

*Bp. Archbishop Thorneloe
Simpson St*

APRIL, 1918

Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Archbishop:

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

Diocesan Officers:

The VEN. GOWAN GILLMOR, D. D.
Archdeacon of Algoma, Sault Ste. Marie, Ont.

J. A. WORRELL, Esq., K.C.,
Hon. Treasurer (of Invested Funds),
18-20 King St. West, Toronto, Ont.

The REV. CANON BOYDELL, M.A.
Bishop's Commissary,
Sudbury, Ont.

H. PLUMMER Esq.,
Treasurer of the Synod,
Sault Ste. Marie, Ont.

The REV. CANON PIERCY,
Clerical Secretary of the Synod.

A. C. BOYCE, Esq. D.C.L., K.C., M. P.,
Chancellor,
Sault Ste. Marie, Ont.

CAPT. J. B. WAY, Esq.,
Lay Secretary of the Synod,
Sault Ste. Marie, Ont.

A. ELLIOT Esq.,
Hon. Registrar,
Sault Ste. Marie, Ont.

REV. B. P. FULLER,
Principal of the Shingwauk and Wawanosh
Indian Homes - - - Sault Ste. Marie, Ont.

POWASSAN

THE winter meeting of the Deaneries of Muskoka and Parry Sound was held on February the 4th and 5th at Powassan. In spite of the very severe weather prevailing at the time, and the consequent uncertainty of train service, there was a good attendance. The following clergy were present: R. A. Cowling, (Rural Dean of Parry Sound), F. H. Hincks (Rural Dean of Muskoka), Canon Allman, P. J. K. Law, A. T. Lowe, E. G. Heaven, C. Miles, J. Norman, W. A. Hankinson, P. A. Paris, (incumbent), and the Rev. L. Ralph Sherman, Rector of Holy Trinity Church, who, with the sanction of the Archbishop, and out of the kindness of his heart, came to conduct a "Quiet" half day for the brethren.

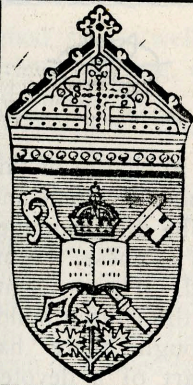
The proceedings commenced on February the 5th with a celebration of the Holy Communion in St. Mary's Church at 7 a.m. Father Sherman was the celebrant at this service assisted by the Rev. P. A. Paris. During this service he gave his first address, which dealt with the call to the priesthood, and was based upon St. Paul's words in Phillipians 3, 12, "Apprehended, that I may apprehend." We are "caught" men, sent forth to "catch" others for Christ.

Mattins was said at 10 a.m., by the Rev. C. Miles and the Rev. W.A. Hankinson, followed by a second address from Father Sherman, which dealt with the priestly life and the necessity of being constantly in touch with the Unseen. We must live "as seeing Him, who is invisible." The Litany was said at 12 m. by Rural Dean Cowling, followed by the third address, which was a simple and practical talk on the business of the priestly life, viz:—to love people. All present were greatly uplifted and inspired by the Conductor's earnest and helpful words and many felt that after such a period of spiritual refreshment they were able to return to the work of their mis-

sions with fresh visions and determinations. The most grateful thanks which the Brethren felt for Fr. Sherman's visit and addresses were ably expressed later in the day by the Rev. Canon Allman.

The business session of the meeting was held in the afternoon, presided over by Rural Dean Cowling. The Rev. J. Norman led in the Greek Testament study dealing with Ephesians 4, 11ff, and this was followed by a practical and helpful paper on "The Problem of Evil in Relation to the War" by Rural Dean Hincks. Public Evensong was said in St. Mary's Church by the Rev. Canon Allman, assisted by Rev. E. G. Heaven and Father Sherman preached a masterly sermon from St. John I. 39, "and abode with Him that day." The theme of the sermon was "companionship with Jesus" and by earnest and forceful language and telling illustrations supplied from the characteristics of human friendship, the preacher showed how this ideal might be worked out, tested and attained. The gathering came to a conclusion the next morning when the clergy departed to their respective missions with the pleasant anticipation of meeting again in September at some point in the Muskoka Deanery.

* On Sexagesima Sunday, St. Mary's Church, Powassan, was reopened after having been redecorated throughout. The entire cost of the improvements has been shouldered by the ladies of the congregation, who have for some time past striven to make the church more worthy of its high purpose. The little edifice has been greatly beautified, and a new carpet laid in the sanctuary and chancel. A beautiful embroidered altar frontal, which also greatly adds to the appearance of the church has been given through the kindness of the Church of All Saints, Lidley, Sussex, England. The services on the day of the reopening were well attended and consisted of Holy Communion at 8 a.m. and 11 a.m. and Evensong at 7 p.m.



The Algoma Missionary News

New Series—Enlarged
Volume 14 No 4

SAULT STE. MARIE, APRIL, 1918 50 cents per annum in advance Published Monthly

ARCHBISHOP'S APPOINTMENTS

APRIL, 1918

- 1 Monday in Easter Week.
- 2 Tuesday in Easter Week.
- 3 Wednesday.
- 4 Thursday.
- 5 Friday.
- 6 Saturday—St. Joseph's Island.
- 7 1st Sunday after Easter—Marksville.
Richard's Landing and Jocelyn.
- 8 Monday—Return to Sault.
- 9 Tuesday—Executive Committee, Sault
Ste. Marie. 4 p.m., train to Toronto.
- 10 Wednesday—Provincial Council, Toronto
- 11 Thursday.
- 12 Friday
- 13 Saturday.
- 14 2nd Sunday after Easter.
- 15 Monday.
- 16 Tuesday.
- 17 Wednesday.
- 18 Thursday.
- 19 Friday.
- 20 Saturday—Train to Ottawa.
- 21 3rd Sunday after Easter.—Ottawa
Missionary Campaign.
- 22 Monday.
- 23 Tuesday—St. George's Day, Preach at
Peterborough.
- 24 Wednesday—Return to Sault.
- 25 Thursday—St. Mark, Evangelist and
Martyr.
- 26 Friday—Train westward.
- 27 Saturday—White River.
- 28 4th Sunday after Easter.—White River
and Missinabie.
- 29 Monday.
- 30 Tuesday—Schrieber.

Bishop Brent is leaving the Phillipines to take up the duties of Bishop of Western New York.

Bradford and Coventry are two additional bishoprics created in England.

EASTER DAY

O Day of joy and life
Of victory o'er the grave.
O Day of conquest in the strife
Of Jesus come to save.
O lift our hearts above
That we with Thee may rise:
And come and fill us with the love
That never dies.

To triumph over death,
To conquer vice and sin,
To quicken with Thy mighty Breath,
That we Thy life may win—
This day Thou didst arise,
Endued with life divine
That man, who now in darkness lies,
By Grace may shine.

"The risen Life am I.
Ye, too, shall rise in Me.
Your mortal bodies shall be changed,
Like Mine forever be.
I am the Lord of Life.
I came to set thee free,
To give thee victory in the strife,
To reign with Me."

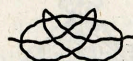
Lord, raise our hearts above,
Where Christ, in glory reigns.
O make us value His great love
Above all earthly gains.
That we, when He draws near
To judge the quick and dead,
His life may win, His glory share.
Our living Head.

—E. H. C. Stephenson—

Keble College, Oxford, which this year keeps its 50th anniversary, is a special memorial of the Oxford Movement, and has furnished sixteen bishops to the Church, including the Bishop of London, the Primus of Scotland, and our own Bishop of Ottawa.



DIOCESAN NEWS



ARCHBISHOP'S VISITATIONS

ON January the 16th, the Archbishop went to Rosseau in order to see Canon Frost, who is suffering from a stroke of paralysis. Much sympathy is manifested by his friends and parishioners and we are glad to say that he is slowly improving. Canon Frost is one of our oldest and best known clergymen in the diocese. His chief life work has been done among the Indians, whose language (Ojibway) he speaks as fluently as English. The Rev. W. A. Harkinson has gone to Rosseau in order to relieve the Canon for two months.

January 25th, the Conversion of St. Paul, was the day selected by the Archbishop to visit the Garden River Reserve. Service was held in the church, but the congregation was small because many of the Indians were away in the bush. The Archbishop preached on St. Paul's vision and urged a higher conception of duty and greater devotion to the service of Christ. There were no confirmees at the service but a good number received Communion.

February the 16th, was a bitterly cold and very stormy day, yet, in spite of the weather, His Grace journeyed to Marksville, St. Joseph's Island, in order to attend the funeral of the late Mrs. John Marks. The deceased was a pillar of the Church in the mission of Marksville and was associated with it from its earliest days. Her hospitality to all Church works was unbounded. She was widely known and respected, and retained her mental brightness to the end.

Two days later the Archbishop went to Sprucedale mission in the Parry Sound District, where a service was held in the church on Saturday evening, February the 16th. Mr. Miles, who was ordained

Priest last December, is in charge of this mission, which also includes Emsdale and Kearney. Considering the disadvantages incidental to such places as these, the interest keeps up very well. The problems of lighting and heating the church buildings are real ones, although there has been no lack on the part of a devoted worker to struggle with the lamps and stoves. What a great difference it makes when a church is light and warm! Here as elsewhere young men are ready to do their duty to King and Country; one brave young churchman had just been awarded the Military Cross. After the service, Mr. Miles drove the Archbishop to Emsdale, a distance of eight miles, arriving a little before midnight, in time for a rest before Sunday's work. On Sunday morning a service was held at Emsdale, His Grace being the preacher. In the afternoon another service was held at Kearney; both of these services were well attended. The people have learned to hold Mr. Miles in esteem, and although they are not many in numbers, they are very faithful and devoted. Many good Church people in the far west, who are lovingly and loyally supporting the Church, owe the origin of their love and devotion to the good work done in Emsdale and parts adjacent. This is a cheering thought when we are dispirited by small numbers and financial weakness. It was a happy day.

The following Tuesday was not such a happy day when we consider the weather, for it rained persistently and a journey from Burks Falls to Midlothian had to be undertaken. The belated January thaw seemed most anxious to make up for lost time. In due course and dripping wet the Archbishop appeared at Mr. Rowsell's door. But alas what a change! Last year Mr. Rowsell's house was a

good sized, well appointed, comfortable frame building, one result of many years of hard farm labour. But now the Archbishop found himself in a rough shack, about 25 feet by 18 feet, double boarded with rough lumber and unfinished inside. Rough cubicles took the place of bed rooms, and a cooking stove in one corner and a sheet iron heater in another served to keep out the bitter cold. In two hours the comfortable home had been destroyed by fire in the early winter. This is one of our perils. It is appalling what ravages fire has made in this new country. But it was a lesson worth coming far to learn,—that those who suffer such loss can live through it with unbroken cheerfulness. A very helpful service was held in the church here and in spite of the weather a good congregation had gathered to worship with their Bishop. Mr. Thompson, who has charge of this mission, drove over for the service and took the Archbishop back for Evensong at St. George's Magnatawan. Unhappily this mission has had a hard struggle for some time past. Many of its people, some years ago, were attracted by the promise of better things in the West and migrated to that locality, consequently the Magnatawan congregation was reduced to small proportions. So far it has managed to live by the aid of generous grants from the Mission Fund of the diocese. But the past year brought the mission face to face with a sore need. The parsonage was well nigh unfit for habitation and something had to be done. The best thing seemed to be to tear down a part of the structure and rebuild. An old hall, no longer fit for use, offered a certain amount of material and the work was taken in hand, and although not completed is far advanced. But also it has proved unexpectedly costly, and a large debt has been incurred. It seems almost a hopeless situation. To pay a debt of nearly \$600.00, along with current expenditure, seems beyond the power of the little flock, but to lose the

parsonage, would be a greivous, if not a deadly blow. This is another problem for the Archbishop to work out. We had a good service, however, and a large number were present for Holy Communion in spite of the fact that the thermometer registered forty degrees below zero. It is evident that Mr. Thompson's forceful and spiritual sermons are greatly appreciated by his people.

The drive from Magnatawan to Dunchurch on the 20th was a very cold one, but a large congregation was present, many of the people having driven several miles in order to attend the service, which was very bright and hearty. The Archbishop was received by Mrs. Walter Johnston, whose husband died somewhat suddenly last winter. Her children are an example of devotion to duty; she is a happy mother.

From Dunchurch to Burks Falls by stage coach, though only thirty miles, seemed much longer on a day like Thursday the 21st, but cold and fatigue were forgotten in the uplifting service at All Saints Church, where Canon Allman presented five candidates for confirmation. On Tuesday, the 24th, the Archbishop was in Depot Harbour and Parry Sound. Depot Harbour is the terminal of the Ottawa and Parry Sound branch of the Grand Trunk Railway, and has a population of about six hundred. There are three churches here: Anglican, Roman Catholic and Presbyterian; our church is a pretty wooden structure, very complete and seats about seventy-five people. A congregation of forty-five was present for the morning service, which included the confirmation of two candidates and a celebration of the Holy Communion. Mr. James Templeton, a probationer, has been taking duty here for the past year, and has done very good work. In these railroad towns, while one meets with unbounded kindness and appreciation, the work of the Church is much hindered by the desultory character of the men's oc-

cupation. Sudden calls and frequent absence on the road makes regularity of church attendance difficult. In the afternoon of the same day, a drive of five miles over the ice of Parry Sound, brought the Archbishop to the town of that name for evening service, which also included the confirmation of eleven candidates. The congregation on this occasion was almost a record one, two hundred and eighty-five being present. It is a happy omen that people seem to take such interest in Confirmations. In explaining the obligations of those who were confirmed, the Archbishop urged the young, especially the young men, to consider whether God might not be calling them to take part in the Sacred Ministry of the Church, which must be of all callings the highest and happiest for those who wish to serve God.

OUR ALGOMA CHAPLAINS AT THE FRONT

THE following is an extract from a letter recently received by the Archbishop from Canon Hedley, now at the front:

"I have a space, which may be free from interruptions in the interval between tea and a concert.

I have taken over a Church Army Hut, or rather, in this case, it is a cellar under a ruined mine building, too far forward for any resort or dwelling above ground. For instance, our nearest unit, an English Heavy Battery, about two hundred yards from our hall, received a destructive shoot of six hundred shells one day last week, and had to move.

Arriving Christmas Eve, when our Division took over the line I found to my great joy, this fine plant in charge of an English vicar, "doing his bit" in the Church Army, a very kindly fatherly soul, whom every one missed when he handed over to me. There is a hall and reading room, holding several hundred, a chapel furnished by the Clewer Sisters,

which seats fifty, a canteen selling all sorts of supplies including generous penny cups of tea, and my little den. It is all lighted with electricity, furnished by the mine pumping plant, and slightly warmed with open fire places. Here we have had services and concerts on Sundays and week days; and in the chapel on Christmas Day, small congregations gathered at 7, 8, and 10.30 a.m. to sing Christmas hymns and unite with their dear ones far away in the sacrament of unity. Also for those English gunners who could not leave their guns at the appointed hour the Blessed Sacrament was reserved, and they came in when they could and were ministered to by one or other of us.

On the following Sunday a new battery had arrived, and one of our notices had reached the Major in command, and he was over with one of his corporals from their guns half a mile away for the early celebration. He told me what a happy surprise it was to him to find such a reverently furnished chapel so near the front.

Most of our men have been out nightly at work, and have had some narrow escapes; but so far this trip, our Battalion has only lost four or five killed. Our Port Arthur Battalion which comes out of the line to-night, had heavy casualties in their first tour, about Christmas week. They and my old Battalion in the same Brigade made quite a name for themselves at Passchendaele, and last night the latter raided the enemy trenches and brought back eleven prisoners without suffering a casualty. Our Division had four V. C.'s in the last honours list and very many other decorations recently. Four of our Divisional Chaplains are now wearing the coveted ribbon for the M.C. and one the D. S. O. I envy them the honour, but am content that my present duty keeps me out of the front line, and if I were there I could not do what they did at Passchendaele.

The New Year begins with the

Bosche, reinforced from the Eastern front, threatening heavy offensives; but it begins also with the air cleared of many possible misunderstandings: our war aims definitely enunciated, our moral tone raised, and above all on January 6th, our nation again on its knees, which seems full of promise to those out here who are watching eagerly, while they fight, the moral and political developments upon which the issue depends. Our Canadian soldiers are doing their part out here with magnificent daring and endurance: it remains for our whole nation and its leaders to make their sacrifice effective.

BURK'S FALLS MISSION

THE Archbishop's annual visit was made according to promise, but few could have realized what was endured by him that the promise might be kept.

The Archbishop was received by Canon Allman, on Monday, Feb. 18th, but left next morning in the rain for Midlothian, from whence the journey was resumed for Magnatawan. On Wednesday, Feb. 20th, the Archbishop travelled on to Dunchurch, and weather conditions were again at zero. At all three places services were held, during which the Archbishop preached, whilst the prayers were said by the Rev. Jas. Thompson.

On Thursday, Feb. 21st, Burk's Falls had again to be reached for Evensong, Confirmation and sermon, which had been announced, and 30 miles had to be covered by the slow progress of the stage in a biting wind-frost, before the Archbishop could reach All Saints' Church. Everybody on the stage was well-nigh frozen, and were glad to walk up the hills to save their feet. At eight o'clock, divine service commenced, and the Archbishop was present, notwithstanding the hard and benumbing journey. There was an encouraging congregation, for

such a cold night, but some persons could have been present had they travelled a little over 30 yards, let alone 30 miles. If only people could realize what they lose by missing such spiritual privileges! The prayers were said by Canon Allman, the Confirmation service was solemn and impressive, and the hymns were inspiring; but the discourse that followed by the Archbishop was incisive, convincing, seasonable and illuminating, as His Grace pointedly and eloquently unfolded the pith of Bible and Church teaching. The text was, "He that saveth his life shall lose it, but he that loseth his life for My sake shall find it." Many persons have since borne testimony to the effect and blessing experienced.

The following tribute to the Archbishop appeared in Burk's Falls local paper from a leader of one of the religious bodies:

To the Editor of The Arrow:

Archbishop Thornloe is one of those rare personalities among the leaders of the Church who seems to possess the capacity of resisting the wear of years. His annual visits to Burks Falls reveal little, if any, change in his outward appearance. His message has the same spiritual grip, power and simplicity as ever. His voice retains that deep clear note, and that distinct enunciation which has given him such acceptance as a preacher. Few men have ease of delivery as the Archbishop possesses—but of course, that is the results of a life long discipline and persistent practice.

The general public did not seize their opportunities as might have been expected, for apart from the members of All Saints not many found their way out. Those who were fortunate enough to hear him carried away truths that were indeed profitable. The Lenten message was loyal to the great principles of the cross and an able apology of the Christian faith in the face of the staggering doubts raised by the war.

READER.

GARDEN RIVER

THE Garden River School held their annual prizegiving on January 24th. Addresses were given by the Indian Agent; Mr. L. A. Green, the school inspector; the Rev. B. P. Fuller, Mr. Cliffe and the Archbishop. A number of people were present from the Sault to show their interest and good will.

Mr. Hardyman, the teacher, is devoted heart and soul to the interests of the people and does his best to inspire them with higher ambitions in farming and making the most of the resources of their Reserve. It is slow work, but his influence is telling.

Mrs. E. H. C. Stephenson goes down from the Sault once a week to teach them music and drawing. The results of her work were exhibited, clearly showing that her teaching and influence have been marked for good.

SAULT STE. MARIE

ON Quinquagesima Sunday, February the 10th, a Tablet to the memory of the late Mr. Charles Vernon Plummer was informally unveiled in the Pro-Cathedral of St. Luke's. Its inscription reads as follows:—

"Sacred to the memory of Charles Vernon Plummer, a devoted Churchman, who for many years in this diocese and parish filled positions of responsibility and honor. A true patriot, full of good works, having for their object the advancement of his country. A just and faithful friend, appreciative of others' virtues and not intolerant of their frailties. Born 11th of March, 1862. Died 10th of February, 1917. 'It is required in stewards that a man be found faithful' I Corinthians, 4-1. This tablet was erected by his friends."

The Archbishop was present on the occasion and in his sermon referred to Mr. Plummer's gifts and virtues, and especially to his long, continuous and un-

wearied activity in diocesan affairs. Among other offices, Mr. Plummer filled the position of Lay Secretary of Synod, Insurance Officer, and member of the Executive Committee of the diocese. He is greatly missed.

GIRLS' FRIENDLY SOCIETY IN CANADA

AT a meeting of the Niagara Diocesan Council of the Girls' Friendly Society in Canada, held on January 7th, 1918, the following resolution was unanimously passed:

"That the G.F.S. in the Diocese of Niagara proceed to bring into active operation their efforts towards the establishment of a Lodge, as a memorial from all Canada to our beloved Dominion President, Mrs. Kirwan Martin. We all know how near to her heart this great work lay, and we feel sure that in fulfilling her intense desire, we shall best be honouring her dear memory."

As we hope that all Branches and friends throughout Canada will feel it a privilege to join in this memorial, a committee was formed to bring the matter before them and to receive subscriptions, which, it is hoped, will realize at least fifty-thousand dollars. A meeting of representatives of the various dioceses will be arranged in the near future, to consider the plans which are now being prepared.

Though only in her second year of office, Mrs. Martin's work and influence have been felt throughout the whole Dominion. Her wonderful vision and executive ability, as well as her attractive and sympathetic personality, made her singularly fitted for this important office.

Mrs. Martin felt strongly that we should be prepared for conditions which will arise at the end of the war, when numbers of girls will be emigrating to Canada, who will need our care and protection. In establishing a Lodge we will be carrying out her wishes and fulfilling a great need.

It seems peculiarly fitting that the Lodge, to be known as the "Mabel Martin Memorial Lodge," should be erected in Hamilton, where so much of her life and endeavours have been spent, but we trust that its work and influence may reach from coast to coast, so that it may be a memorial worthy of the vision and the faith of her whose memory we honour.

THE CHURCH

WE were told in advance by the Founder of the Church that it would have its faults. The tares grow with the wheat. Animals get into the fold, which look like sheep, but are not. Men say "Lord, Lord," whom Christ does not own, for they hear His sayings and do them not. Men who remain out of the Church waiting until it shall clear itself of its faults will stay out some time. The only way to have a perfect Church is to stop admitting human beings as members. But those who stand apart from the Church on such grounds are absurd in their action. The man who desires an education does not wait until he finds a school where all the professors and all the students know everything. He does not look for one where the pupils all learn their lessons perfectly and never forget them. He finds an institution where the teachers are intelligent, earnest and sincere about their work; where the students are serious in their desire to learn; and with such a school he casts in his lot. The Church is a school for Christian character and the "disciples," as Jesus called them, the learners or pupils, are under the personal tuition of the Master, and of that body of influences established in His Church. The excuses offered for remaining out of the Church are weak. The men who say they "are not good enough" to join the Church, would imply that a boy should never go near a bicycle until he has

learned to ride. The Church stands with open doors to welcome those who are conscious that they are "not good enough," and aid them in the attainment of that higher, holier life which rises before them as a commanding ideal. The man who insists he can be "just as good outside of the Church" is stupid. If all men followed his selfish method, there would not be a Church. The Church is sustained and made effective by the loyal service of its members. The clergy are taken from its membership. If all remained outside there would not be a Church; people would be married by justices of the peace, buried without Bible lessons or prayer; there would be no body of believers to welcome the little child with the Sacrament of Baptism; there would be none of these useful centres for worship and instruction, for religious fellowship and charitable activity. There are few people in all the millions of our population who would welcome such a condition. They would not wish to live a year in a churchless city. Real estate would fall in price; public morals would be lowered; children and adults would suffer incalculable loss if the churches were closed. Yet thousands of people live in such a way that if all men acted as they are acting touching the Church, the nation would be churchless. The man who remains outside on the theory that he can be just as good a Christian without assuming the responsibilities of church membership is a coward and a shirk.

—C. R. Brown.

THE USE OF A CREED

THE following article was written by Mr. Charles Reynolds Brown, a Congregationalist minister. It goes to show that the position held by Churchmen on this particular subject for many hundreds of years is receiving support from unexpected quarters.

"There are light-hearted and light-

headed people who count it all joy to pour contempt upon creeds. The moment any one of them sees the word 'doctrine' or 'creed,' he feels impelled to give it a kick. This is a stupid performance. It is the act of those who apparently do their religious thinking with their feet rather than with their heads. We all have our creeds, simple or elaborate, positive or negative. We must have creeds, less we commit intellectual suicide and stop thinking. The word "creed" comes from the Latin "credo," "I believe." It refers to convictions held touching matters where the truth or falsity of the claims advanced cannot be instantly submitted to the test of demonstration, as we demonstrate that two and two make four, or that a straight line is the shortest distance between two points. The convictions expressed in one's creed lie in another realm. The man who holds them feels that they are warranted, yet he may not be able to demonstrate their truth, and thus coerce the intelligence of another into accepting them. They therefore constitute his 'creed.' The fool said in his heart, 'There is no God—' that was his creed. He did not know that there was no God, because anyone to know that would have to know everything. If there remained any outlying section of the universe which his intelligence had not mastered, God might still be there. That statement of belief seems weak and foolish, but it is no less a creed. Thomas H. Huxley used much time and breath and ink in fighting certain theological creeds, but personally he was one of the most dogmatic Englishmen of the nineteenth century. He had his creed and he fought stoutly for it, as stoutly as did the Westminster divines for the statements of the famous 'Confessions.' The agnostic who insists that we cannot know anything about God, or prayer, or immortality, is a man with a creed. If he is a thorough-going agnostic he will fight to the last in defense of his disappointing

creed. The moment the mind moves out beyond the things of sense or the exact demonstrations of mathematics or the inevitable conclusions of formal logic, it begins to cherish convictions of some sort positive or negative, inspiring or depressing. The convictions cherished make up its creeds. The whole habit therefore of pouring contempt upon creeds is intellectual folly. The claim is made that one creed is as good as another, if only it be sincerely held. But one creed is as good as another when it is as true as the other; only when it can show as much sound reason under it, and as much moral, spiritual fruitage growing out of it, where it has been tested by men and women in the actual business of living! The creed which makes the best showing for itself in moral reason and in spiritual experience is the only one acceptable to a serious discriminating mind.

"We do not care what a man believes"—this is a foolish statement! We do care whether a man believes truth or falsehood, whether he stands on facts or fancies! Every sane man cares. Intellectual freedom does not mean liberty to believe any or every vagary. It means the fullest opportunity to discover the truth. It is folly for a man to build his life on beliefs which are soon to be swept away like chaff by the wind of knowledge. It is folly for a man to refuse reasonable beliefs, which, if accepted, would put gunpowder behind his aspiration, his utterance, his action. In the long run the truth alone proves serviceable. For a season the vain imaginations of some flighty individual may work apparent results, but by the test of years it will be found that only those beliefs which are grounded in reason and match the system of things as we find them produce strength and peace and joy. What people believe is of vital importance. A Christian faith or belief grounded in reason, vitalized by spiritual experience and made practical by being related at every

The Algoma Missionary News

STAFF

Editor-in-Chief	Rev. Canon Piercy
Literary Editor	Rev. O. L. Jull, L.S.T.
Reporting Editors,	
Clerical	Rev. F. W. Colloton, L.th.
Lay	Capt. J. B. Way
Business Manager	Rev. W. S. G. Bunbury, B.A.

PUBLISHERS
THE CLIFFE PRESS

122 Spring St., Sault Ste. Marie, Ont.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Cliffe Press, 122 Spring St., Soo, Ont.

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. OWEN L. JULL,
Sault Ste. Marie,
Ontario

All subscriptions are to be sent to the Business Manager the Rev. W. S. G. Bunbury, Sault Ste. Marie, Ont.

Subscribers and friends are requested 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.

point to ordinary duty, is the choicest, dearest possession anyone can have for the life that now is; and it furnishes the only satisfying preparation for the life which is to come."

A LESSON FROM AN EGG

THE egg of a hen with three weeks of heat becomes a living organism—weeks of heat, becomes a living organism—a thing which moves, which hears, which is conscious of fear and pleasure. We do away with the hen and substitute the incubator. The same miracle takes place. But we cannot produce an egg. Benoist will make you a delicious egg for your luncheon basket, but not an egg that will hatch. To you this hatching of an egg may seem a mechanical process, but I assure you that for the greatest of men of science the coming to life of a chicken is a mystery. Believe it

not a mystery, when materialists make an egg—a fertile egg—hatching out, let us say, a predetermined Cochin China or Minorca chick. In the same manner we will all believe that animals have a language when they write a book to tell us so. It remains, too, an insoluble problem whether the egg came before the hen or the hen before the egg. You have that on the authority of Sir Oliver Lodge. We know nothing of origins. Science knows nothing of origins. Huxley, a materialist, and as a man of science abler than Haeckel, calls it a well founded doctrine that life is the cause and not the consequence of organization. Life, life—the mystery of mysteries. Huxley upheld the famous doctrine of John Hunter that life is the cause and not the consequence of organization. He means that a man who speaks of matter becoming life, speaks like a fool, that evolution has not produced life, but rather life has produced evolution. Life is not the consequence of anything. It is the cause of everything.

Proof of God—Bebbie

P. S.—Whence comes life if not from God?

MILLENNIUM DAWN

IT is a pleasure to read that the publications issued by the International Bible Students' Association have been banned from this country. This Association, which carries on the propaganda invented by the late "Pastor" Russell, has, for some time past, been flooding the country with its literature. Not only has it denied some of the vital truths contained in the Catholic Faith, but it has also circulated articles in "The Bible Students' Monthly," condemning the war, attacking the churches as being in the pay of the capitalistic class and supporting the war, violently assailing the existing systems of government and showing a noticeable lack of discrimination in placing the blame for the out-

break of the war where it belonged. This class of literature has been published free monthly, followed by an expensive book, entitled "Studies in the Scripture—The Finished Mystery." This book was also distributed free, and while giving a mystical interpretation of the Scriptures, carried on the anti-Church, anti-government and anti-war propoganda. Warrants have been issued prohibiting the sale, circulation and possession of copies of the periodicals and books.

ACKNOWLEDGEMENTS

Receipts by the Treasurer of the Synod to 28 Feb., 1918.

SPECIAL PURPOSES

Halifax Relief—Newholme, \$5.00.
 Armenian Relief—Sundridge S. S., \$26.00; Falkenburg, \$3.60; Beatrice, \$3.75; Rve. E. G. Heaven, \$5.00; St. Luke's, Fort William, \$30.00; Gravenhurst S. S., \$6.45; Thorneloe, \$5.00; Sheshegwaning, \$1.40; St. John's, Sault Ste. Marie, \$7.65; Burks Falls S. S., \$2.60.
 Social Service—Sudbury, \$10.00; J. Knowles Ufford, \$1.00; Schrieber, \$4.90; Elk Lake, \$6.25; White River, \$3.15; St. Luke's Pro-Cathedral, \$13.00; Sheshegwaning, \$1.00; Parry Sound, \$5.00; Port Sydney, \$3.00; Newholme, \$1.25; Tarentorus, \$7.50; St. Peter's, Sault Ste. Marie, \$1.80; Bruce Mines, \$1.00.
 Overseas Chaplains—Parry Sound, \$10.50; Bracebridge, \$10.50.
 Archbishop's Discretion—D. K. Goodfellow Beauharnois, \$20.00.

MISSIONARY APPORTIONMENT

Sundridge, \$9.00; South River, 4.75; Falkenburg, \$3.15; Schrieber, \$9.25; North Cobalt, \$7.32.

MISSION FUND

Byng Inlet, \$23.00; Bracebridge, \$50.00; Sudbury, \$10.00; Callander, \$9.50; Bruce Mines \$5.00; Bruce Mines, Stipend, \$50.00; Espanola, \$11.49; Nairn Centre, \$1.25; Port Sydney, \$22.15; Newholme, \$2.85; Burks Falls, \$2.00; W.A., per Miss Carter, \$125.00

EXPENSE FUND

Byng Inlet, \$21.91; Callander, \$4.32; Blind River, \$3.60; Sprucedale, \$4.19; Emsdale, \$5.75; Kearney, \$3.06; Burks Falls, \$4.40; Depot Harbor, \$2.52.

SUSTENTATION FUND

Bracebridge, \$5.00; Miss Robina Hamilton, \$200.00.

THE JEWS

Callander, \$2.00.

INDIAN HOME

W. A., per Miss Carter, balance of grant, \$175.00; Norman Jackson, from Ottawa, \$25.00 Support of Child, Niagara-no-the-Lake, \$25.00

Northern Ontario

A NEW LAND NEARBY

Northern Ontario the great new land of freedom, 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.

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

"Yes, I had two years on the prairie and I would not return. "Bush land is more profitable; you have plenty of firewood and wood for repairing machinery; no blizzards in winter no windstorms in summer; there is shelter for stock and good water; we have better homes and not so great loss with frost and hail. 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 prairies. 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. MACDONNELL
 DIRECTOR OF COLONIZATION
 Parliament Bldgs., Toronto, Ontario.

HON. G. HOWARD FERGUSON,
 Minister of Lands, Forests and Mines