

JUNE, 1917

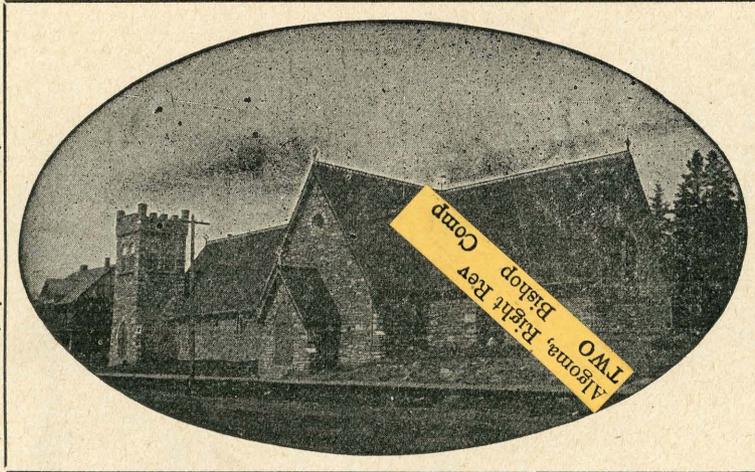
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Archbishop:

The MOST REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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Principal of the Shingwauk and Wawanosh
Indian Homes - - - Sault Ste. Marie, Ont.

THE SYNOD SERMON.

THE FOLLOWING IS THE TEXT OF THE SERMON
PREACHED BY REV. S. H. ALLING.

I WISH first of all to express to you how deeply I appreciate the privilege, which my dear friend, your Archbishop, has granted me in inviting me to preach the sermon at this, the opening service of your Synod, for it has afforded me the opportunity not only of doing what he has asked, thereby, I trust, making some slight return for his many kindnesses to me and my parish, but also to publicly express to him and before you all our very heartfelt thanks for all that he has done for us on the other side of St. Mary's River—a river, which, while it marks a boundary, I am sure, marks no dividing line between the people of the Canadian and American "Soos." Archbishop Thorneloe, indeed, has always responded to every appeal we have made to him, he has given us freely of his time, his strength, his counsel, and so we of St. James' parish are bound to him by ties of closest affection, and we feel that words can but feebly express the love and respect we have for him.

But I should be remiss, if I should let you infer that this kindly treatment has been confined to his Grace—those of the clergy of Algoma, who are living near us, have always shown themselves to be equally considerate and have never failed to come to our aid, when we needed their ministrations, and so, while we thank them, we would also assure them, that what they have done has also served to forge other links in the chain which binds the Church in the Diocese of Marquette to the Church in the Archdiocese of Algoma.

But if our common service of the Master has thus tended to draw us together and has led to the interchange of help in carrying on God's work, I am sure you will agree with me, that the momentous happenings, which have been and are now taking place in the Old World are such that they also draw us more closely together than ever before. For we of the United States are now one with you in the great struggle, which is being waged in defence of the principles of righteousness, justice, freedom and democracy. Your cause is our cause, your difficulties are our difficulties, your needs are our needs, your dangers are our dangers, and we are united with you in our steadfast purpose to stem the tide of German aggression and militarism which is threatening to overwhelm and destroy all the nations which are not willing to accept German Kultur and German rule. And so the present conditions also tend to bind us one to another in the closest bonds of fellowship and as one great family we are now setting about our task, recognizing that,

under God, success can be attained only through united effort and the cultivation of the spirit of unconquerable determination, such as was shown by General Neville, when he assured Joffre's command "They must not pass," with the simple words, "They shall not pass."

Now it is because of these many bonds, which are thus binding us together, that I feel the more free to speak to you of what seems to me to be our special duty at this time, when men and women are questioning the authority of the Church, and wondering how they can reconcile the teachings of Jesus and His Apostles with the calls their respective countries are making upon them; and am going even as far as to say: "Christianity has failed and we must find our sanctions for right living not in the Christian religion, but in the innate tendency of every human being to gratify his desire for bodily health, domestic happiness and social stability." In view then of this cry, which we are constantly hearing, let us for a few minutes listen to Christianity's appeal, as is given us in these words of St. John, which form our text, for I believe that it will help us to answer these objections and will show us clearly what is our duty as Christians, even though it is being said "that might makes right," that any act if productive of victory is justifiable and that "Christianity is the most immoral of all religions, because it inculcates sympathy and love for our enemies, both of which tend to restrain 'the will to power' and to thwart the ambition to make the German Empire with its Kultur idea dominant over the rest of mankind."

Now opposed to this spirit of hate and lawlessness is the appeal to love. "Let us love God because He first loved us, and let him who loveth God love his brother also." And I consider this appeal to love God. As you heard the Epistle read this morning you must have noticed that this appeal is based upon the blessings which are ours because of the incarnation and the atoning sacrifice of God's Eternal Son. For St. John tells us: "In this is the love of God manifested towards us, because God hath sent His only begotten Son into the world, that we might live through Him. Heaven is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." Yes, the Son in the person of Jesus Christ lived here on earth, that He might teach us the principles of true thought, pure affection and unselfish activity, and then He willingly gave Himself to the death of the cross, that the sacrifice of perfect obedience might be offered and we might make our peace with God. And so we

(Continued on page 70)



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GERMAN MISSIONS.

THE S.P.G., in its annual report for 1916, has an article entitled "A Survey of the World," in which first place is given to German Missions. It says:—

"In the field of the Church, which is in the world, the great disturbing factor has been the collapse of German missions in the war area. Politically it was a necessary step; none the less the Christian is made unhappy; whilst acquiescing in the absolute necessity of such actions, he is humiliated. He has no doubt that the mass of the German missionaries who have been deported were faithfully carrying on their primary duty: and the cessation of their influence is so far a calamity. It must perplex the races thus bereft of their Christian teachers and evangelizers. Once more, therefore, the Church mourns the unhappy and baneful effects of Churches or Societies which exist for a double purpose, which are partly engaged in noble work and yet have been tempted to spoil it by the addition of double motives, dreaming of political power and working for it.

"Arising from this course, among the great tragedies of these years of strife must be placed the fact that the Government of India has asked an ominous question—namely, Is it possible in future to permit alien teachers to be the main instructors of masses of simple peoples within our Empire? Germany has done no greater disservice to Christendom than the necessity for putting such a question. Members of the British Empire receive a shock at the thought of such a doubt being addressed to themselves. For wherever British missionaries are at work outside their own Empire, as in Madagascar, China, Japan, and Corea, they are known to be guiltless: nay, they are spe-

cially forward in inculcating complete loyalty to the power whose guests they are whilst they found the Kingdom of God which 'has no frontiers.' In this connection it is most gratifying to be able to state that, for example, the relations between British Missions and the French Government in Madagascar have become much more friendly since the beginning of the war. The French authorities have been inspecting the books and listening to the instruction given by the teachers and clergy, and have become completely convinced that British Missions are an instrument for the growth of complete loyalty to the ruling power."

Dr. Rogers Israel, Bishop of Erie, U.S.A., has obtained from Convention leave of absence from his diocese, and will act as chaplain to the American Forces serving in France.

According to a recent announcement made by Lord Derby in England 400 medical men were either killed or wounded in the Somme battles alone.

The Rev. Dr. Leighton Williams, a prominent Baptist minister of New York, was confirmed, with his wife at the Cathedral of St. John the Divine on March 29th, and has been received as a postulant for Holy Orders.

Gen. Sir Stanley Maude, the hero of Bagdad, is a devout Churchman and when at home never misses the early celebration on Sundays.

Bishop Brent of the Philippines was preacher at the great service at St. Paul's, London, to celebrate the entrance of the United States into the war.



DIOCESAN NEWS



DIOCESE OF ALGOMA—FIFTH SYNOD.

JUNE 13th, 14th, 15th; and 16th, 1917

WE had a good Synod. This may be said even though we do not forget that the meetings thinned out after the second day and that for lack of time some business was hurried and may prove ill digested, and some things stand over for another day.

As always the Synod began with a celebration of Holy Communion in the pro-Cathedral of St. Luke, Sault Ste. Marie. The clergy assembled in the adjoining Church Hall, where they vested, whence preceded by the choir and lay delegates to the Synod, they marched in procession and entered the church by the southwest door.

The Archbishop was the celebrant, assisted by the Archdeacon and Rev. Canon Boydell.

THE PREACHER

was the Rev. S. H. Alling, rector of the Church of St. James, Sault Ste. Marie, Michigan.

At the conclusion of the service the clergy returned to the Church Hall. The Archbishop having taken the chair and called the meeting to order, the ordinary preliminaries were postponed to allow Alderman S. W. Fawcett, who was in waiting, to extend the hearty greetings of the Mayor and City Council to the assembled Synod.

On behalf of the Synod the Archbishop replied, thanking the delegation for the courtesy of the visit and for the expressions of kindness and goodwill which had been extended.

THE ROLL OF THE CLERGY

was then called and the following found to be present: Revs. Canon Allman, B.Sc., Burk's Falls; C. W. Balfour, M.A., North Bay; Canon Boydell, M.A., Sudbury; W. S. G. Bunbury, M.A., Sault Ste. Marie; Canon Burt, L.Th., Fort William; A. Cooper, Coniston; R. A. Cowling, B.A., Parry Sound; S. H. Ferris, Garden River; R. H. Fleming, Schreiber; Canon Frost, Rosseau; B. P. Fuller, Sault Ste. Marie. Ven. Archdeacon Gillmour, D.D., Bruce Mines; Revs. E. P. Goulding, Fort William; J. D. Granger, St. Joseph's Island; R. Haines, Port Carling; Canon Hazelhurst, Baysville; E. G. Heaven, Falkenburg; F. H. Hincks, M.A., Bracebridge; W. H. Hunter, Korah; H. F. Hutton, Sheguindah; D. A. Johnston, Copper Cliff; O. L. Jull, Steelton; P. J. K. Law, Huntsville;

J. Leigh, Blind River; C. Miles, Silverwater; E. Montizambert, Little Current; R. Palmer, B.A., Englehart; P. A. Paris, Powassan; H. Peeling, Thornloe; H. E. Pelletier, Manitowaning; G. H. Phillips, Webbwood; Canon Piercy, Sturgeon Falls; J. C. Popey, Haileybury; C. C. Simpson, White River; H. A. Sims, Cobalt; N. E. Smith, Byng Inlet; E. H. C. Stephenson, M.A., Sault Ste. Marie; J. Tate, Thessalon; W. H. Trickett, Sault Ste. Marie; J. Waring, Uffington; S. F. Yeomans, Gore Bay; T. H. Young, Massey. The Archbishop appointed Rev. R. A. Cowling and Rev. P. A. Paris a Committee on Credentials of

LAY DELEGATES

In due course the Committee reported the following gentlemen present and duly accredited from the several parishes and missions mentioned: Messrs. C. Daubeney, Byng Inlet; Andrew Elliot (Sault Ste. Marie), Uffington; W. A. Hankinson, Callander; H. C. Hawkins, Blind River; F. W. Major, Gore Bay; E. L. Hall, Steelton; A. R. Merrix, Port Arthur; T. H. Lake, St. John's, Sault Ste. Marie; H. Plummer, (Sault Ste. Marie), Falkenburg; E. T. Read, (Sault Ste. Marie), Schreiber; H. L. Slaght, Haileybury; G. Shaw, Sr., Thessalon; R. Somerville, Sheguindah; F. R. Smith, Copper Cliff; W. J. Thompson, St. Luke's, Sault Ste. Marie; H. E. Tomney, Cobalt; A. Tyner, North Bay. E. J. Vincent, Parry Sound; Capt. J. B. Way, St. Luke's, Sault Ste. Marie.

Motions were then adopted extending the courtesy of a seat on the floor of the House to Rev. S. H. Alling, re-electing Rev. Canon Piercy the Hon. Clerical Secretary of the Synod and electing Capt. J. B. Way the Hon. Lay Secretary of the Synod.

Rev. W. H. Trickett, Canon Allman, and Mr. W. F. Major were appointed Synod reporters for the Church and local press.

The Synod then adjourned, the members descending to the basement of the Hall to partake of a bountiful and appetizing luncheon provided by the local branches of the W.A.

On reassembling the Synod listened with great attention to the charge delivered by the Archbishop.

At its conclusion the House rose, while Ven. Archdeacon Gillmor read the following

ADDRESS TO THE ARCHBISHOP

which was accompanied by a gift of money (\$250):

To His Grace the Most Reverend the Lord Archbishop of Algoma:

YOUR GRACE,—

We the clergy of your Archdiocese met together at our Fifth Synod at Sault Ste. Marie, desire to mark the 20th Anniversary of your Consecration by asking your acceptance of this gift for your personal use as a slight token of our great affection, devotion and loyalty. We pray that God may spare you to preside over the Archdiocese and as Metropolitan of the Province of Ontario for many years to come.

Signed on behalf of the clergy.

GOWAN GILLMOR, D.D.,
Archdeacon.

CHARLES PIERCY,
Clerical Secretary of Synod.

The Archbishop was taken quite by surprise. His speech in acknowledgment contained not a few sentences of a touching character. He was unstinted in the warmth of his tribute to the affection and loyalty of his co-workers.

On motion the Archbishop's Charge was then committed to the consideration of a Committee composed of Ven. Archdeacon Gillmor; Revs. W. S. G. Bunbury, Canon Allman, Canon Burt, C. W. Balfour and Messrs. Chancellor Boyce and W. J. Thompson.

Notices of motion, memorials and letters were next read, followed by a motion, adopted by a standing vote, thanking Rev. S. H. Alling for his inspiring sermon delivered at the opening service of the Synod.

Reports of the Treasurer of the Synod, the Hon. Treasurer of Invested Funds, the Properties Committee and the Executive Committee were then presented and read.

The Synod then adjourned, it being 5.30 p.m., the hour at which Evensong was said in the pro-Cathedral.

ON THURSDAY, THE SECOND DAY

the Archbishop took the Chair at half-past ten o'clock and said prayers, after which the minutes of the previous day's business were read and confirmed.

Rev. A. T. Lowe of Port Sydney, and Rev. J. B. Lindsell of Gravenhurst, having arrived, took their seat in Synod. The Committee on Lay Credentials reported the presence of Mr. J. B. Wallace of Little Current, who also took his seat.

Then came notices of motion, a letter of greeting from the Diocesan W.A., which was also in session in the city, the report of Trinity College, and of the Committees on Sunday

Schools, the Archbishop's Charge, on Holy Orders and of the Editor of "The A.M.N."

The Committee charged with drafting a reply to the Diocesan W.A. Greeting presented its report, which was unanimously adopted. It said:

"The Synod of the Archdiocese of Algoma, hereby begs to express to the Diocesan Woman's Auxiliary reciprocal greetings and also records its heartfelt thanks and deep gratitude for the splendid and untiring efforts in rendering assistance of a most efficient character for the work of this Diocese. The splendid benefits resulting from the work of the Woman's Auxiliary are most gratifying and far-reaching, and especially the great assistance rendered for the augmenting of the Sustentation Fund of the Diocese."

The Synod then settled down to the consideration of reports, taking first that of the Executive Committee. As this report consisted almost wholly of a recital of acts considerable speed was made before noon, when the Archbishop left the chair to attend the session of the Woman's Auxiliary.

The Archdeacon took the chair and said the Noonday Prayers for Missions. The business in hand then proceeded until 12.30, when the Synod adjourned. Again the members of the Synod were entertained at lunch by the Churchwomen of the city.

The order of the day for the afternoon session was that of

ELECTIONS.

Scrutineers were appointed and votes taken with the following results:

General Synod—Clerical Delegates: Ven. Archdeacon Gillmor, D.D.; Revs. C. W. Balfour, M.A., Canon Burt, L.Th., Canon Piercy, W. S. G. Bunbury, M.A., Canon Allman, B.Sc.

General Synod—Lay Delegates: Messrs. Chancellor Boyce, D.C.L., K.C., M.P., H. Plummer, Capt. J. B. Way, Andrew Elliot, H. Tomney, W. J. Thompson.

General Synod—Clerical Substitutes: Revs. R. A. Cowling, M.A., F. H. Hincks, M.A., Canon Hazelhurst, W. H. Trickett, Canon Boydell, M.A., E. P. Goulding.

General Synod—Lay Substitutes: Messrs. R. Tyner, J. B. Wallace, W. H. Hankinson, H. L. Slaght, E. J. Vincent, F. W. Major.

Provincial Synod—Clerical Delegates: Ven. Archdeacon Gillmor, D.D.; Rev. C. W. Balfour, M.A., Canon Burt, L.Th., W. S. G. Bunbury, M.A., Canon Piercy, R. A. Cowling, M.A., F. H. Hincks, M.A.

Provincial Synod—Lay Delegates: Messrs. Chancellor Boyce, D.C.L., K.C., M.P., Capt.

J. B. Way, Andrew Elliot, E. J. Vincent, H. Tomney, H. Plummer, W. J. Thompson.

Provincial Synod—Clerical Substitutes : Revs. Canon Hazlehurst, Canon Allman, J. Leigh, E. P. Goulding, J. C. Popey, F. W. Colloton, B. P. Fuller.

Provincial Synod—Lay Substitutes : Messrs. T. H. Lake, J. B. Wallace, R. Tyner, A. R. Merrix, H. L. Slaght, E. L. Hall, E. T. Read.

Rural Deans—Algoma : Rev. John Tate ; Muskoka : Rev. F. H. Hincks, M.A. ; Nipissing : Rev. J. C. Popey ; Parry Sound : Rev. R. A. Cowling ; Thunder Bay : Rev. Canon Burt, L.Th.

Executive Committee—The Archbishop appointed : Revs. C. W. Balfour, M.A., W. S. G. Bunbury, M.A., J. Tate ; Messrs. E. J. Vincent, W. J. Thompson, E. T. Read. The Synod elected : Revs. F. H. Hincks, M.A., R. A. Cowling, M.A., Canon Burt, L.Th. ; His Honor Judge Mahaffy, His Honor Judge Hewson ; Messrs. H. L. Slaght, W. F. Langworthy.

The membership of the Executive Committee is completed by the addition of the following *ex-officio* members : Archdeacon, Ven. G. Gillmor, D.D. ; Archbishop's Commissary, Rev. Canon Boydell, M.A. ; Chancellor, Mr. A. C. Boyce, D.C.L., K.C. ; Clerical Secretary, Rev. Canon Piercy ; Lay Secretary, Capt. J. B. Way ; Hon. Registrar, Mr. Andrew Elliot ; Diocesan Treasurer, Mr. H. Plummer.

Representatives of the Diocese of Algoma on the Board of Management of the Missionary Society of the Canadian Church were elected by motion and are : Ven. Archdeacon Gillmor ; Rev. Canon Piercy ; Messrs. Chancellor Boyce, Harry Plummer.

Auditors—Elected by motion : Messrs. Edgar T. Read, E. H. C. Rounthwaite.

Rev. R. A. Hiltz, the General Secretary of the Sunday School Commission, was present during the afternoon. He was heartily welcomed by the Archbishop and on motion given a seat on the floor of the House.

The Synod began the consideration of the report of the Properties Committee. When the hour of adjournment drew nigh by a show of hands it was decided to have an

EVENING SESSION

and adjournment was made until 8 o'clock.

On resuming business some reports of committees were adopted to gether with the motion following :

“That this Synod desires to record its deep and solemn sense of profound satisfaction and thanksgiving that in the present world-wide and terrible struggle the clergy and laity of this, in company with and, at least, abreast of every Diocese of

the Church of England in Canada, has contributed to the Canadian Forces Overseas such a substantial proportion thereof. The splendid heroism of our brave soldiers (including chaplains, physicians and nurses) their wonderful achievements and indomitable courage, their great spirit and cheerfulness under conditions of danger, hardship and suffering are soul-stirring examples of the glorious part which Canada is playing in the war.”

The Synod adjourned at 10 o'clock.

AT 10 O'CLOCK NEXT MORNING

(Friday) the Archbishop took the chair. After prayers, he suggested that time for business might be saved if the reading of the minutes were deferred. This was agreed to.

The first thing done was the appointment of the Sunday School Committee. It consists of Revs. C. W. Balfour, Rural Dean Popey, P. A. Paris and Messrs. W. J. Thompson, H. L. Slaght and B. F. Chilton.

The Clerical Secretary read a report of the new Executive Committee nominating Mr. H. Plummer as Treasurer of Synod.

It was decided to deal with the matter at once and the report of the Committee was adopted.

Rev. B. P. Fuller, Principal, presented the report of the Indian Homes Committee, which was read and adopted.

When the S.S. Committee report was adopted, a clause was added asking the S.S. Commission to consider the possibility of holding a Summer School in Algoma.

At this juncture an opportunity was afforded Rev. R. A. Hiltz to address the Synod on the subject of the work of the S.S. Commission.

Afterwards some reports of committees were disposed of and a

RESOLUTION ANENT CONSCRIPTION

adopted. It was in these terms :

“That the clerical and lay members of the Church of England in Canada in the Diocese of Algoma, in Synod assembled, desire to place on record their approval of the principle of compulsory selective conscription of the manhood of the country for war service, and would further urge that the whole resources of the country be organized for the vigorous carrying on of the war to a satisfactory conclusion, and that a copy of this resolution be transmitted to the Prime Minister.”

At noon the Prayers for Missions were said. The luncheon time was cut short, work being continued until 1 o'clock.

On resuming, Mr. P. B. Wilson was reported

present as representing the Mission of Webb-wood.

The ALGOMA MISSIONARY NEWS came up next, and after some discussion, an amendment to the report of the Editor was adopted which places the question of the reorganization of the paper, the place of its publication, provision for its management, etc., in the hands of the Executive Committee.

The recommendations contained in the Insurance Officer's report were also referred to the Executive Committee.

Following came the question of the

FRANCHISE FOR WOMEN

in vestries, and a very interesting discussion took place. Ultimately the matter was decided by the adoption of the following:

"That women be accorded seats and votes in our vestries, subject to the essential condition that at every vestry meeting there shall be a quorum necessary to the transaction of business of not less than three, of whom two must be men."

The evening session was occupied by the conclusion of the consideration of the reports of several committees, the adoption of votes of thanks, the appointment of the Committee on Indian Homes and the reading and the confirmation of the minutes of the proceedings of the previous day.

On Saturday, the 15th, the Synod had an hour's session. There were one or two matters requiring formal sanction before the schedule of enactments and the last minutes were read and confirmed. At 11 o'clock the Archbishop prorogued the Synod and pronounced the Benediction.

THE GIRLS' FRIENDLY SOCIETY IN CANADA.

THE Report which follows has to do with a Society of much value and interest to the young women of our Diocese. I should be glad indeed to see the Society extending into all our parishes and missions. Had time served, at the recent Synod in Sault Ste. Marie, I purposed asking the Synod to receive and consider the Report. The Rev. H. A. Sims of Cobalt who has furnished it, would gladly reply to enquiries concerning the Society.

G. ALGOMA.

In making a plea for the Girls' Friendly Society, we do not feel that we are presenting a subject that is altogether unfamiliar to the majority of the clergy. The Society was founded 37 years ago in England. Two years later a branch was formed in Lowell, Massachusetts, which has since developed into what is known as the Girls' Friendly Society in

America, with a membership of over 50,000 and a constitution of its own. The G.F.S. was founded in Canada a little later that it was in the United States, and while meeting with many discouragements and much misunderstanding, has nevertheless helped many hundreds of girls to lead useful, happy lives.

Founded on the principles of *Christian* character, its avowed objects are "to encourage purity of life, dutifulness to parents, faithfulness in work, and thrift." Girls from the age of 14 years and upwards are admitted as members irrespective of creed, though the Associates (or workers) must be Communicants of the Anglican Church. Each Associate has a group of girls assigned to her, to whom she stands in the relationship of an elder sister keeping always in touch with these girls whether they remain in her branch or move away to another part of the country. It is this personal bond between the older woman and the young girl which makes the G.F.S. the wonderful power for good it is in the lives of thousands of girls. When a member moves to another part of the country, she is introduced or "commended" to an Associate in the place to which she goes, and if there is no branch there, then the resident clergyman is asked to call on her, see that every kindness and protection is accorded her, and to report on her safe arrival to her Home Associate. By this system of commendation, a member is afforded protection wherever she travels throughout the world.

Each branch manages its own affairs and may, at the discretion of the rector engage in any kind of parish work. The most successful branches are those which are practically self-governing, where the girls are encouraged to undertake some definite responsibilities and plan their own work as in an ordinary club, the Associate in charge, or branch Secretary, as she is called, holding the guiding reins, and acting as adviser and encourager. Three months probation is required before a girl may be admitted as a member, during which time she is instructed in all the principles for which the Society stands. She is then admitted as a member, given a badge, card and guide book, and, required to pay a membership fee of 5 cents a month.

The G.F.S. is in its essence a Society for Social Service, and much has been accomplished in the past. The G.F.S. Club House, at 88 Charles Street E., Toronto, is doing splendid work under the able direction of Miss Charles. There is accommodation for 14 girls in residence, and any girl, whether a member or not, is welcome to go there at any time to rest, read, write, meet her friends, or obtain meals at a moderate rate.

The Holidays Houses at Hamilton Beach, Oakville and Windsor offer the chance of a delightful holiday at nominal rates.

At the last annual meeting of the Dominion Council of the G.F.S., a special department for Social Service was created. By this means, we hope not only to direct the efforts of our own members, but to co-operate with the other organizations in a parish as to afford them a channel for their activities in the cause of Social Service. A Bible Class, for instance, might be glad of such an opportunity for putting their Sunday teaching into practice. In every parish there are some girls to whom the existing organizations do not appeal. These girls generally make the most enthusiastic members of the G.F.S. for the meetings are so planned as to contribute something definite towards the all-around development of the girl, the social, educational and spiritual. All branches work for Missions during Lent, and have a monthly or quarterly Corporate Communion.

Should any one argue that the Girls' Friendly Society is not suited to Canadian conditions, we need only draw their attention to the set of photographs, now on view, showing what has actually been accomplished in the United States, where similar conditions exist as those which obtain in Canada. We have about 60 branches altogether, only three of them in the Diocese of Algoma, Haileybury, Cobalt, and North Bay. Two once flourishing branches in Fort William have had to suspend work for lack of suitable leaders.

Little girls between the ages of 7 and 14 years are enrolled as candidates, and this work among children we consider the most important of all. All that is necessary to form a Candidates' Class is a group of little girls and one woman who loves children. Each class is planned according to the tastes of the children, and at the discretion of the leader, but a definite time is allowed for work, for play, and for instruction, thus developing the three-fold side of the child's nature,—the educational, the social and the spiritual. In parishes where it is impossible or inadvisable to form a class for older girls, we would make a very strong plea that a class for children should, at any rate be formed. All necessary information may be obtained by writing to the Extension Secretary, G.F.S. Club House, 88 Charles St. E., Toronto.

The War has brought about so many new conditions relative to the welfare of women, that it is our duty, as well as privilege, to do all in our power to help our girls to take their place creditably in the new order of things in the social and industrial world. We must teach them to be self-reliant, responsible,

thrifty, and to realize that the future of our splendid young country is largely in their hands to make or mar. Dare we, as Christians and patriots shirk the responsibility which rests upon us to so train our girls, the future mothers of our race, as to ensure in them the highest type of womanhood? Thousands of our bravest and best are willingly laying down their lives to protect our country's soil, can we who remain in security at home grudge any effort which will make that country one which our boys will be proud to fight for?

The G.F.S. has often been called the "hand-maid of the Church," and is proud to be so called. All we ask is that the Church will never allow that to be an empty title.

MALAGASY CHRISTIANS AT THE FRONT.

THE following extract is from a letter which was received by the Bishop of Madagascar from a party of Malagasy riflemen who belong to the Anglican Mission:

"We visit and shake hands with you in the name of the Lord: we hope that you are well.

"Through the blessing of the Lord God, Sir, we few people write this remembrance, for we are united in the faith here at the front. We are only few, but we hope for the mercy and grace of God, through Jesus Christ.

"There is no one to lead the Anglican Church here with us at the war, yet we won't change to another Church, but still call ourselves Anglicans. And owing to there being no church of our own here at Gabes, where we are dwelling at the present time, we go down to the seaside and have prayer together every Sunday.

"And we ask you to give us Communicant-Cards that we may be able to receive Holy Communion, when we have come to a town which has a church of our own. We expect that there will be one in Paris or Marseilles or in some other place where we are going; and if we do not get a letter saying that we are confirmed, the Church we are going to won't receive us.

"Lastly, we say good-bye to all the church-people in Madagascar. May the grace of our Lord Jesus Christ be with you."

It is learned that the five days during which New York gave itself over to celebrating the presence of the British and French missions culminated in a great service in the Cathedral of St. John the Divine, New York City. Mr. Balfour, the British Ambassador, and many distinguished representatives of the United States were present.

GENERAL CHURCH NEWS

By the foresight of Miss E. Dixon of Cambridge, and the co-operation of the Editor of the *Times Literary Supplement*, all the foreign books on early European Ecclesiastical History and on Mediæval History in the extensive Library of the late Professor H. M. Gwatkin have been secured for the resuscitation of the burnt University of Louvain. It was a neck-and-neck race as to who would get the books—America or Louvain, and in fact America won, but on being informed by cable of the offer to present the two collections to Louvain, the authorities of Ann Arbor University, Michigan, who were the first in the field, generously and honourably waived their claim.

The London correspondent of the *Sheffield Telegraph* writes:—"War and work have so changed the Archbishop of York, robbing him of his smooth black hair and boyish face, that the reporters in the Press Gallery of the House of Lords did not recognize the grave, elderly prelate with thin silver hair who spoke to-night on food economy and the rations of munition workers. Only the voice revealed him as the Dr. Lang London knew ten years ago."

In the African Labour Contingent at the front in France are a large number of Christians, in some instances regiments having 50 per cent. of their numbers who had been connected with various different missions in South Africa.

In response to the call for National Service the Bishop of London proposes to close for Sunday services 40 out of the 66 city churches, leaving the clergy free for other work. The churches in the city proper have very small Sunday congregations.

The Episcopal Theological School, Cambridge, Mass., will celebrate its fiftieth anniversary next spring, and a movement is on foot to raise \$400,000 for the endowment fund in honour of the event.

Right Rev. I. O. Stringer, Bishop of Yukon, made plans to leave Dawson as soon as navigation opened for a visit to Herschel Island, on the Arctic Ocean coast, near the mouth of the Mackenzie River.

The Rev. Canon Gould has left for an extended tour of the Indian and Eskimo missions along the Mackenzie River.

The Editor of the *Rangoon Diocesan Gazette* writes:—"It is significant of the progress of Christianity in India that the problem of ministering to Indian Christian soldiers has now to be seriously considered. There are apparently four regiments that now have Christian double companies, namely, the 63rd Palamcottah Light Infantry, the 81st Pioneers, the 83rd Wallajahbad Light Infantry, and the 88th Carnatic Infantry. For each of these Government allows one Christian teacher, paid at the same rate as a teacher of other religious bodies—Mohammedans, Sikhs, etc—namely, £1 a month."

Rev. E. A. Dunn, M.A., son of the late Bishop of Quebec, who has been chosen as Bishop of British Honduras, is to be consecrated on July 29th (Eighth Sunday after Trinity). British Honduras is a Crown colony in Central America with an area of about 8,598 square miles. The country consists largely of primeval forest and the staple products are its natural woods.

Sir John Kennaway, who has just completed his 80th year, has for thirty years served as President of the Church Missionary Society. He has felt it his duty to resign that office in view of the new problems and opportunities now opening out before the Society.

The Bishop of Kyoto (Dr. Tucker) said recently that when he went to Japan seventeen years ago there were only 20 self-supporting Christian congregations and now there are over 400.

The Ontario Diocesan Synod has ratified the sale of the See House for the sum of \$20,000. The present residence of the new Bishop of Ontario, Dr. Bidwell, is to be purchased as the new See House.

The Summer School arranged for by the M.S.C.C. and S.S. Commission, to be held at Huron College, London, in June, has had to be cancelled, as the Government has commandeered the buildings for hospital purposes.

The episcopal supervision of the Danish West Indies, which were under the care of the Bishop of Antigua, has been transferred to the Bishop of Porto Rico.

(Continued from page 62)

rightly say to ourselves: God loves me and I know that He loves me, because He has proved it by what His Son has done. And it is because we are the objects of this Divine Love, that we must love God with heart and mind and soul and strength.

Yes, but are we? Are we placing God first in our lives? Are we giving to Him the honour that is His due? Are we constant in our communion with Him? Are we showing our love by our obedience to His commands. We all recognize that these are busy days. Calls come to us of the clergy and to you of the laity to do hundreds of things we never thought of doing before the war. But all the same it is a very grievous mistake for any one to think that he is so busy that he can rightly neglect God's worship—His distinction service and all spiritual duties and responsibilities. The fight with evil has reached a stage in this world's history that there is no place for neutrals. We are either on God's side or against Him. And the way we prove our allegiance is by outwardly conforming to the rites and customs of the religion which Jesus established and by our loving obedience to the command which He gave, all of which He assures us, are summed up in the command to love.

But if love for God is our first duty and the first way we prove to the world that we believe Christianity has not failed, love for man is our second duty and one equally binding upon us—for "he who would love God must love his brother also." But here comes what to some has become a well nigh unsurmountable difficulty. How, they ask, can we love one brother and still wage war against him? How can we be true Christians and at the same time do all that our country demands of us? Well let us see if we can not answer these questions and in doing so I would have you divide those we are called upon to love into two classes and consider separately the call to love those whom we look upon as our friends and allies and the call to love those, who because of certain unfortunate conditions over which we have no control, we must for the time being, speak of as our enemies.

Now, the loving of the former is not a hard thing to do, for our natural associations with them, our common interests and our mutual welfare make us ready to recognize that we are so bound together and that we must do all we can for them and thereby show that our love is no idle sentiment, but is of vital worth. But what are we going to do? The best thing we can do is to give of our money as God has prospered us. There is little need of my urging giving among you, you who have so often and so generously responded to every call

—and yet more and more must be given before the war ends, and I understand that even now plans are being made to raise \$65,000 for your Patriotic Fund, which has done such splendid service in caring for those dependent upon your soldiers. Yes, there is still great need for money and I trust that we on our side of the river, will emulate your example and make our gifts measure to the wealth of our great republic. We have given, but so far not enough to feel the giving. But with your example before us, we hope this month to raise \$100,000,000 for the Red Cross Fund and several millions more to build and equip the Y.M.C.A. huts which will afford your soldiers and ours legitimate means of recreation and thus help them to keep free from the manifold temptations of army life.

But besides giving money for the aid of war sufferers and the caring for our men in camp and at the front, there is the gift of self in personal loving service. There can be no question but that all who can bear arms will have to go to the front, to make up for the weakening of Russia at this critical moment. And so we shall have to appeal to our people to make this last sacrifice. There can be no question but that Canada and the U.S. will have to feed the armies and nations of the Entente—and so we shall have to urge upon our farmers to increase the acreage of their crops, upon every one, who can, to cultivate garden plots, and upon all to eliminate waste and extravagance in order that we may have the food required for our less fortunate friends. There can be no question but that the calls made for the various supplies for our armies and navies will be greatly increased this coming year and that we will have to encourage our Red Cross workers, and those labouring in the mines and factories and those taking care of the transportation of these products to give the best service of which they are capable. There is no question but that we must all work for the safeguarding of the health and morale of our nations' manhood in the military training camps and in the trenches and do this by surrounding them with the best influences, by preventing the corruption of saloon and brothel to reach them and by cultivating such healthy public opinion that these evils will be forced to take flight. And this we Christians can do if only we are alive to our moral responsibilities and are really anxious to bring this end about. These are but a few suggestions, as to how we may show our love for our brothers, who are with us in this fight which is being waged in defence of the ideals and institutions of democracy and to render democracy safe in this world till the end of time.

But now what about those who are fighting

The Algoma Missionary News

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against us? Can we be expected to love them? Listen to the words from our Master. "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that spitefully use you and persecute you." "When ye pray say: Forgive us our trespasses as we forgive those who trespass against us." "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Shortly after the German armies had swept through Belgium and had left King Albert but the little corner which his troops still hold, a group of refugees was gathered around a wayside cross. A priest was with them, and after offering a few prayers, he began to repeat with them the Lord's Prayer. He reached the petition "Forgive us our trespasses," and then paused. An officer in a shabby uniform had joined the worshippers and was kneeling with them, as the priest faltered he took up the word of the prayer and carried it through to the end. The officer was King Albert, who, while he has lost most of his earthly possessions has not lost his soul. Again and let me this time quote from memory from a letter written from my nephew at the front: "We started out at five o'clock with orders to carry the ridge. As we went forward three men were killed at my side. I was as eager as any to make every shot tell. We rushed forward, carried the first line of trenches and dug ourselves in—the fighting was fierce. I was not afraid and yet it seemed so senseless to be shooting down men whom at any other time you would not want to kill.

About the middle of the morning a 'Fritz' fell over into our trench badly wounded. I fixed him up with my first aid kit and gave him my chocolate for he was starving. Later on receiving orders to report at headquarters I took Fritz along with me, supporting him as best as I could, for he was weak from loss of blood. We stopped over to get a coat off a dead man for Fritz was cold and again to get rations off another which we shared sitting together on the edge of a shell hole. At last we reached a dressing station and I turned over Fritz to a guard to be taken care of while I went on to report and then go back to the mud and blood of the trenches." Do not these two illustrations help to answer our question? Do they not show us that we can be true to our country and yet not be false to the principles of love? This war must be waged, for the fate of democracy is in the balance, and the principles of free government are at stake. But yet war can be waged without hate. For as Edith Cavell said just before her execution, "standing as I do in view of God and eternity I realize that patriotism is not enough. I must have no hatred or bitterness towards any one."

"Yes, my brothers, we too are standing before God and Eternity. His judgment and the judgment of the world is awaiting us. For us love of country—love of friends—even love of God is not enough. No, we must also love our enemies, thus winning the victory over self and enabling love and love only to abound. It is in this way we shall show that with us at least Christianity has not proved a failure, but that we are faithful to the great Captain of our Salvation, who gave to the world's great treasure the Royal law of love.

FAMINE IN SYRIA.

THROUGH the medium of two Arabic newspapers published in New York, some remarkable letters have just come to light, which give a graphic and pitiful account of the sufferings of the peoples of Syria and Palestine under the present German-Turkish rule. One clergyman fasted twenty days that he might give his portion to others, and then died himself of hunger. "In the Lebanon districts alone many thousands have starved. . . . A village two miles distant did not have one inhabitant left alive. The city of Tripoli (Trablus), Syria, has lost one-half of its population from hunger and disease. Homs (a town of from eighty thousand to one hundred thousand and the terminus of the railway from Tripoli) has added another ten thousand to the death-roll, sixty per cent. of whom were women and children."

Major the Right Rev. Frank Weston, Bishop of Zanzibar, was specially mentioned in despatches by General Smuts for his services as O.C. leading a Carrier Corps of 2,500 natives in East Africa.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st May, 1917 :

MISSION FUND

Thessalon, \$20.60 ; Schreiber, \$13.35 ; Richard's Landing, \$7 ; Algoma W.A., \$71.02 ; English Association (£203 12s. 10d.)—\$969.84 ; Nipigon, \$7 ; Desbarats, \$8.28 ; Garden River, \$5 ; Powassan, \$10 ; Cobalt, \$25 ; Rosseau, \$1.40.

MISSIONARY APPORTIONMENT

Biscotasing, \$10 ; Biscotasing, \$3.20 ; Schreiber, \$26.25 ; Webbwood, \$1.47 ; Worthington, \$1.07 ; Callander, \$3.30 ; Silverwater, \$2.45 ; Richard's Landing, \$10.68 ; Burk's Falls, \$9 ; Cobalt, \$20 ; St. John's, Sault Ste. Marie, \$4.05 ; Schreiber, \$16.45 ; Parkinson, \$5.25 ; Port Sydney, \$8.68 ; Sudbury, \$21.97 ; Gregory, \$3.10 ; Magnetawan, \$1.55 ; Powassan, \$3.22 ; Powassan, \$1.78 ; Rosseau, \$45.43 ; Port Carling, \$10.01 ; Falkenburg, \$4.80 ; Beatrice, \$1.75 ; Hudson, \$4 ; Port Sydney, \$7.62 ; Newholme, \$1.60 ; Burk's Falls, \$3.10.

THE JEWS

Thessalon, \$3.50 ; Richard's Landing, \$1.20 ; Nipigon, \$7 ; Sheguindah, \$1.50 ; Manitowaning, \$2 ; Powassan, \$4.50 ; Beaumaris, \$2 ; Rosseau, \$1.50 ; Port Carling, \$2.08.

EXPENSE FUND

Richard's Landing, \$3.55 ; Nipigon, \$6.46 ; Bedwell, 50 cts. ; St. John's, Sault Ste. Marie, \$22.30 ; Manitowaning, \$3.17 ; Little Current, \$19.86 ; Sundridge, \$8.06 ; Eagle Lake, \$2.55 ; South River, \$11.29 ; Emsdale, \$2.97 ; Sprucedale, \$3.30 ; Kearney, \$2.05 ; Burk's Falls, \$11 ; Franz, \$4.06 ; St. Luke's, Fort William, \$6.60 ; White River, \$4.73 ; Nicholson Siding, \$2.30 ; Blind River, \$5.42 ; Uffington, \$5.01 ; Pro-Cathedral, \$92.50 ; Thessalon, 26.90 ; Elk Lake, \$2 ; Echo Bay, \$2 ; Garden River, \$3.82.

SUSTENTATION FUND

English Association (£16 16s.)—\$80.02 ; a friend of the pro-Cathedral, \$313.73.

EPISCOPAL ENDOWMENT FUND

English Association (£2 12s. 5d.)—\$12.48.

SUPERANNUATION FUND

English Association (£7 6s. 6d.)—\$34.89.

SPECIAL PURPOSES

Englehart Parsonage, \$3 ; Assyrian and Armenian Relief, Port Sydney, \$8.25 ; Newholme, 75 cts.

INDIAN HOMES

English Association (£3 1s.)—\$14.52 ; S.P.G. (£7)—\$33.14.

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.