

MARCH, 1917

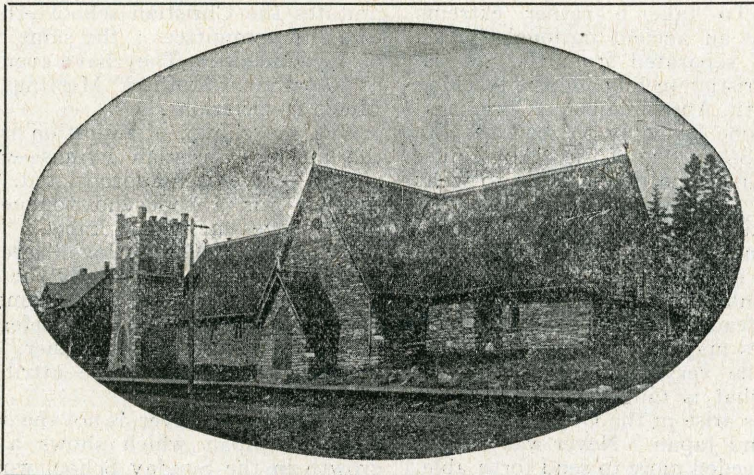
Now it is high time to
awake out of sleep.



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



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

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Indian Homes - - - Sault Ste. Marie, Ont.

THE FOUNT UNDEFILED.

THIS War ought to throw some light upon a question which is sure to become urgent before many years have passed. That is, what kind of Christianity will be adopted by mankind? There is at present a strong disposition to sink all differences, both of organization and doctrine, as far as possible, so as to minimize friction and to give every Christian body the very fullest opportunity to preach to the heathen. And, of course, the desire for unity in effort is altogether in the right direction. By all means let us seek for points of union and cease to emphasize our divisions. Nevertheless, there are tendencies which will have to be carefully watched. We have seen in Germany what a parody of Christianity can be substituted for the religion of Love. The mere fact that a people calls itself Christian is no guarantee of righteousness. To take a rather extreme example of what an ancient national Church may become if separated from the general consensus of Christian feeling and the teaching of Christian truth, Abyssinia is a "Christian" country. But one has only to read the life of the late Dr. Stern, one of the "Abyssinian Captives" of King Theodore, to see to what depths such a "Christianity" may sink. If, therefore, the times demand that we should sink our differences and unite with the whole Church in the evangelization of the world, they also demand that we should watch the progress of this teaching and carefully guide it. Native Churches may be good things. They may also be the very reverse. Much will depend upon what is taught now and what sort of Churches arise in the Orient, in India, Africa, China and Japan. Never was there a time when we needed more to send forth able, enlightened and fully instructed men and women who may be trusted not merely to lead men to call on the name of Christ, but to walk in His footsteps.

Interest in Christian Missions in Madagascar has lately been increased by the announcement that there are at the present moment ten thousand Malagasy troops fighting in the French Army on the Western Front. We hope that the impression of Europe which they will carry back with them will dispose them to welcome the work of the European missionaries in their own country.

There was a large attendance at the Choral Eucharist celebrated at St. John's, Red Lion Square, as an act of thanksgiving for the release of missionaries interned in German East Africa, and for their safe arrival in England.

BUDDHIST SUNDAY SCHOOLS.

THE Buddhists in Japan have opened 610 additional Sunday Schools in two months. This movement was inaugurated at the time of the Emperor's Coronation in the fall of 1915, and in April of this year, six months after the Coronation, there were 800 Buddhist Sunday Schools in Japan, with a registration of 120,000 children.

The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwanji, which has a Sunday School Board that acts for all Japan. This Board gives a banner to the best Sunday Schools and confers medals for special merit. The child having the best record in each Buddhist Sunday School is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

In every detail the Buddhist Sunday School imitates the Christian school—the same officers and committees; the same classification of departments. They have even gone so far as to organize Mothers' Meetings and Young Men's Associations.

But the climax of imitation is reached in the music. Christian hymns—words, tunes and all—have been appropriated. Such songs as "Oh for a thousand tongues to sing," "Jesus loves me, this I know," "Bringing in the sheaves," "God is love," are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Buddha is referred to again and again as "Heavenly Father," and to him are ascribed many of the attributes of the Living God.

Buddhism, however, is not the only religious body in Japan which shows a remarkable growth in the Sunday School work. During the past two years there has been an increase of 898 Christian Sunday Schools in Japan, with an added enrolment of 41,753 students. —*The Mission Field.*

An interesting piece of news comes from Washington that Pope Benedict XV. has appointed a commission to study afresh the question of Anglican Orders and to promote better relations between the Anglican, Roman and Orthodox Eastern Churches.

The Primate has fixed Thursday, 27th of September, next, as the date of the next meeting of the Board of Management of the M.S.C.C. It will be held at Ottawa.

Many of the native clergy in Southern Zanzibar were believed to be still in German hands.



The Algoma Missionary News

New Series—Enlarged
Vol 13. No. 3.

TORONTO, MARCH, 1917

Published Monthly
50 cents per annum in advance

DEATH.

Life ! I know not what thou art
But know that thou and I must part ;
And when, or how, or where we met,
I own to me's a secret yet.
Life ! we've been long together
Through pleasant and through cloudy weather ;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear ;
Then steal away ; give little warning
Choose thine own time,
Say not good night, but in some brighter clime
Bid me good morning.

ANNA LAETITIA BARBAULD.

THE UNEVANGELIZED WORLD.

THE *Bombay Guardian* says :—"One reads with a sense of shock the statements concerning unoccupied fields in the non-Christian world. The total unreached population of French Indo-China is over twenty-one millions, in Tibet six millions, in Nepal and Bhutan five millions, and in Afghanistan four millions ; while, including the smaller untouched fields, a total of over forty-five millions is reached for Asia. In Africa the numbers are equally startling. In the Belgian Congo twenty millions are unreached, in Tripoli and the Hinterland nine millions are unreached, in the French Congo eight millions are without the Gospel, and five millions in Morocco and Algeria, while four millions are in darkness in the Sudan, British and German East Africa, and Nigeria severally ; the total for Africa, including smaller neglected fields, is seventy-two millions, seven hundred thousand, which seems a truly appalling number in this age of enlightenment, and considering the fact that nineteen hundred years ago our Lord commanded His servants to go out into the world and preach the Gospel. Thankful are we for all that has been accomplished ; but our hearts can but be filled with shame when we make such a survey of the field and realize how much there yet remains to be possessed."

CHANGES IN THE MELANESIAN MISSION.

IT has been decided to adopt English in place of Mota as the language in which instruction is to be given in the Central Schools and in Norfolk Island. Inasmuch as Mota is not understood on many of the islands in which the Melanesian Mission is at work, and the scholars must learn a language other than their own, it appears to be better to adopt English, the use of which is steadily spreading and in which Christian literature can be provided. It has also been decided to move the headquarters of the Mission from Norfolk Island to the Solomon Islands. One result of this change will be, that it will be no longer necessary to maintain the Mission steamer, the cost of the upkeep of which will be available for developing the schools in the islands.

St. Paul's was the first Cathedral in England to institute a daily eucharist 40 years ago. The example is now followed in at least 20 of the English Cathedrals.

Mr. Robert Booth passed the festival of Christmas in his old mission, Broadbent. Every one was glad to welcome him.

The Rev. Francis M. Marchant, a Roman priest, formerly Brother Cyprian of the Dominion Order, was received into the communion of the American Church by Bishop Walker of Western New York on January 18th.

The new Bishop of Exeter (Lord William Gascoyne Cecil), who was consecrated on Holy Innocents' Day, is strenuously endeavouring to get in touch with his people and purposes taking a house at Plymouth, so as to spend more time in the chief town of the diocese.



DIOCESAN NEWS



POWASSAN MISSION.

HIS Grace the Archbishop commenced his regular visitation of the parishes and missions within the Deanery of Parry Sound on Sunday, March 4th, at Powassan, the northernmost Mission in the Deanery. Though he only arrived at a very late hour the night before, His Grace was up early and celebrated the Holy Communion in St. Mary's Church at 8 a.m. This was the commencement of a day of beautiful and helpful services. At 10.15 a.m. Matins and Litany was said and this was followed at 11 a.m. by another offering of the Holy Eucharist, when the priest-in-charge, Rev. Percy A. Paris, was the celebrant and the Archbishop was the preacher. His Grace's words were listened to with rapt attention by the splendid congregation present. He took as his text the opening words of the Epistle for the day, 1 Thess. iv., and in a masterly yet simple and straightforward manner expounded the underlying meaning of the words and applied it to his hearers in a very telling and most helpful way.

After lunch the Archbishop, with the priest-in-charge, drove to St. John's Church, Chisholm, 8 miles away, for Evensong at 3 p.m. This church has the reputation of being one of the most beautiful and well-finished churches in the district, and was built a few years ago largely through the efforts of Rev. E. M. Rowland, then incumbent of the Mission. Territorially, it is situate within the bounds of the Diocese of Ottawa, but by special arrangement it is included in the Mission of Powassan and served by the priest there. A record congregation had assembled to meet His Grace at this service and several had travelled a number of miles in order to be present, but every one was amply rewarded by the inspiring words which were addressed to them by the Archbishop from the words which followed immediately after those of the text of the morning sermon (1 Thess. iv., 2).

The drive back to Powassan was accomplished quickly, the roads being good and the weather gloriously fine. Evensong was held in St. Mary's Church at 7 p.m., and this was followed by a beautiful Confirmation service, when the Archbishop administered the sacrament to seven persons who had been prepared by the priest-in-charge. Afterwards the Archbishop gave a magnificent address from the Gospel for the day. Those present will never forget the words of encouragement and help which marked his utterance. There was a record attendance at this service, chairs having

to be brought to provide additional seating accommodation.

On Monday, His Grace visited St. George's Church, Trout Creek, necessitating another 17-mile drive. Evensong was said here at 7.30 p.m. and yet another sermon delivered from the Epistle for the week. There was a good congregation, but this Church has suffered much through the exigencies of the war, all the eligible men having enlisted.

Tuesday morning saw the Archbishop at Nipissing, 10 miles west of Powassan, where a beautiful little service was held, consisting of Confirmation and Holy Communion. Two persons who had been prepared in the summer months by former students in charge of the Mission were confirmed. The Mission is at present vacant, but it is hoped that some one may be sent there for the summer months at all events.

The Archbishop returned to Powassan the same day and left on Wednesday morning for the Mission of Emsdale. His visitation will long be remembered by all who were privileged to participate in it, and has been the means of a great spiritual uplift in the life of the Mission.—*Laus Deo!*

DEANERY OF ALGOMA.

THE meeting of the Algoma Deanery took place at Blind River, on Tuesday, Wednesday and Thursday, Feb. 13th, 14th 15th, and was fairly well attended, considering that many find it exceedingly difficult to leave their respective missions during the winter. The incumbent, Rev. J. Leigh, and the Church people of the town laid themselves open to make the visit of the delegates a most enjoyable one.

Evening service on Tuesday opened the proceedings, when the Rev. H. F. Hutton, of Sheguandah, was the special preacher. The sermon was interesting and thoughtful, taken from our Lord's injunction, "Men ought always to pray and not to faint."

The following morning the Archbishop celebrated the Holy Communion at 7.30 and was assisted by the Ven. Archdeacon Gillmor, who at the present time is filling the vacancy at Bruce Mines.

The Greek study was ably undertaken by the Rev. O. L. Jull, who took St. John vi., 26 verse to the end of the chapter.

A valuable paper was read by the Rev. John Leigh on "Messengers—Watchmen—Stewards." Rev. Eric Montizambert, of Little Current, was unable to be present, but sent

his paper, which was read by the Secretary, Rev. W. H. Trickett, on "A Place in Life for Prayer." Mr. L. F. Hardyman, school master at Garden River, contributed a most valuable and instructive paper on "Indian Work."

On Wednesday night a well attended Missionary service took place, at which interesting addresses were delivered by the Revs. O. L. Jull, G. H. Phillips and W. H. Trickett.

On Thursday morning the Holy Communion was celebrated by the Rev. John Tate, our much respected Rural Dean, who was assisted by the Rev. H. F. Hutton and Rev. O. L. Jull. Following Morning Prayer a short business meeting was held, which adjourned just before noon. No arrangement was made for a future meeting, as the Diocesan Synod is timed to meet in June.

EPISCOPAL VISITATIONS.

On December 5th, 1916, the Archbishop celebrated the Holy Communion at Englehart. There were 29 communicants. Afterwards His Grace was on the train en route for North Bay, thence to the See City, where the Diocesan Executive Committee met on December 7th.

On Friday the 8th the Archbishop was away along the line at Worthington, where Evensong was held in the school house at 8 o'clock. It being an exceedingly stormy night, naturally the congregation was very small. The next day the Archbishop was at Nairn Centre, where four persons were confirmed and a celebration of the Holy Communion followed. Evensong found His Grace at Espanola, where an exceedingly fine service was held and three were confirmed. At night, accompanied by the incumbent, the Rev. G. H. Phillips, the Archbishop drove to Webbwood, and the next day, Sunday morning, an exceedingly fine service was held. Rev. G. H. Phillips is making a deep impression and is winning his way by his steady work. After this service the Archbishop took train for Sault Ste. Marie.

On Monday the Archbishop solemnized the marriage service of Miss Mary Williams, niece of the late Bishop Williams, of Mombasa, who met with a tragic death on Lake Nyassa.

On Tuesday, Dec. 12th, the Archbishop was at Blind River, where a splendid service was held and a large congregation testified to the devotion of the people to the Rev. John Leigh, their incumbent. Mr. Leigh is doing a splendid work here and is greatly beloved by all.

On December 14th and 15th the Archbishop made a special visit to Gravenhurst Sanitaria. The best part of the 15th was given up to an official visit of the general and cottage work of the Sanitaria. The work of the Sanitaria is weighing exceedingly heavily upon the

rector of the parish. He should not be asked to bear it alone. It is very sad to relate that over 400 patients, the larger number belonging to the Church, are calling constantly for ministrations. The rector, The Rev. J. B. Lindsell, in addition to his regular Church services, has from two to four special services for these sufferers. He is especially gifted for hospital work, and it is in the Bishop's judgment some relief should be given to Mr. Lindsell. What is most desirable is a helper who would relieve him of a large portion of his parochial duty.

On Sunday, December 17th, the Archbishop was at Sudbury for an early celebration of the Holy Communion, and at mid-day held a Confirmation, when five received the "laying-on of hands." In the afternoon His Grace was at Creighton Mine, where he held a service in a moving picture theatre, the proprietor kindly undertaking to warm and prepare the building free of expense. There was a fair congregation and a unique service was held. Church people are fairly numerous in this locality. Later on in the day the Archbishop drove to Copper Cliff for Evensong and Confirmation in the new church. Three received the sacred "rite." A very nice service was held and what is so encouraging, the debt on the church is being reduced.

The Archbishop passed two days in the Massey Mission, which includes Walford and Spanish River Indian Mission. Splendid services were held—fourteen were confirmed at Massey and nine at Walford. The Archbishop also held service at the Spanish River Indian Mission.

On Sunday, December 24th, the Archbishop was at North Bay, where he took an active part in the services of the day. On Christmas Day the Archbishop celebrated at mid-day, the Rector, the Rev. C. W. Balfour, preaching.

On December 27th (St. John the Evangelist's Day) the Archbishop was at Sturgeon Falls, where an interesting service was held. Seven persons were confirmed and a man and his wife were received from the Roman Communion. These people had for some time been attending our services and appeared thoroughly in earnest and glad to identify themselves with the Church.

The last day of the year His Grace was back home, where he preached at the memorial service for Major George Reid and Lieut. Hubert Punnett in St. Luke's Pro.-Cathedral, both of whom died doing their duty.

On the eve of the departure from their camp at Hamilton of the 227th Battalion—an Algoma Regiment—the Archbishop made a special trip to the "Ambitious City" to dedicate the regimental colours.

MR. C. V. PLUMMER.

BY the death of Mr. C. V. Plummer at Sault Ste. Marie, Ontario, on Saturday, February 10th, the Church in the Diocese of Algoma suffers the loss of one of its most interested workers. The deceased was born at Bruce Mines 55 years ago—one of a large family, whose father was Mr. William Plummer. From early manhood he was engaged in commercial life until about ten years ago, when he was appointed Registrar of the High Court of Ontario and Registrar of the Surrogate Court, having his office at Sault Ste. Marie. He was ever a zealous Churchman. In parochial affairs he was always ready to serve, while in the larger field of Diocesan affairs his active interest was shown in various ways. From the date of the erection of the Synod in 1906 he filled the office of Honorary Lay Secretary, and since the Synod of 1900 he was our Honorary Insurance Officer and a member of the Executive Committee. In politics a Liberal-Conservative, he fought in several campaigns, while in social and philanthropic affairs he took a prominent place. Nor should it be left unsaid that his generosity often found vent in a benevolence but little known. Mr. C. V. Plummer died of pneumonia after less than a week's illness. The news of his death came as a great shock to the community in which he lived and to a large number of friends scattered over the diocese. For many of the latter we know we speak when to his widow and little daughters and all other members of his family we tender our warmest sympathy.

Almost the entire business section of the city was represented at the funeral of the late C. V. Plummer, which was held in St. Luke's Pro-Cathedral. Archbishop Thorneloe officiated, assisted by Rev. Canon F. G. Plummer, brother of deceased, Rev. W. S. G. Bunbury, Rev. W. H. Trickett and Rev. O. L. Jull. Among others present were the local members of the Bar, the Mayor and the members of the City Council and many members of the Board of Trade.

CHURCH TERMINOLOGY.

THE following is the substance of a paper read at the recent Nipissing Rural Deanery meeting:

There is such a thing as Churchmanship in speech. We should cultivate it. We cannot fail to realize that action and reaction are always going on between popular thought and its expression in speech. Erroneous or careless ideas are the cause of the use of like

language. Inaccurate phrases from the lips of one man bring about mistakes in the mind of another. They pass from mouth to mouth, become part of our common phraseology and have an immense influence in producing the atmosphere in which we live.

No class of the community has greater need to realize this than Churchmen. Owing to the remarkable history of the Church of the English people, to which we owe allegiance, she is more misrepresented in popular speech and more the victim of the party watchwords of the ignorant and the careless than probably any religious organization in Canadian religious life. Doubtless some of the offenders in this respect are Papists and others owe allegiance to religious societies commonly known as Protestants, in whose case a different reading—a one-sided reading—of history may supply excuse. But this is no excuse for such mistakes by our own people, and is indeed a strong reason against such mistakes being suffered. If we admit by our ordinary talk that our position is what those who are, in a sense, antagonists choose to assume, we are simply giving ourselves away. We might almost be accused of betraying the Church principles for which we should stand.

It is worth while, then, for the sake of those who have too readily fallen in with current modes of speech to point out two or three common errors and some principles we ought to remember.

The name of the Church stands first. Happily we have always stuck to the word "Church" and it has always stuck to us. Do we need to be reminded that the Church to which we belong here in Canada is a part of Christ's Catholic Church which is in Canada, just as the Church in France is that part of His Catholic Church which is in France? Christ is not divided, and there cannot be more than one Church ministering to the same race in one place. Yet failure to grasp this truth causes a vast number of people, in spite of repetition of the Creeds, to commit ecclesiastical suicide by calm abandonment of the name "Catholic" to those brethren who acknowledge the supremacy of the Pope. It leads to loose talk also about the religious bodies of human foundation, which are hundreds in number and found all over the land. From this, too, comes the loose talk in which we perversely describe ourselves in sectarian fashion as "one of the Churches"—even as one of the Protestant Churches.

Nor are these offences confined to people who are interested in perpetrating them, nor to the most of our own people, nor to the "man on the street." Clergymen and educated layfolk have been known to use the term "Catholics" as synonymous with Papists, and this

Strange erroneous assumption prevails in our literature of to-day and more particularly in our Canadian journalism. To most people the Catholic Church is the Church of the Roman obedience. To those who, in the words of the Nicene Creed, believe in the "one Catholic and Apostolic Church," it were better to describe our Roman Catholic brethren as "Roman" Catholics and to cultivate this correct name. Nor would it be wrong to speak of that Church simply as the Roman Church, since it is a term coined by themselves for themselves.

By no means is it intended to open up a discussion concerning the name we people who are of British origin and speak the English tongue should give to the Church in Canada. It would doubtless prove interesting, perhaps instructive, but it is not now brought forward for discussion.

There is another term in common use which should be brought to notice. It is the much-debated and much-abused and much-misunderstood term "Protestant." In the 17th century our divines used it as expressive of Catholicity in pure form. Catholic and Protestant we assert the Church (of England in Canada) to be. It is contrary to all correct thinking to adopt and use the common parlance, in which Catholic is one thing and Protestant its decided opposite. In the end, perhaps, the growing use of "Catholic" may rescue "Protestant" from its present degradation. For does not the man on the street use Protestant to denote any religious body that is not Roman Catholic, even though such use includes such a non-Christian body as the Unitarians, as well as many freak religions around us?

Despite the fact that their distinguishing mark is adherence to the Papacy, our Roman Catholic brethren appear to have an abhorrence to the title of "Papists." It is not necessarily a term of reproach. It is a proper term. For the truth is they are Papists. It is Papist and Protestant that are contrary the one to the other. So likewise are Catholic and Heretic. Let it be repeated that Catholic and Protestant are not contrary the one to the other, if these terms are correctly used and understood. And while we claim that the "Anglican" Churchman (so-called) is the best type of Catholic, so also is he the best type of Protestant, protesting as he does on the one hand against the errors of the Papacy and on the other against the defects and schisms of the religious bodies and societies commonly called Protestant.

Mention may be made of another word, the common use of which is misleading. It is the name "Christian." Christian and Churchman are to us synonyms. But to how many

does the term mean simply and only one man's judgment of another man's actions, just what they appear to be worth in the opinion of another—without regard to his belief—his faith in Christ; without regard to his baptism—his christening—by which Sacrament a man is joined to Christ. Whereas, if he is christened he is a Christian. Farther, all who have received Holy Baptism are Catholics by virtue of that Baptism. They may be Catholics disobedient to the Church, they may be unconscious Catholics, but they are Catholics nevertheless. No man may uncatholicize any of the baptized.

The term "to christen" has been used. Remembering its meaning no Churchman will use it as is commonly done when a name is given to some material object, such as a ship. Such an abuse of words of sacred character can only be charitably accounted for by ignorance of their meaning.

There only remains to be remembered that in our efforts to be Churchmen in our speech, while loyalty puts bounds to our acceptance of errors and demands their correction at our hands, let us ever be careful to do so in language and manner that neither break charity or truth.

DIOCESAN NOTES

Mr. Bliss, a well known Churchman of Nipigon, has been appointed in charge of the fire ranging from Sault Ste. Marie to the Manitoba boundary. No better man could have been found for the position. Mr. Bliss will still reside at Nipigon.

We regret to relate that the Rev. Richard Haines, of Port Carling, who has been in indifferent health for some time, has had to relinquish his work for a time. He has the sympathy of all. We hope to hear of his speedy restoration to health.

The Rev. C. C. Simpson, of White River, Ont., was married on the 14th of February, to Miss Laura Evina Lothwell, of Orangeville, at the home of her sister, Mrs. Beggs, Heron Bay. Congratulations.

There is a report current that a quantity of mail matter from Canada was on the ill-fated steamship *Laconia*, which the Germans sent to the bottom of the sea, a prey to their barbarous submarine warfare.

Mr. Edgar T. Read, of Sault Ste. Marie, has kindly taken charge of the insurance papers which were held by the late Mr. Vernon Plummer.

Mr. Harry Cocks, one of our Divinity students and who is so well known in the Michipicoten Mission, writes a long and interesting letter from "Somewhere in France" to the Archbishop. He has seen much service on the fighting line. We are glad to hear that he has been promoted and is now Sergeant-Major.

Quite recently His Grace had a long and interesting letter from the Rev. Canon Hedley, who is doing splendid work as Chaplain in France, finding abundant opportunity for his ministrations. He is well and quite happy and sends best wishes to all the brethren of Algoma, mentioning especially the Ven. Archdeacon Gillmor.

The following note was placed on the offertory plate on the occasion of the Archbishop's twentieth anniversary celebration: "An offering of gratitude and devotion to His Grace Archbishop Thorneloe for the Sustentation Fund of his Diocese, from the Senior Girls and Junior members of the Women's Auxiliary in Algoma."

Rev. Canon and Mrs. Burt have the deep sympathy of us all in their anxiety consequent upon the falling into German hands of their son Audry. The young man was in one of our Highland regiments and was taken prisoner in the awful battle at the Somme on the 7th and 8th of October last.

The 228th Battalion, known as "The Northern Fusiliers," and recruited from Nipissing District, have safely arrived in England. A large number of the officers and men are Churchmen. Their absence has done not a little to further deplete our congregations of the man element.

Rev. C. C. Simpson, of White River, finds plenty to do in his extensive mission field, and even finds time to visit the Michipicoten region. Recently he was "held up" by severe storms at Hawk Junction on the Algoma Central Railway for thirty-six hours.

The school recently opened at White for Indian and scattered settlers' children along the Algoma Eastern Railway, is forging ahead under the teaching of Mr. Duncan Bell. The Rev. Canon Young has presented this Mission with a Bible.

The Rev. Canon Young, who is now residing in Toronto, has been seriously ill with an attack of bronchial pneumonia. We are glad to say that he has recovered.

THE MISSIONARY POTATO.

TWO American boys who had no money wanted to give something to Missions. They found a potato. This was all they had to work with, but they carried it home, cut it up, and planted it in a nice spot. When the harvest came the boys dug up over twenty good, sound potatoes. At the next missionary meeting the potatoes, carefully washed, were taken by the boys, and on each potato was a paper pasted with these words written: "This is a missionary potato. It will only be sold to one who will plant it in the spring, and give every one of its children to Missions."—From "A Talk About Missionary Boxes."

THE HOLY WAR.

THE Rev. W. Temple, writing in a tract, "The Holy War," says: "A Church which is mainly concerned for its own status and endowments, or even for its own spiritual health, cannot be a Christian Church. When every congregation spends more on work for those who are not its members than on work for those who are, when the Church in England spends more in converting the world than in maintaining itself, then will the Church of England be truly the Church of Christ. We must either be saving the world or perishing ourselves; in self-defence we are bound to fight the holy war of God. Through this crisis God is calling not only men but nations to find their fulfilment in the service of His world-wide Kingdom, and to fit ourselves for that service. . . . The most obvious way of serving that Kingdom is to labour directly for its extension by bringing its claims to the knowledge of those who have not heard them. Our deepest indignation at the morals of our enemies' creed and practice involves us in dedication of ourselves to Foreign Missions."

The Bishop of London entered his 60th year on the 26th ult. He has but lately completed sixteen years as head of the most arduous diocese in England.

At the commencement of the present Lent Term there were 425 under-graduates in residence at Cambridge, that is about 13 per cent. of the normal number.

During the year 1916 fourteen Nonconformist ministers were received into the Church of England. Of these one Presbyterian, two Primitive Methodists, two Baptists, two Wesleyans and four Congregationalists have been ordained.

GENERAL CHURCH NEWS

THE news from neutral sources as to the conditions in Palestine and Syria is very serious. Last July a conservative estimate of the number of deaths from starvation exceeded sixty thousand. Two-thirds of the inhabitants of the villages around Jerusalem have died of hunger and typhoid fever. During the summer and autumn disease would work still more terrible havoc. In the Lebanon the horrors of destitution, misery, and suffering are too terrible to describe. In Egypt peace and prosperous conditions have prevailed among the inhabitants, who are extraordinarily quiet. Though the war stopped all missionary activities in Palestine, and there is now no work going on except that done indirectly by three ladies belonging to different Societies, one of which is the Jerusalem and the East Mission, nevertheless progress is being made in Egypt. Missionary schools are fuller than before.

At a meeting of the electors of Aberdeen and Orkney the Very Rev. Provost F. Ll. Deane, St. Mary's Cathedral, Glasgow, was heartily and unanimously elected Bishop of the Diocese of Aberdeen and Orkney. The feeling of the electors was tested first in committee when it was found that Dr. Deane's support was overwhelming. On resumption of the public proceedings his nomination was moved by Canon Mackay, seconded by Dr. Ogilvie Will, and carried with entire unanimity.

The Bishop of Zanzibar has been mentioned in General Smuts' dispatches. He assisted the Government in raising the Zanzibar Carrier Corps in answer to an appeal for five hundred men for ten months. The corps of which he is Honorary Major consisted of both Christians and Mohammedans, and Dr. Weston took ten of his lay-workers as his subalterns.

Bishop Brent, in a farewell sermon at the Cathedral of St. John the Divine, New York, referred to the Pope's action in appointing a commission to study the position of the Anglican Church as a most important movement towards Christian union, coming from where it ought to come.

In consequence of the great increase in the cost of paper, newspapers in Great Britain have suffered heavy losses. We notice that *The Church Times* and *The Guardian*—two weeklies having a large circulation—have increased their price from a penny to twopence.

IN a letter to Canon Deed, the Vicar of Nun-eaton, the Archbishop of Perth describes his experiences when the transport *Ivernia* was torpedoed: "We were four days out," says Dr. Riley, "when we were torpedoed amidships. We had two thousand troops, one hundred officers, and a crew of about three hundred, so we were very lucky in having only a small loss—about one hundred and thirty. I was in a boat with about fifty men—overcrowded—with no officer and no sailor, so I had to do the best I could to keep the boat afloat for two or three hours in a bad sea. I was fortunate enough to get them all into a trawler, and ultimately on shore. In the trawler there were six hundred of us, only standing room, and we were out for eighteen hours, towed, for we were broken down. The Navy did all they could for us, and sent for a hospital ship for our sixty-four casualties. I was allowed to go with them, and we got to Alexandria. I lost everything except just what I had on."

That veteran hymn-writer and versatile *litterateur*, the Rev. Sabine Baring-Gould, celebrated his eighty-third birthday the other day. He is as hale and vigorous as most men half his age, and his many friends may reasonably hope many more birthdays for him. His first book appeared in 1854, and his most recent one—*Church Revival*—in 1914, and his output during the interval has been enormous as well as of high merit. Probably it will be by his hymns that he will be specially remembered, and "Onward Christian soldiers" and "Through the night of doubt and sorrow" are likely to endure as long as our language.

"In the future we must take the law of Christ as the rule of our national life"—thus the Earl of Selborne, speaking at a War Loan meeting at Portsmouth. It is significant of a changing point of view in public life when a leading statesman includes such a sentence in a speech to a general audience. We think we are justified in saying that it is very unlikely that any politician would have put it in that definite form three years ago. Apart from Church gatherings, it would not have been regarded as "good form."

The Right Rev. Frederick Courtney, D.D., of New York, formerly Bishop of Nova Scotia, preached at the opening service in connection with the meeting of the Synod of the Diocese of Fredericton. The Bishop was eighty years of age on the fifth of January last.

A RIVER BAPTISM IN NEW GUINEA.

THE following account is taken from the last Occasional Paper of the Diocese of New Guinea :

"A very notable event of Sunday (May 14) was the baptism of 112 persons, which began at about 11 a.m. We made our way to the Kamaban Creek, which enters the sea a quarter of a mile from the Mission house. The catechumens, the heathen, two priests, and their attendants, and Miss Gertrude Robson, crossed over by a bridge to the further side. The Bishop, the native Christians, about 250 of them, and the rest of us, remained on the near side. Behind the catechumens there was a background of jungle—mangroves, pandanus, ferns, and a tangle of vines, with their long depending ropes and graceful catenaries, and more distant palms beyond. The two priests, Fisher and Gill, stood nearly waist-deep in the stream with their attendants. When the service began, the deepest hush fell upon the assembly. When the moment for the baptism arrived, the catechumens were called by their native names by one of the readers assisting, and, when called, waded into the stream up to one of the two priests. A few at the beginning were baptized by affusion—water being poured on the forehead from a shell—but the majority by immersion. These latter knelt in the water, and were plunged once beneath it while the formula was recited. After being signed with the Cross, they passed on and slowly made the passage of the stream—fifty yards wide at its mouth and flowing fast from recent heavy rains, its broad bosom marked with swirls and eddies. It was not quite strong enough to carry them off their feet, though some preferred to walk out towards the bar, where its force slackened. The adults were breast-deep, and the smaller candidates were in up to the shoulders, and all came over slowly through the sweeping volume of water to our landing. Four, five, and even six, were sometimes strung out between our shore and the place where the baptisms were proceeding. There was something very impressive about this little procession, continuing as it did with its *personnel* always renewed for about an hour. What, one asked oneself, were the thoughts of these newly acknowledged "sons of God" as they came up out of the water? Surely to them, too, the heavens were opened, and they experienced a new and heartfelt joy and a sense of their nearness and dearness to God exalting them.

"We watched them passing over, those strong, lithe, virile figures, freed from the dark inheritance of a past out of which loom melancholy shapes of evil, entering now upon their new and blest condition, issuing as it

were out of their native jungle with its wild and terrible memories, crossing the mystic flood, and presently standing among their Christian brethren. Nature seemed to be offering her choicest strength—the high spirit and splendid physical energy of the children of this romantic land, to be sanctified and devoted to the service of Christ.

"What vast unknown fruitful powers were thus coming to enrich His Kingdom! Watching the freshness, the simple beauty, the mystic grandeur of that scene, in which Jesus Christ was claiming these people, in their strength and singleness of heart, out of the dreary waste of the thousands of years of violence and haunting fear that lies behind their race, one's thoughts passed inevitably to the lands where His Name has long been known, and to the civilization that exists in them, with its own dreadful heritage of corruption, and cruelty, and fraud, proving now so helpless to redeem itself. Might it not be that, even as these children of New Guinea were passing so eagerly and gladly from the old life to the new, so by a recovery of simple faith and pure devotion the life of the old world might be rejuvenated, the black entail of its miseries and wrongs cut off, the high impulses that still belong to it liberated, and its woes pass from it as a dark dream when one awaketh? For to see grace prevailing anywhere is to believe that it can prevail everywhere."

WEIGHING A BISHOP.

OF Bishop Doane, an American bishop, the story is told that, arriving one Saturday night at the station in New York, he found that the last passenger train had gone. He was due to take a service at Burlington on the following morning, and the only available train was a freight train. When the station-master explained that this train could not take a passenger, the Bishop asked whether it carried freight or "live stock." The station-master could not deny that this was the case, and the Bishop accordingly asked to be weighed. He was then placed in a freight car, which according to the regulations had to be locked, and the train started. When the train reached Burlington on the following day, the guard said to the station-master at Burlington, "One of these cars contains freight the like of which you never heard of before." When the car was unlocked, the "live stock" walked to the Bishop's house, and later on conducted the service for the people of Burlington.

There are 30,000 young men in the universities of Brazil, of whom only 2 per cent. profess any form of Christianity.

The Algoma Missionary News

EDITOR :

REV. CANON PIERCY, STURGEON FALLS, ONT.

PUBLISHERS

THE ALGOMA MISSIONARY PRESS,
131-133 JARVIS STREET, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 131-133 Jarvis Street, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

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

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.

An excellent story is going the rounds of the English Church press concerning a certain latitudinarian dean who is frequently in the limelight, who is even suspected of rather loving to be there, and whose sonorous generalities have been heard in high places on this side of the water. He is a man of most persistently inquiring mind, and being introduced to one of the Princes of Siam, began to cross-examine him about the religion of his country. "We are Buddhists," said the Prince. "Yes, I know that Buddhism is the popular religion, but what is the religion of the upper classes—of the Royal House, for instance?" "Ah!" replied the ingenious Prince, "we are what you call Broad Church—we profess to believe, and do not."

The Paddock lectures for the current year will be given in the Chapel of the Good Shepherd, General Theological Seminary, New York, by the Rev. T. A. Lacey, M.A., Warden of the London Diocesan Penitentiary at Highgate, England. He is a graduate of Balliol College, Oxford. The general subject will be "Unity and Schism."

The C.M.S. Missionaries in German East Africa, especially the Rev. E. W. Doulton and our own Dr. Westgate, report that they received very harsh treatment during their imprisonment.

SOME BRETHREN IN THE EAST IN DISTRESS.

AMONG the suffering peoples in the great war of to-day none, perhaps, deserve more sympathy than the Armenians, whom the Turk has sought to exterminate. It is the Moslem slaying the Christian within his borders with a cruelty almost equal to the refined cruelty of the "Huns," as we call the Germans. Concerning an appeal that has been put forth by Churchmen across the lines to the South, our Archbishop has addressed the following letter:—

SAULT STE. MARIE,
Feb. 19th, 1917.

My dear Sir :

The reports which have reached us of the awful sufferings inflicted upon the Armenians and Syrians in the present war have touched home to our hearts. It will be a matter of real thankfulness to me if any of our people are moved to contribute through properly accredited agencies towards the alleviation of those sufferings. I am announcing this in our Diocesan Magazine.

Believe me,

Very faithfully yours,

GEORGE ALGOMA.

The Rev. Paul Shimmon,
131 Waverley Ave., New York.

AFRICANS AT SEA.

Many thousands of natives of South Africa have recently been brought to Europe in order to serve behind the lines in France and to set free English troops for the fighting. A chaplain who travelled with one of the first shiploads of these writing in the *Manchester Guardian*, says:—

"Most of the black men had never seen the sea before, and the experience of weeks on the water was full of marvels and terrors. After a week of it they were asking, 'When does this wagon outspan?' And there were murmurs that 'the white man has lost his way.'

"They bore the cold and rough weather with cheerful fortitude, and when they were nearing England and the sun came out for a time the natives could not understand 'why the sun had no warmth in it.'"

The "Hospital of the Resurrection and Hope" is the name of a Church home for lepers of the upper classes on an island of Southern Japan. It was founded by an English woman, Miss Riddell, and the Rev. A. S. Hewlett, formerly an English vicar, has given up his living to go and minister to their needs.

At the Advent ordinations the Bishop of London admitted two ex-Nonconformist ministers to the diaconate, the Rev. W. M. Carrington and Dr. Hilton Stowell, and one, the Rev. J. Haslam-Jones to the priesthood. The Bishop of Bristol, ordained as deacon the Rev. G. Feaver, a Primitive Methodist, and the Bishop of Liverpool the Rev. E. E. Ormiston, a Wesleyan.

In spite of the war, the London Bible House last year delivered at Johannesburg, fifty tons of books in different languages to supply missionaries in South Africa.

The effort to raise the amount of the American Church Pension Fund has proved an unqualified success. Not only was the required sum of \$5,000,000 but over \$6,500,000 had been secured by March 1st.

The division of the Diocese of Ripon with the creation of a new diocese of Bradford is being urgently pressed.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to February 28th, 1917:

FOREIGN MISSIONS

Rosseau, \$5.86; Grassmere, \$1.02; North Cobalt, \$2; Sundridge, \$20; Webbwood, \$1; Thessalon, \$7.10; Emsdale, \$5.

MISSIONARY APPORTIONMENT.

Magnetawan, \$20; St. John's, Sault Ste. Marie, \$20; North Bay, \$75.

EXPENSE FUND

North Cobalt, \$5.10; Englehart, \$10.64.

MISSION FUND.

Aspdin, 70c.; English Association (£334 11s. 1d.)—\$1,597.50.

SPECIAL PURPOSES

Espanola, Special, \$13.97; Port Carling Ch., English Association (5s.)—\$1.19; Archbishop's Discretion, English Association (£5)—\$23.87.

SUPERANNUATION.

English Association (£6 4s. 5d.)—\$29.71.

SUSTENTATION FUND

English Association (£39 2s. 11d.)—\$186.92.

INDIAN HOMES.

English Association (£7)—\$33.42.

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.