what wonder that it has no message of peace for the world at large. Unable to

present even the semblance of a united front, what wonder that it stands helpless before the spectacle of a world at war !

But happily it does not stand wholly helpless. Far from it. Such is the vitality of the Gospel and Kingdom of Christ that even the sundered fragments flash and scintillate with heavenly light and throb with saving power ! The spectacle of our Empire rising in its might at the call of duty, and, in face of almost hopeless odds, sending forth its best sons in defence of God's truth, is a tribute to the vitality of its animating religion. And on the battlefield the countless instances in which, in every rank and station, men have given their lives for each other and the cause of God, recall the Blessed Sacrifice of Calvary from which they draw their inspiration !

And yet a divided Christianity must ever be weak before its foes. We must be one if we would have the world believe. We must be one if we would see the devil tremble and flee away. We must be one if we would be God's agent for making wars to cease in all the world.

And the oneness

MUST BE NO PRETENDED UNITY,

no merely superficial thing, such as a federation of sects, or a patched-up agreement to differ. It must be a radical, whole-souled unity. It is not enough to remove the symptoms of division ; we must cure the disease. It is no easy task. As the history of division has been long so must the history of reunion be. It must be sought with no unwise precipitancy of action, but with the patient devotion of submissive faith.

This brings me to what I wish specially to urge. We are here as the representatives of the historic Anglican communion in the Province of Ontario. Before we begin our work I venture to remind you that the historic Church has ever stood pre-eminently for the principle of authority as the corrective and counterpoise of the principle of individual liberty.

I have spoken of submissive faith. That faith in its highest flights is faith in God as a personal being. In its lower measures it is faith in the Church as God's special sphere of operation. The vision of Christ in the midst of the candlesticks is for all time. This is what I mean by the principle of authority. Christ speaking through the Church by its councils, its decisions, its continuous traditions.

I believe that the loss of faith in the traditional authority of the Church is behind most of our divisions. That authority has doubtless been abused, but it is one of the essential principles of the Church's life and unity. Individual thinking and individual faith need

correcting by corporate thinking and corporate faith ; present day thinking and faith by the thinking and faith of the past, especially the thinking and faith of the earliest ages.

We know, of course, that authority unchecked may lead to tyranny. We ought also to know that

INDIVIDUALISM UNRESTRAINED MAY LEAD
TO ANARCHY.

But these facts do not condemn the right use of both principles. Both are necessary. Indeed, individual liberty and corporate authority are the two forces, centrifugal and centripetal, which preserve the equilibrium of the heavenly system of souls and churches as they circle round their spiritual centre, the Sun of Righteousness. Through ignoring this fact souls have wandered off and the Church has been shattered. First it was authority in the Church that repudiated individual liberty ; now it is individual liberty that repudiates the authority of the Church. The result is the same—disaster to the Church and to the souls of men.

It was the prime offence of the ancient people of God in the chaotic days before the monarchy that "every man did what was right in his own eyes." We have come perilously near to that offence to-day. The Judges, the kings, the priests and the prophets were the embodied expression of the principle of authority of which on earth the Catholic Church of Christ is the latest, the truest and the highest exponent.

So, then, at the beginning of our Synod work I wish to deliver my soul by saying that I deem it our bounden duty, as the representatives of the Anglican communion, to recognize that the principle of traditional authority in the historic Church is the true safeguard against untrammelled individualism and against the sectarian spirit which stands for it.

By all means, up to the

UTMOST LIMIT THAT FALLS SHORT OF
COMPROMISE,

let us co-operate with those unhappily separated from us. Let us love them for their devotion and honour them for their zeal ; but let us not be tempted to cross that line of compromise lest we obscure our claim that the principle of authority must go hand in hand with the principle of liberty if God's Church is to fulfil the great purpose for which He sent it into the world.

The great purpose of God ! May we not well recall to our minds once more what that great purpose was ?

The common conception of the great purpose of the Church is the saving of souls. And that conception cannot be said to be wrong. It is not wrong, but it is inadequate. Certainly

the Church is sent into the world to save souls. But he would be a bold man who should say the Church is the exclusive means whereby a soul may be saved. Although the Church is the one and only commissioned agency for the purpose, souls are saved in countless ways through the uncovenanted mercy of God. Yet there is one function exclusively entrusted to the Church and that is the

EVANGELIZING OF THE WORLD.

We have only to recall afresh the great commission of our Lord to realize that this is so. And this is it which makes the Church so specially responsible : The world waits for her. This is why division in her ranks is so deadly a peril. This is why it is so grievous a sin for her to present a divided front to the enemy. "Go ye into all the world," said Christ. "Preach the Gospel to every creature. Make disciples of all nations." The Church's responsibility is with the world. She is to heal all feuds, to end all wars, to bring all families into the blessedness of Christ's Gospel, to make all people and nations and languages, the world over, one great family of God. That, and nothing less is the ideal of God's purpose for His Church, and here as always it will be fatal to lose sight of our ideal, however far above us it may be at present.

It is ours to realize, that it is through the historic Church we represent that all men are to become brothers, in practice as in theory, that they may no more injure or defraud one another, that nation may no more rise against nation, nor kingdom against kingdom, neither shall they learn war any more, but that everywhere men may "beat their swords into plowshares and their spears into pruning hooks," because the knowledge of the Lord has covered the earth as the waters covered the sea, and without regard to race or colour, economical, political or social distinctions, one King reigns over all mankind and is enthroned in every heart.

We may put this ideal aside as beyond us ; but of one thing we may be sure, a Christianity honeycombed with individualism and shattered by party spirit can never achieve this end. It is the

CROWNING OFFENCE OF SECTARIANISM

that though it saves souls it retards the evangelization of the world and puts further off that day when the reign of Christ will be universal.

Let us then come somewhat closer home and in a few words of application see how the points I have been urging affect the special work we have in hand to-day.

1. If the principle of corporate authority in the Church be what I have described it, then must we beware how we allow ourselves

in hasty legislation likely to imperil some part of our ancient heritage of faith and order. It may be a very little thing which is at stake, but

THE PRINCIPLE OF AUTHORITY IS NEVER
A LITTLE THING.

We have only to remind ourselves what it has given us to realize this. To it in the main we owe such institutions as the Christian Sunday, the admission of children to the Christian covenant in Baptism, the gift of the Holy Spirit in Confirmation, and that bulwark of the historic faith, the Episcopate. Yes, and we may add even the New Testament itself. It were surely a grievous thing to invade or violate a principle to which we owe so much, a principle, moreover, which is the essential safeguard of the Church's unity. It is war time. We are full of enthusiasm for our cause. The military spirit is upon us all. At the word of command or the sound of the bugle we spring to our duty. We are proud and thankful to know that about half of those who have enlisted have been Anglicans. We feel that our communion has a right to claim fair recognition. At least let none who represent us, in their enthusiasm for King and country, forget the allegiance they owe to their Church. Not even the claims of the King's service nor the exigencies of camp life free Bishop, Priest or Deacon from his pledged allegiance to the Church, the Kingdom to the King of Kings.

2. In the second place, we are warned against what may lead to this danger, *viz.*, overhaste in legislation. We may be eager for some great good. A short cut offers, and we are tempted to take it.

BEWARE OF SHORT CUTS.

Or it may be simply the spirit of haste that possesses us. We meet in haste; we work in haste; we are in haste to get through and be gone. But there is something better than getting through our work quickly; that is doing it well. These are days of impatience. And in new countries like ours haste becomes a fashion. We catch the spirit and are impatient with the old Church for providing so many checks and hindrances to prevent things being done in a hurry. New theories and methods attract us; old ones by comparison seem commonplace and slow. For example, in Synods like this men chafe at the tedious process involved by two Houses, not appreciating immense value of the safeguard provided by the separate sessions of the House of Bishops and their quiet deliberation apart from and unmoved by the fervent discussions of the larger House. It is always easy in a good cause and under strong emotion to chafe at the restrictions of the past, yet those restric-

tions may represent the age-long wisdom of the Church. I do not say there can be no exception to the rule; but I do say let us

BEWARE OF THE SPIRIT OF HASTE,

remembering that it is by no means a necessary sign of weakness in man, any more than in God, to hasten slowly.

Our new Prayer Book, which is the old book revised in so conservative a manner that doctrine and principle, it is understood, remain untouched, will be the more firmly rooted in the minds and hearts of our people because it has not been forced upon them against their judgment. May we continue to respect all constitutional safeguards in dealing with it. It is just when men are most impatient in some great and holy cause that such safeguards are of greatest moment.

3. The traditional authority of the Church warns us, in the third place, against

YIELDING TO POPULAR CLAMOUR.

The Church of God must never be tossed about, like a cork, on the wind-swept waves of life. The very stability of the Church gives her power. It is all very well to add new methods to the old ones by way of experiment. It is quite a different thing to forsake too readily the old for the new.

The age is democratic. In educational, industrial and social spheres the people are coming into their own. The currents of human life surging around us are not without their peculiar perils. In itself the movement is good—a step towards the Gospel consummation. Yet it needs the restraints of wise authority to make it safe. It is just here that the Church's traditions are valuable.

Consider one phase of the movement, the clamour of women for their rights. Already it has reached the Church, and there are signs that it may

TRY TO LAY HANDS ON HER SACRED THINGS.

How absolutely important it is that we should beware of popular clamour, and listen to the voice of the Church's traditions. And that voice is not uncertain. "By all means," it seems to say, "let women have their due." It is part of their Gospel heritage of freedom. The world is poorer for every wrong we do to woman. For woman has not simply rights, but a title to special consideration, since in the person of the Blessed Virgin Mary, God made a woman the agent of the Incarnation. No right-minded Christian, therefore, can deny to woman an overflowing measure of fair treatment. But that does not mean that she is fitted and entitled to occupy every position a man may fill. It would be doing wrong in the name of right to ignore the fact that the Church, interpreting the mind of

Christ and His Apostles, has consistently refused to woman any place or part in the conduct of her public and sacramental ministrations.

4. And, lastly, the corporate authority of the Church warns us that sometimes a danger may lurk even in the appeal of a righteous cause. The righteous indignation aroused by the sudden disclosure of a long-concealed abuse may easily disturb our balance of judgment and make us forget the lessons of the past. So also may the enthusiasm awakened by the discovery of a new or long forgotten truth. A Synod like this carried off its feet by the noble impulse to reform an abuse, may sometimes do a wrong in righting a wrong.

Thank God Christians everywhere are coming to see that

DISCIPLESHIP MEANS SERVICE.

Church people in this Province are awakening. Among us, as among others, moral and social reform is becoming a watchword. There are few among us who are not on the side of the Ontario Government in respect to prohibition as a war measure, though there are many who held back till now on general principles. One great purpose of our being formed into a separate Ecclesiastical Province was the desire for greater effectiveness in facing the moral and social evils which disgrace our land. The cry has arisen, Let the old Church speak out, condemning alike in high and low, or rich and poor, the vileness and dishonesty, the lust and the graft which defy public opinion. Let her

ANTAGONIZE ALL SOCIAL EXTRAVAGANCE AND INDUSTRIAL TYRANNIES,

wherever they are found. Let her raise her voice against all follies leading to reckless marriage and hasty divorce, with their train of attendant miseries. Let her give warning of the horrors which result from nameless evils to which young men are specially exposed, and refuse to keep silence till her hearers are willing to heed."

The commissioners appointed to consider the prevalence of venereal diseases in the old land reported that in large cities, 10 per cent. of the population, and more, has become affected by that secret plague which threatens the efficiency, and even the life of the young manhood of the land. It is surely time for the Church in this newer land to be up and doing. The greatness of the German peril should surely add force to the appeal which bids her awaken to this subtler danger. And as the Church rises and girds up her loins for her task, we cry, "God bless her and give her grace to do her duty bravely without either fear or favour."

It seems a paltry thing to utter even a word of warning when such tremendous issues are

at stake. And yet even here the principle of authority must not be wholly forgotten. In doing such work as this the Church must be large-minded like her Lord. She must be

INDEPENDENT OF ALL NARROW CLIQUES—the tool of none. Like the King, she must know no party. She must beware of taking sides in things legitimately debatable, being to the utmost of her power fair to all lest she impair her witness to the truth and lessen her influence for good. The world has before its eyes to-day the sad spectacle of a great branch of the Historic Church shrinking from the condemnation of atrocities defying description, and only too well authenticated, apparently, because it is so fast bound in the fetters of political expediency.

In short—and this is my final word—we must remember that though the reclaiming of the world is her great purpose, the Church's work lies chiefly with the souls of men and women, and is to be accomplished

NOT BY LEGISLATIVE ENACTMENTS,

or by civic decrees so much as by bringing Gospel grace to men, that their hearts may be turned to God.

The Church's sphere lies, therefore, not in courts and parliaments, so much as in fields of missionary enterprise wherever, in city or country, the world over, men toil and struggle and sin without the light of the knowledge of God or the touch of the infinite love of their crucified Redeemer and Lord.

MISSION OF NOVAR.

THE annual Harvest Thanksgiving service was held in Christ Church, Ilfracombe, on Sunday morning, Sept. 10th. The attendance was good, and a bright musical service was rendered. The decoration, as usual, was very appropriate and gave signs of the devoted interest of this congregation in the work of the Church. The Rev. L. Sinclair, Priest-in-charge, was entertained over night at the home of his warden, Mr. Herbert H. Whitley.

All the Memorial and Thanksgiving stained glass windows are now donated, and even the vestry and porch windows are supplied.

At Silverwater on Wednesday, Sept. 13th, there was a celebration of Holy Communion at 10 a.m., and Harvest Thanksgiving services at 7 p.m. Services were conducted by Rev. S. F. Yeomans assisted by Rev. C. Miles. The church was decorated and both services were well attended.

GENERAL CHURCH NEWS

The youngest Bishop of our sister Church in the United States is Dr. Paul Jones, Bishop of Utah. He is said to be an ardent Socialist.

Bishop Tuttle of Missouri, the senior Bishop of the P. E. Church of the United States is 79 years of age. He is the presiding Bishop or Primus.

About a hundred Roman Catholic and two hundred Protestant missionaries of German nationality have been deported from India. The India Office now requires an assurance that missionaries and educationists of foreign nationalities desiring to work in India are not in active sympathy with the enemies of the British Empire.

The death occurred recently of the Rev. Sidney Faithorne Green, who, as many will remember, was imprisoned in Holloway Gaol from March, 1881, to November, 1882, with the consent of the Bishop of Manchester, because he would not recognize the authority of the civil courts to regulate the services of the Church.

The Rev. E. S. Palmer, Vicar of Kirton-in-Holland and Rural Dean, has resigned his benefice to resume work in connection with the Universities Mission to Central Africa. He was a missionary in Zanzibar Diocese from 1893 to 1902.

It was officially stated in August that eighteen British Army chaplains had lost their lives in the war. Ten of these were Church of England, four Roman Catholic, two Presbyterians and two Methodists.

The Revised Prayer Book was conditionally accepted at the Provincial Synod of Ontario, held recently. The Cambridge Press cannot put the Book upon the market until the end of the year. When it comes out each Bishop may if he chooses give the churches in his Diocese permission to use the book (probably under certain restrictions) that it may be tested and tried.

The Bishop of Bombay, in view of the Kikuyu question, has forbidden the clergy under his jurisdiction to invite ministers of other Christian bodies to preach in their churches, and has ruled that no priest has a

right, on his own authority, to admit to Holy Communion any person who is neither confirmed nor ready and desirous to be confirmed.

Dean Schofield of Victoria, B.C., has been elected to the Bishopric of Columbia, B.C. He is a native of St. John, N.B., where he was born in 1871.

On September 26th last died Rev. Canon Reginald Heber Bullock, D.C.L. Honorary Chaplain to the King, and the senior Priest of the Diocese of Nova Scotia. He was a son of the late Very Rev. William Bullock, the first Dean of Nova Scotia, and author of the well known hymn, "We love the place, O God." He was born at Trinity, Newfoundland, and educated at King's College, Windsor. He was ordained deacon in 1852, and priest the following year by the late Bishop Binney. After serving for several years in the Diocese of Nova Scotia he was appointed chaplain to the forces in which capacity he served at Aldershot, York, Bermuda, Winchester, Colchester, Shoeburyness, Dover and Woolwich. He was senior chaplain of the forces at Malta from 1883 to 1887, and at Aldershot the following year. In 1888 he was appointed an honorary chaplain to the King. After his retirement from the Army he did splendid work in the Church in Nova Scotia.

A famous missionary sailing boat, the "Morning Star," on Lake Tanganyika, Africa, has been destroyed by the Germans. This vessel in 1883 was carried in pieces from Zanzibar to Lake Tanganyika, and proved a most effective agency in reaching the people.

Mr. Andrew C. Zabriskie, very prominent layman of the Church in the United States, died on September 15th. He was a member of the Church of the Incarnation, New York City.

In the last century, authorities say that 204,000 Jews have accepted Christ by public confession in Holy Baptism.—*The Spirit of Missions*.

The Russo-Greek Church in Japan, is almost the work of one great man, the late Archbishop Nicolai, who labored fifty years until his death in 1912. He never had more than two or three fellow-Russians with him; but he was singularly successful in training Japanese priests and evangelists.

DEATH OF LIEUT. H. E. PIERCY.

WITH sorrow Rev. Canon and Mrs. Piercy have received the news that their third son, Harold Eustace Piercy, Lieutenant in the 13th Battalion, Royal Highlanders of Canada, died from wounds in France on October 14th, 1916. Born in Sudbury on July 27th, 1891, his home life has always been spent in the Diocese of Algoma, in the missionary centres, where his parents lived. Here, too, he went to school, for his High School training was at Sault Ste Marie.

Having spent several years in the service of the Bank of Commerce in the West, he sought an outdoor life and for two seasons was engaged in railway and marine survey work.

In February, 1915, he was appointed a Provisional Lieutenant in the 97th Militia Regiment and qualified. Then at once he offered himself for overseas service and was attached to the 37th Battalion. With it he was at Niagara Camp and thence proceeded to Bramshott Camp in England. The battalion being broken up to provide reinforcements for regiments in France, he went to the Military School at Shorncliffe in order to obtain field officer qualifications. Subsequently he was sent over to France in the early summer to the 13th (Montreal) Battalion with which he served in the vicinity of Ypres and at the Somme. Last month he came through two severe engagements unscathed, seeing several of his comrades fall, who like himself had been attached to the 97th here in Canada.

He fell in the fierce engagement on the Somme on the 8th October.

The first news to reach his home was that on the 9th October, he was reported wounded and missing. Two days later, the report was corrected to wounded, and the next day that he had died from wounds. He was second in command of a Company for a month past.

His latter letter to his mother told of a chance meeting with his brother at the end of September when his regiment was coming out of the trenches for a brief rest. His brother, Reginald Hubert Piercy, is a gunner in the 28th Battery, Canadian Field Artillery.

The same letter pays a warm tribute to the veteran chaplain, Rev. Canon Scott. He writes on Sunday, October 1st: "To-day we had a Church parade. I enjoyed it, it being a long time since we had one. Saw Canon Scott about a week ago. He does not know me personally. He has done and is doing a great work out here and is loved by all."

While Canon and Mrs. Piercy mourn the loss of a fond son, whose body lies in French soil they are buoyed up with the hope inseparable from our holy faith, and are comforted by the knowledge that Harold's wounded

body was found and that he died in the hands of our own forces, and not in the German lines.

Another clergyman has been awarded the V.C.—namely, the Rev. William Robert Addison, chaplain, who early lived in a Canadian lumber camp. He carried a wounded man and assisted several others to cover. By his splendid example of utter disregard of danger he encouraged the stretcher-bearers to go forward under a heavy fire.

The Bishop of Saskatchewan has been ordered by his physician to take a complete rest. The Bishop of Qu'Appelle, the Rt. Rev. M. M. Harding, will take charge of Bishop Newnham's confirmation work from January 1st until Easter next.

The Orthodox Missionary Society of Russia with headquarters in Moscow, is carrying on successful missionary work in Siberia. Its yearly receipts amount to \$650,000. Dr. Palmieri, writing in *The East and the West*, states that the evangelization of Siberia is the greatest glory of the Russian Orthodox Church.

Rev. Arthur French, rector of the Church of St. John the Evangelist, Montreal, is resigning his post on account of ill-health. His resignation will take effect on May 1st next. Mr. French has been for 34 years associated with the Church in Montreal. Graduating at Keble College, Oxford, he studied theology at Wilberforce College, England; was ordained deacon by the Bishop of Lichfield, and 1882, came to Montreal, where he was received by the Bishop of Montreal. He was licensed as assistant priest of St. John's, in the same year, and later became rector in place of his uncle, the late Rev. Edmund Wood. His departure will be a loss to Montreal Diocese and city.

A missionary in India, according to the *Moslem World*, has stated that after 28 years' work, partly among Mohammedans, he has never seen such a change in any community as he has noticed in the Mohammedans during the past year or so. "They come in crowds to purchase books, Gospels, and the Psalms especially, and come with good questions—not the old routine questions."

Word has been received from the Rev. H. Girling, of the Eskimo Mission at the mouth of the Mackenzie River, that he and his companions have succeeded in reaching the "blonde" Eskimos, and have returned safely to Herschel Island.

The Algoma Missionary News

EDITOR :

REV. CANON PIERCY, STURGEON FALLS, ONT.

PUBLISHERS

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The REV. CANON PIERCY,
Sturgeon Falls,
Ontario.

Subscribers and friends are asked to bear in mind that all receipts, beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

A new school is being erected by the Dominion Government for our Indian children at Shesheganing. We understand the building will also supply a home for the school teacher. All hope the new school will be completed before Christmas.

Rev. W. S. G. Bunbury, Mrs. Bunbury and family have been passing their summer holidays at Sheguiandah, the guests of the Rev. H. F. and Mrs. Hutton.

The casualty lists are heavy lately. Among the names we notice that of Major Geo. Reid, a son of Mrs. Reid of Sault Ste Marie, one of our most valued W.A. officers. Major Reid fell on October 8th on the Somme. Among the wounded are Kenneth Keith and H. Venn of Steelton, and H. Peck of Burk's Falls. These three young men were at one time among the Sunday School boys of Rev. Canon Piercy.

Canon Piercy was obliged to cancel his appointments in Montreal, where he was to attend the Board of Management of the M.S.C.C., as one of Algoma's representatives, and on Sunday the 22nd to preach in the Church of St. Luke and the Church of St. Mary in connection with Montreal Missionary campaign.

SAULT STE. MARIE.

Rev. E. H. C. Stephenson, honorary assistant priest at St. John's, Sault Ste. Marie West, has returned from a visit to the Manitoulin Island.

On the evening of September the 15th, a very interesting service was conducted by His Grace in The Farquier Memorial Chapel, Shingwauk Home. The service was a Confirmation, when eleven girls, two boys and one of a neighbouring family received the solemn rite. Great interest was manifested, especially so, as the two boys confirmed are going off to join the Indian Battalion for overseas service.

The Archbishop is much concerned about the religious education and instruction of children of the Church who live in isolated places, where it is impossible for them to be brought under the Church's influence. They must not grow up in complete ignorance. He is considering a plan which prevails in other dioceses, whereby literature can be forwarded by post, and visits made at stated periods.

By the passing away of Mr. T. J. Kennedy, Director of the Algoma Central and Algoma Eastern Railways, the parish of St. Luke's pro-cathedral loses a devoted member, filling at times the position as warden. He was a regular attendant and his familiar figure will be much missed. Ever ready to take part in all charitable works, he was a generous subscriber to parochial and Diocesan funds. The funeral rites of the Church were conducted in the pro-cathedral by His Grace the Archbishop, assisted by the Rev. W. H. Trickett. After the service the remains were conveyed by train to Campbellford for internment. Mrs. and Miss Kennedy have the sympathy of a large number of friends.

The Church of St. John the Evangelist, Sault Ste Marie West, has lost a devoted member in the person of Mr. A. Oswald Davies, who has left to take up a position of considerable importance at Hamilton. Mr. Davies was rector's warden and Sunday School superintendent, and was connected with St. John's Church for a number of years. After Even-song on September 17th a presentation was made by St. John's parish and took the form of a gold watch suitably inscribed, a fob, and a silver-mounted umbrella. Mr. C. E. Bullock made the presentation, and the rector the Rev. W. H. Trickett, referred feelingly to the departure of Mr. Davies from their midst, and spoke of Mr. Davies' close connection and interest in welfare of St. John's.

A flood of alarming proportions inundated the lower parts of the city of Sault Ste. Marie, consequent on the abnormal fall of rain. All the district surrounding St. John's Church and the lower parts of Steelton were flooded to a considerable depth. Considerable damage was done to certain properties, and store-keepers, even in the central parts of the city, suffered considerable damage. A break in the creek above C.P.R. track washed away a portion of the railway and water was rushing down Bruce Street to the depth of two feet. This break evidently saved the lower parts of the city somewhat. St. John's Church, however, escaped. Another six inches and the water would have been inside. The rectory basement was flooded out and damage of minor importance was done. The flood abated as quickly as it came, leaving behind a large deposit of mud.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th Sept., 1916 :

MISSIONARY APPORTIONMENT.

Byng Inlet, \$55.00 ; Burk's Falls, \$3.70 ; Port Sydney, \$35.25 ; Newholme, \$5.00.

THE JEWS.

Byng Inlet, \$4.00 ; Burk's Falls, \$4.00.

MISSION FUND.

Englehart, for stipend, \$41.60 ; Espanola, \$29.74 and \$16.86 ; Monetville, \$1.23 ; McDougall Road, 70c. ; E. W. Shell, \$25.00 ; Edinburgh Council, \$68.38 ; Boys' Br. W.A., Sherbrooke, \$5.00 ; S.P.G. (£104.10) = \$493.50 ; C. & C.C.S. (£36 11s. 3d.) = \$172.31.

BISHOP SULLIVAN MEM. SUST. FUND.

C. O. Scull, \$50.00 ; Magpie Mine, \$6.90 ; An Old Supporter, \$10.00 ; Byng Inlet, \$26.90 ; Miss Hutton, \$49.87 ; J. K. Wilson, \$12.18 ; per The Bishop of Nebraska, \$54.71.

DOMESTIC MISSIONS.

McDougall Road, \$5.50.

EXPENSE ACCOUNT.

Kagawong, \$3.50 ; Gore Bay, \$5.50 ; Manitowaning, \$3.50 ; Slash, \$1.60 ; Mills, \$1.40 ; Shesheganing, \$1.13 ; Silverwater, \$2.89 ; Korah, \$3.00 ; Gregory, \$2.65 ; Port Sydney, \$5.32 ; Newholme, \$3.28.

CHURCH AND PARSONAGE FUND.

S.P.G. Grant to Charlton Church, \$70.85.

SUPERANNUATION FUND.

Uffington, \$2.25 ; Shesheganing, \$1.00.

INDIAN HOMES.

Mrs. Tremlin (£5) = \$23.56 ; Gregory, \$15.66.

Northern Ontario A New Land Nearby

Northern Ontario, the great new land of freedom and promise, comprises a region large enough to include half a dozen European countries or the six New England and four Middle States of the American Union. Within that region there is an alluvial tract of calcareous clay, comprising probably twenty million acres of fertile arable land fit for "mixed farming."

This land is divided into eight great districts : Nipissing, Temiskaming, Sudbury, Algoma, Thunder Bay, Rainy River, Kenora and Patricia. The vast resources of this great heritage are yet scarcely realized, it is but recently known and beginning in settlement.

It is safe to say that from 65 to 75 per cent. of the Clay Belt is good farm land, and that this percentage will be considerably increased by comprehensive drainage, which the rivers will aid in making easy. Aside from its immense resources in timber, mineral, water power, fish, game and scenery, Northern Ontario contains one of the greatest expanses of fertile territory in the world.

This immense region is connected with Southern Ontario by the Provincial Railway from North Bay to Cochrane, and is traversed from east to west by one of the finest railways in the world : the National Transcontinental Line, which runs from the Bay of Fundy to the Pacific Ocean. For twenty years the easterly part of it has been open for settlement, the land being sold to actual settlers at an almost nominal price.

WHAT SETTLERS THINK OF BUSH LIFE

The great preponderance of their expressed preference lies on the side of the bush. The following are some of their vigorous words :

"Yes, I had two years on the prairie and I would not return ; one reason is that we can get out every day in the winter." "Bush land is more profitable ; you have plenty of firewood and wood for repairing machinery, fence posts, lumber for building, etc., no blizzards in winter, no wind-storms in summer ; there is shelter for stock, and good water ; we have better homes and not so great loss with frost and hail. The deadly monotony of the prairie is outdone by the varied forms of foliage giving relief both to the eye and mind. There are beauties beyond description in the spring, only imagined on the long unbroken prairie ; it has many advantages—scenery, shelter, fuel, lumber, pine, atmosphere, delightful walks, shaded ; there is more employment in the winter months ; one can manage with bush life without capital better than in the prairie ; the bush has too many advantages to mention in short space ; I would not think of living on the prairie as long as I could get a bush farm ; the bush farm for me."

There are many other advantages, all of which are told in our free literature.

MANY MILLION ACRES OF FERTILE LAND

Out of so vast an area there are, say, twenty million acres of agricultural land, most of which is good. There is what is called a Clay Belt, which extends westerly from the interprovincial boundary between Quebec and Ontario for over 400 miles, and which varies in depth, north and south, from 25 to 100 miles and more.

For free literature descriptive of Northern Ontario, Settlers' Rates, etc., write to

H. A. MACDONELL,

DIRECTOR OF COLONIZATION,

Parliament Bldgs, Toronto, Ontario.

HON. G. HOWARD FERGUSON,

MINISTER OF LANDS, FORESTS AND MINES.