

JANUARY, 1918

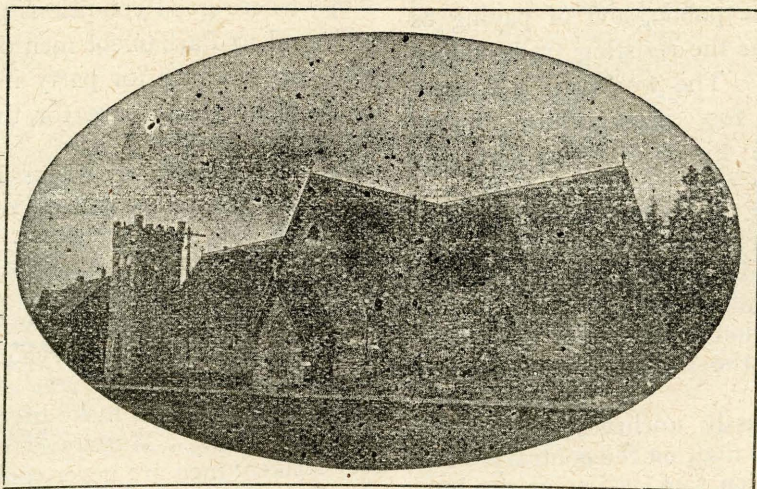
Now it is high time to  
awake out of sleep.



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



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## A CHRISTIAN CONCEPTION OF CAPITAL AND LABOR

**T**HOU shalt love the Lord, thy God, with all thy heart and mind and soul and strength...and thou shalt love thy neighbor as thyself. This is the simple standard of the Christian life.

See how far we reject it in practice. Let us take the great question of Capital and Labour. I was listening to an exposition of the situation recently. Masters are always so selfish, (so I was told) and therefore naturally and inevitably every master has the one idea of making all he can out of the public, and of paying as small wages as the resisting trade unions will let him. The workman is equally selfish. He, too, cares nothing for the public welfare; his object is to get the highest wages he can wring out of a reluctant master. All this—it was said—is inevitable, and out of the clash of master and man—both equally selfish—at the expense of the suffering public, is born the only solution of the question which will satisfy the ordinary hard-headed business man.

How hopelessly unchristian it all is! Let us suppose that, on the contrary, both masters and men said, "Let us produce a free, happy, merry country." Masters would say, "No doubt I have a right to live and to expect a fair and reasonable profit on my capital, but I will not expect such a huge profit that I sweat my men (who are God's children) or exploit the public, who are also my brothers." The workmen will say, "I, too, have the right to expect from my honest toil such conditions as will make life tolerable and pleasant. I want a home, a wife and children, decent food and decent clothing and plenty of healthy recreation. But given that, I am content. I do not want to deprive my master of a fair

profit, (so long as private enterprise is encouraged by the State), nor do I want to make commodities so expensive that I deprive my brothers, who are writers, journalists, soldiers, sailors, clerks, merchants, women and children, of the things which go to make life sweet and pleasant"

The public would also say, "I do not want to create conditions which make life intolerable for my neighbor. I will simply not buy clothes that can only be produced by sweating. I will not tolerate dirt, slums, prostitution, gambling-hells, ugliness, bad education. I will pay a fair price for things. I will only patronise shops where good conditions prevail. I will send to Parliament men of character who care nothing for party intrigue, but do wholeheartedly care for the good of humanity."

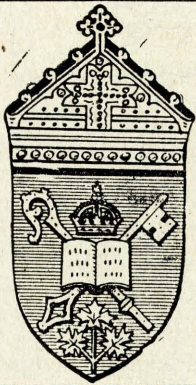
Is this so absolutely impossible?

What fools we are if it is! We all make life impossible for each other. Surely the devil must laugh. We have a world full of possibilities, full of beauty. By a real bit of co-operation and good will we could make it a paradise for everybody; but we don't.

We all combine to make life intolerable for each other. Masters are worried over strikes; men are never contented and are always uncertain about work; the public is furious with both in turn and can do nothing.

Yet the alternative I have just sketched is just the Christian programme. Love towards God and love towards your neighbor. I know we don't fulfil it in the Church yet: still we might be drawn into a combined effort; some of us are keen enough on it. And this is the Christian ideal of conduct. You cannot put the details into any neat list of commandments, for it is the working out of an ideal; but the ideal is plain enough and every Christian is bound to do his bit towards it.—Rev. W. J. Carey.





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THE ARCHBISHOP'S APPOINTMENTS

THE INCARNATION

January 1918

1. T.—Circumcision of our Lord. Sault Ste Marie.
2. W.—Sault Ste. Marie.
3. Th.— do
4. F.— do
5. S.— do
6. Epiphany of Our Lord. Sault Ste. Marie  
 Day of Special Intedcession.  
 21st Anny. Abp. Cons.
7. M.—Sault Ste. Marie.
8. T.—Sault Ste. Marie, Executive Com'tee  
 Train to Toronto
9. W.—Toronto — Prayer Book Revision  
 Com'tee Executive
10. Th.—Toronto. — Prayer Book, Revision
11. F.—Toronto. — Prayer Book General  
 Committee.
12. S.—Toronto. — Train to Ottawa.
13. I Sunday after Epiphany — St. George's  
 Ottawa.
14. M.—Ottawa. — St. George's Men's Meet-  
 ing. Train to Toronto.
15. T.—Toronto.
16. W.—Toronto.
17. Th.—Toronto
18. F.—Toronto.
19. S.—Train to Sault Ste. Marie.
20. 2 Sunday after Epiphany — St. Luke's  
 Pro-Cathedral.
21. M.—Sault Ste. Marie.
22. T.—Sault Ste. Marie
23. W.—Sault Ste. Marie.
24. Th.—Sault Ste. Marie.
25. F.—Conversion of St. Paul.
26. S.—
27. Septuagesima.
28. M.—
29. T.—Train to Sturgeon Falls — Evening  
 Service.
30. W.—Sturgeon Falls. — Nipissing Dean-  
 ery Meeting.
31. Th.—Train to Sault Ste. Marie.

So the Lord of all things,  
 Caring for His own,  
 Even for the small things  
 Left His golden throne.  
 Down the mystic stairway  
 To the bourne of earth,  
 Of the womb of Mary,  
 By a human birth.  
 Came the Sun of Healing  
 Above human ken,  
 All His might concealing  
 From the sons of men  
 That He might precede them,  
 Out of pain and strife,  
 Head them, join them, teach them, lead them  
 Into fuller life.  
 For the life diurnal  
 Waxeth old and dim;  
 Love and life eternal  
 Rest alone in Him.  
 All is in the story,  
 How the Christ brought good  
 In a costly crimson glory  
 Of His Brotherhood.

—John W. Taylor

Far out of sight while sorrows still enfold us  
 Lie the fair country where our hearts abide  
 And of its joys is nought more wondrous  
 told us  
 Than these few words—  
 We shall be satisfied.





## DIOCESAN NEWS



### THE ARCHBISHOP'S VISITATION OF THE DEANERY OF NIPISSING

SUNDAY, October 28th was a busy day for the Archbishop. Services were held in Haileybury, North Cobalt and Cobalt. The day's duties began with a celebration of the Holy Communion at St. Paul's Church, Haileybury. The service was very reverent and devotional in tone and well attended. Morning Prayer was held at 11 a. m., and the Archbishop preached from the text: "Ye also shall be witnesses." Things are moving wonderfully in this parish under Mr. Popey's guidance. The people are working well together and there is no debt. The Boy Scouts are doing splendidly under Mr. Popey, who, undoubtedly, has a gift for such work. The parish owes him much and his brother clergy have shown their appreciation by making him Rural Dean, a position in which Mr. Popey fully realizes the responsibility.

In the afternoon Mr. Dunnett drove His Grace and Mr. Popey to North Cobalt. A good congregation was present and a nice quiet service was held. This place is becoming more than ever a place of residence for Cobalt people. It should soon be ripe for a forward movement. At present Mr. White, a lay reader from Haileybury, is taking duty once a Sunday and also keeps the Sunday School going. They owe much to Mr. White, for his services and interest. If it were possible to have a priest in charge still more might be done.

In the evening the Archbishop was present at St. James' Church, Cobalt. At this service twenty-three were confirmed. This service was a record one in attendance, chairs having to be placed in the aisle. The choir excelled itself and the boys especially reflected credit on their trainers.

Mr. Sims, the rector, is a vigorous worker, and the town looks to him for many things, from reading an address to the Governor General to looking after the Red Cross funds and the interests of the schools. He is a useful, patriotic citizen yet he never neglects the regular duties or work as a parish priest.

On Monday the Archbishop drove with Mr. Sims, from New Liskeard to Hillview, for a service at 10.30 a. m. The Rev. Mr. Peeling met them there and presented two candidates for confirmation. Catching the train at New Liskeard, the Archbishop and Mr. Peeling went to Thornloe for the evening service. Mr. Peeling's work is telling at this point but unfortunately there is undue competition. In a village of not more than two hundred there are three places of worship. Yet in spite of this there was a good congregation present. During his stay there the Archbishop was the guest of Mr. Thomas Britton. On Tuesday, 30th, Mr. Robert Britton very kindly drove the Archbishop and Mr. Peeling, through a pelting storm, to Harley Church, some seven or eight miles distant. In spite of the weather, a good congregation assembled to welcome the Archbishop and join in the service which consisted of Matins and Holy Communion; the Archbishop preaching. This place is a bright spot in our Temiskaming mission district. The people are always ready to do their duty and are warmly interested in church work. After the service, His Grace, Mr. Peeling and the congregation went to the home of Mr. Lusk, where general luncheon was served. The day following the Archbishop set out for Englehart and arrived there for the evening service. At this service three candidates were confirmed and His Grace also preached from the text: "Called to be saints." Mr. Palmer, the incumbent, has done excellent work in this region. As Mr. Palmer wishes



to bring his mother to live with him, a change becomes necessary, the "shack," in which he lives, being in a bad state of repair. He is moving to the Port Arthur missions, which have been set off from the mother parish as a separate mission under the Executive Committee.

On November 1st, All Saints' Day, the Archbishop, accompanied by Mr. Palmer, drove ten miles, over bad roads, to Inugerdorf. A service was held at two o'clock. It was an excellent and cheery service. Thirty were present and two confirmed. This mission is one of the struggling outposts of Englehart. People of varied nationality and creed all help to forward the work of the Church. After the service the return journey was made to Englehart. The next day, November 2nd, the Archbishop visited Elk Lake, which place, after a period of dullness, is slightly reviving. Here Mr. Robert Sawyer, a catechist, is in charge, and has done well. A number of Church of England Indian women and children, whose fathers and husbands have gone to the war, have been brought to this place from Moose Fort. It is easier to pay them their separation allowance here and Mr. Sawyer does his best to look after them. It is not an easy task, yet most of them appreciate the services of the Church. Mr. Sawyer has had experience on the Labrador. He is married and seems quite comfortable in his little shack, though it must be hard work squeezing three people in the tiny building and the place must be cold. There was a large congregation present for the service, which was a very hearty one. The little church here possesses a bell, but the belfry consists of a tree stump.

On Sunday, November 4th, His Grace was present for Matins and Holy Communion at New Liskeard, now unhappily without a clergyman. Rural Dean Popey was also present at this service, which was one of special interest. A Cross Tablet, commemorating Lieut. Morgan,

killed in action at the front, was unveiled. The Mayor and many other prominent citizens were present and showed warm interest in the proceedings. The church was packed. The Archbishop preached and Mr. Popey took the service. During his stay in New Liskeard the Archbishop was the guest of Mr. F. L. Hutchinson. In the evening of the same day His Grace returned to Haileybury for Evening Song and Confirmation. Seventeen candidates were present, including Boy Scouts. The Archbishop preached on the doctrine of "the laying on of hands." The rector, Rural Dean Popey took the service and Mr. Cobbold, one of the pioneers of the place, read the lessons. Mr. Atkinson was the organist.

There seems to be expansion in the northern parts of this district, above Boston Creek and Kirkland Lakes. Later on the Archbishop hopes to visit these new fields.

#### WHITE RIVER AND HAWK JUNCTION

THE Rev. C. C. Simpson, who is in charge of the above mentioned Missions writes very encouragingly of his work in his large sphere of labour. Owing to a scarcity of ministers members of the various Christian bodies in that region are dependent on the Church for their spiritual welfare. Mr. Simpson informs us that these people appreciate the ministrations of the Church and show it by attending the services and offering help in various practical ways. A ladies' guild has recently been formed, which not only does excellent work for the church, but finds time to help materially in patriotic causes. Mr. Simpson's field is by no means an easy one, some weeks he travels three hundred miles and other weeks six hundred.



## PORT ARTHUR

**N**OVEMBER 12th was a red letter day in the history of St. John's Parish, Port Arthur. A memorial service, in honour of those men of the congregation who had fallen in the war, was held in the church. The congregation was the largest in the history of the parish. A large number of returned soldiers were present from the city and from Fort William. The Sons of England, in regalia, about seventy in number, were also present. The Women's Auxiliary of the Great War Veterans and representatives from the various public bodies also attended the service. The priest in charge, the Rev. John Leigh, took for his text, ii Samuel 23, 17th verse, "*He would not drink thereof, but poured it out unto the Lord.*"

## THORNLOE

**T**HE Archbishop paid a visit to Thornloe Mission on Monday, the 29th and Tuesday, the 30th of October. Services were held in each of the three churches of Hudson, Thornloe and Harley respectively. His Grace arrived at Hudson church on Monday morning at 10.30, accompanied by the Rev. H. A. Sims, of Cobalt, and was met there by the incumbent, the Rev. H. Peeling. The service consisted of Matins and Holy Communion, together with the Confirmation service in which two candidates were presented. There was a good congregation in attendance which joined heartily in the service. After the service we went to New Liskeard, where the Rev. H. A. Sims left us and returned to Cobalt. During the afternoon we took the train to Thornloe to hold Evensong there. This also was well attended in spite of a heavy snow storm, which had begun about three hours before.

On the following morning we drove to Harley church, a distance of nearly eight miles to hold Matins and Holy Communion at 11 a. m. The snow was still falling

and the roads were very bad, but we accomplished our journey safely and found that a good congregation had assembled. The Archbishop commented upon this in his sermon, expressing the great pleasure he felt that so many were interested in the work of the Church so much as to come out to welcome him on his visit, under such trying circumstances. After the service His Grace, with practically the whole congregation, repaired to the home of Mr. and Mrs. Lusk, where a substantial luncheon was served to them by the ladies of the church, whence after some two hours' pleasant conversation with his people, the Archbishop left to take train for Haileybury.

## SCHRIEBER

**T**HE following is a description of the oil painting over the Altar in St. John's Church, Schrieber, by the artist, Miss Kate May. The subject is "The Ascension."

"This picture may be thought of:

1. As the historic Ascension of our Lord. His perfect Humanity entering in all its fullness into the glory of the Godhead, when the cloud received Him, and the Choirs of Angels shouted for joy. It is the Sun-Rising that can have no setting.

2. It is meant also to express the extension of the Ascension; the vision of our Lord in His glory, "King of Kings, and Lord of Lords." "Clothed in a garment down to the feet, and girt about with a golden girdle," our Great High Priest making continual intercession for us; offering Himself, and us in Him, in perpetual oblation to the Father; showing the Wounds and the Cross by which he overcame; "Christ the Victim, Christ the Priest."

3. Again, this picture represents to us our Eucharist, when "with Angels and Archangels," we worship and adore, while we offer Him "the one perfect and sufficient sacrifice for the sins of the whole world," and in union with Him, our Head, we His members "offer our-



selves, our souls and bodies, to be a reasonable, holy and living sacrifice" to God." Miss May, who is a friend of Miss Eda Green, and takes a great interest in the work of the Algoma Association in England, has most kindly painted two other Altar pieces for new churches in the diocese.

#### BRACEBRIDGE

**S**T. Thomas' Branch of the Women's Auxiliary have lately spent nearly one hundred dollars on improvements upon the Rectory. The foundation has been repaired and cement piers put under the verandah. A cement walk in front of the house has taken the place of a dilapidated board one, and the telephone has been installed.

Notwithstanding the fact that the members are, most of them, prominent in patriotic and Red Cross work, the claims of the Auxiliary have not been allowed to suffer.

There was a good attendance at the early Eucharist on Advent Sunday when those who were recently confirmed received their first Communion.

#### TARENTORUS

**O**N Sunday afternoon, December the 9th, the first service was held in the new church at Tarentorus, now known as Trinity Church. In spite of the severe wintry weather a large congregation was present. The church is not completely furnished yet and will not be formally opened until it is. The mission is very grateful to those who have helped by donating gifts and money. An altar was made and presented by the Rev. E. H. C. Stephenson, a pair of brass candle sticks from Mrs. Bigwood, Byng Inlet, an oak altar cross, and white frontal from St. John's Church, Sault Ste. Marie. Mr. T. J. Foster, of Sault Ste. Marie, has promised to give a prayer desk in loving memory of his wife who departed this life during the present year.

#### STURGEON FALLS MISSION

**I**T was on the First Sunday in Advent that the Archbishop of Algoma made his annual visitation to this mission. The weather was bright and cold. Indeed, we, this winter, are having a spell of more intense cold than we usually experience so early in the season. There is a little snow, but barely enough for sleighing.

The Archbishop arrived by the evening train from Sault Ste. Marie on Saturday, December 1st, and was "put up" at the parsonage by Canon and Mrs. Piercy.

Next morning, after Morning Prayer, he was the celebrant at Holy Communion and also preached. There was a fair representative congregation. In the afternoon the Archbishop and the incumbent of the mission rode to Cache Bay in a splendid car kindly lent for the occasion by Mr. L. Shepherd. Evensong was said in the little church and the Archbishop again preached. The congregation was a small one, though larger than usual. Church people are a smaller proportion of the population than they once were. By car we came back to Sturgeon Falls in comfort.

In the evening the Church of St. Mary Magdalene was filled to the door. The services were Evensong and Confirmation. Eleven persons were confirmed, of whom five were adults. The Archbishop preached taking for his subject the Apostolic Rite in which he had been engaged—"the laying on of hands."

#### COPPER CLIFF MISSION

**O**N Sunday evening, November 11th the Archbishop paid a visit to the mission of Copper Cliff and held a service in the church which consisted of Evensong and Confirmation. Eleven candidates were presented. The Church was crowded and the Archbishop preached. During his sermon, His Grace congratulated the congregation



on the improvements and repairs on the church which had been made since his last visit, and also urged the members to make the mission self-supporting. Since the visit of the Archbishop, the mission held a bazaar at which over \$200 was raised, thus enabling them to pay off the debt on the church.

#### SHESHEGWANING

**W**HEN the Archbishop paid his annual visit to Sheshegwaning there were five children presented to him for Confirmation. In the afternoon the Indians had a "pow-wow" in honor of His Grace's visit, when several of them made speeches concerning the Mission and the progress made. Rev. S. F. Yeomans was present, as was, of course, the lay missionary and school teacher, Mr. E. Weeks. It may be noted also that on the occasion of the Harvest Thanksgiving service the little church was tastefully decorated by the Indian women.

#### BIRCH ISLAND AND WHITEFISH

**H**IS Grace the Archbishop, accompanied by the Rev. E. Montizambert, held his annual visitation at the above mentioned missions. There was a service of Matins, followed by a celebration of the Holy Communion at Birch Island and Evensong at Whitefish. The congregations at these services were small owing to the absence of a great number of the Indians from the reservation, who are engaged in work which takes them from the mission.

Mr. Duncan Bell, the lay reader in charge, gives a rather hopeful and encouraging account of the Sunday school work there.

As the magi seeks a Redeemer, so Herod fears a successor. If His birth as an infant makes proud kings tremble, what will His tribunal as a Judge do?

—St. Augustine

#### THE STUDY OF THE BIBLE

**W**E study the Bible because our heart and flesh cry out for the living God; we seek nothing less than life, the eternal; we seek the character which the entry of that life produces. To study the Bible for less purpose or in any other spirit is to grasp the husk and lose the grain. Our object is sternly, gloriously practical. We seek God, *and we find Him.*

—The Creed of a Churchman

#### PARAGRAPHIC

The Church is the sphere of Sacramental Grace, the home of the growing soul, our Lord's visible witness and representative on earth, the society in which He dwells and which His Holy Spirit guides and inspires.

—Rev. R. J. Campbell.

The Bishop of Fredericton, Right Rev. Dr. Richardson, has been asked by the House of Bishops in Canada to visit the Canadian soldiers at the front.

The population of Newfoundland numbers about 240,000. There are 78,000 members of the Anglican Church to be found in the towns and villages of its 2,000 miles of coast line.

The Sultan of Egypt has given 1000l. to the fund for the building of an Anglican Cathedral at Cairo, the site for which was given by the Egyptian Government on his initiative.

The Rev. Fr. Sherman, rector of Holy Trinity Church, Toronto, has promised to conduct a Quiet Day for the clergy of the deaneries of Muskoka and Parry Sound early in February. It is hoped that all members of both chapters will make it a point to be present. Full particulars will be given later.



## THE MAGI

THE star led the wise men to the cradle at Bethlehem, and "stood over the place where the young Child was." The pilgrims entered and were satisfied.

They sought a king, and found a Child. There is something very remarkable in the fact that they came from the distant East, and after all their sojourning and seeking found only a Child. Yet it was worth all their toil and labour to learn the hard but precious lesson that true greatness consists in childlikeness. The world all the ages through had been growing away from the Child; its notions of greatness lay quite at the opposite pole. The Evil Spirit in his interview with our first parents succeeded in confusing the mind of the world relative to this point, and in putting the case altogether on a fake issue. "Ye shall be as Gods," said he, "knowing good and evil." He put likeness to God to lie in knowledge; and the whole drift of the divine education of the race has been to counteract that notion, and to teach us that it consists neither in knowledge nor in power, but in childlikeness. As we review the history of the world, we see it dividing itself into three stages. In the first, Power is magnified, Force is deified. The great man is the strong man. In that era Nimrod is the hero after the world's heart; strength receives the homage of men. In the second stage, Power is pushed back a step or two and Intellect comes to the front. The great man is the intellectual man. In that era Homer is the favored idol, before whom the people delight to bow; genius receives the homage of men. But Christianity has inaugurated a new period: it points the world, not to Nimrod or to Homer, but to a Child—not to Power or to Genius, but to Goodness. The great man of the future will be Goodness. The great man of the future will be the good man. "I remember a time, when, if any one mentioned the names of Napoleon

Bonaparte or the Duke of Wellington, my heart responded in admiration, and I wished to become a soldier. I remember a time after that, when, if you mentioned the names of Shakespears or Milton, my heart responded in admiration, and I wished to be a poet. Yes, I have had my heroes, and I have worshipped them devoutly, but were I to tell you my experience today, it is this—I have lost a great deal of my respect for power; I have lost a great deal of my admiration for genius; the supreme desire of my heart today, is that I may be a good man, a childlike man, one whose life and character will mirror the Divinity. The great man of the future will be the good man. "Blessed are the meek, for they shall inherit the earth."

Hastings' Great Texts of the Bible

## REUNION AFTER THE WAR

ONE of the many blessings resulting from the present war, if we are to believe the Press, religious and secular, will be a better understanding between Christian people and perhaps reunion. Such a possibility is indeed most comforting. But even this hope, comforting and inspiring as it is, has its dangers.

Well meaning, earnest and zealous individuals are advocating the omission of this or that dogma or doctrine as a short cut to the attainment of this better feeling and reunion. Some of the letters and lectures which have been published during the last two or three years are to say the least dangerous. In order to hasten this desire, which is bound to make itself more strongly felt after the war, to use the words of Canon Newbolt, we are becoming familiar with the cry which is growing in popularity, "Give us a simple religion. Let us get behind the Christ of the Epistles and go to the simple Christ of the Gospels. Let us penetrate beneath the different peculiarities of varying religions, and get at the strong underlying residuum which will constitute a common Christianity or even a universal Religion.



Again and again we hear this cry which leads men to water down distinctive Christian doctrines lest they should be unpalatable to their neighbors, while they seek to erect on the general flux the flimsy structure of a religion common to all professions and distinctive of no sect or denomination—without foundation, crazy useless and despicable; a religion, indeed, which one objects to, because it has no sufficient character of its own to make it worth while opposing. In old days controversialists used to burn each other an account of religious differences. Now the tendency is to burn everything, no matter how sacred, which may raise controversy. Certainly, if we say, "I believe in one Lord Jesus Christ, God of God, Light of Light, very God of very God," we proclaim that we think them to be in error who deny the Divinity of our Lord. If we say, with the Church Catechism, that some Sacraments are necessary to salvation, it may sound harsh to those who disbelieve in any sacrament whatsoever; but we have yet to learn that it is the duty of the Church to suppress all doctrine which may be unpalatable to any set of persons, and to confine herself to the watery residuum which even a Mohammedan could accept. It was not so when the Truth Himself proclaimed His revelation on earth. More than once He seemed on the point of being left quite alone. On one occasion His own disciples seemed disposed to go away and walk no more with Him. But he did not on that account lower His standard of truth, nor the absolute character of its promulgation. The rich young ruler may go away, like Naaman before him, sorrowful and rich, but the Saviour of the world cannot alter His proclamation or lower His terms of surrender."

Religion—Canon Newbolt

A new church has been built at Milford Bay, at a cost of \$1650.00 and is expected to be ready for use on Christmas day.

### THE CHURCH VIEW OF THE POPE'S PEACE PLEA

**T**HE Living Church, (Milwaukee), in commenting on the Pope's Peace Plea practically expresses the opinion of the Anglican branch of the Church when it writes as follows:

"As to the letter, we have but one comment to make: If the Pope had only written as representative of a spiritual kingdom instead of an absurd and petty political state, he would undoubtedly have treated the matter as within the realm of morals instead of within that of politics. And a consideration of the moral aspect of the case would have been of the greatest value. The Powers can be trusted to deal with the political aspects of the war; the Church might well have taken up the moral aspects.

"Politically, it may eventually become necessary for 'mutual condonation' to follow the war. But morally the idea is abhorrent.

"Who started the war is a moral question. The invasion of a neutral country by a Power that had guaranteed its protection is a moral question. Campaigns of frightfulness involve a moral question. Levying of huge tributes upon a nation's wards whom the guardian nation has conquered is a moral question. Deportation of conquered people and compelling the men to work for their conquerors is a moral question. Extermination of a large part of a race, as of the Armenians, is a moral question. And so many moral questions of procedure have arisen in which Germany has chosen the side that is not reckoned as of Christian ethics that one could hardly recount them. Where is the world-arbiter, infallible in morals as in faith, in the face of all this black history that is being made? Where is the Vicar of Christ, whose interpretation of the divine will is to be implicitly obeyed by the world? Where is the God-given power of speaking infallibly in the realm of morals such as is claimed for the pa-



## The Algoma Missionary News

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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.

pace? Condone it all? We may be forced to; but God will not and infallible exponents of morals could not. Whether the guilty parties will be punished on this earth is partly a question of whether the power to punish will exist when the war is over and partly a question of determining just who they all may be. But in the realm of morals those questions do not arise. The world wants the spiritual kingdom of Jesus Christ to guide in the moral issues that are at stake, and not in the political issues.—Literary Digest.

**O**UR dead are with the undying Love and moving on with Him. Our business is to mourn no more, but to love them as if we saw them and to live for them and with them, in spirit, and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.

—Selected

## WHAT IS THE LIFE OF A CHURCH?

**T**HE life of a Church is loving loyalty to Jesus Christ, present more or less in the actual human heart of the members; an inner hidden thing, that we cannot weigh in a balance, that we cannot set down in figures in an annual report, that we cannot exhibit to a non-believer or a worldling, but the greatest, the most powerful force in all our world. The life of a church is the living, real presence of Jesus Christ as a daily influence in the conduct, the thoughts, the words, the deeds of all members of that church. The life of a church is the living presence of Jesus Christ in every committee of management, in every meeting of Sunday School teachers, in every social gathering of the congregation; a living loyalty and devotion to the Lord Jesus Christ, born out of a grateful certainty that He died to save us, born out of a grand sympathy with Him, and under the belief that He is willing to save all the men and women and all the little children who are around about us. That is the living life of a church, and nothing else is. We may have a perfect orthodoxy and death; we may have great activity, and yet we may have death. Nothing is the life of a church, but actual living loyalty and love to the real living Lord of the Church, Jesus Christ. A living church will show its life in such things as hearty singing, frequent communions, faithful service, generous liberality to every good cause. A living church will show its life by bravery and courage in taking up new responsibilities that may offer themselves, and working them out most heartily. A living church is living, not because it does one or all of these things, but because it loves loyalty to the Lord Jesus, who died for it, and feels that goodness and holiness are the grandest things in the world.



## THE ALGOMA MISSIONARY NEWS

### ACKNOWLEDGEMENTS

Receipts by Treasurer of the Synod to 30th November, 1917.

Sundridge, \$3.30; Sheshegwaning, \$1.10; Magnetawan, \$2.50; English Association, \$4.73; Garden River, \$1.93; Parry Sound, \$5.00; Rev. C. W. Balfour, \$5.00; The Archbishop of Algoma, \$5.00

### SUSTENTATION FUND

By Archdeacon Gilmor, \$900.00; English Association, \$212.85; Krugger, \$1.50; W. A., Toronto, \$2.00; Parry Sound, \$2.00.

War

Broadbent, \$2.00; Webbwood, \$4.50; Depot Harbour, \$3.50; St. John's Sault Ste. Marie, \$7.70; Gravenhurst, \$6.00; Port Sydney, \$5.00; Uffington, \$1.00; Purbrook, .75; Van .75; Byng Inlet, \$5.00; Thornloe, \$1.50; Sturgeon Falls, \$6.55; Gore Bay, \$6.26; Sundridge \$6.40; St. Luke's Pro-Cathedral, \$40.50; Sheshegwaning, \$2.50; McDougall Road, \$4.00

Jews

Parry Sound, \$10.00.

### EXPENSE FUND

North Cobalt, \$5.86; Gravenhurst, \$2.30; Haileybury, 27.22; Thorneloe, \$5.46; Walford, \$4.30; Massey, \$3.48; Thessalon, \$7.11; Parkinson, \$2.45; Bruce Mines, \$1.55; Desbarats, \$1.60.

### MISSIONARY APPORTIONMENT

Nepigon, \$20.00; Rosseau, \$20.71; Parry Sound, \$73.37; Thorneloe, \$9.00; Sturgeon Falls, \$34.00; Kagawong, \$2.80; Gordon, \$3.58; Gore Bay, \$43.41; Beaumaris, \$12.00; Beatrice \$4.00; Ufford, \$3.00; White River, \$39.40.

### SPECIAL PURPOSES

Sunday School Com., Sheshegwaning, .80; Magnetawan, \$2.50; Archbishop's Discretion, English Association, £10 — \$47.30; American Relief Assn. Relief, Parry Sound, \$20.00; Parry Sound, \$4.00; S. P. C. K., Parry Sound, \$2.00.

### MISSION FUND

McDougall Road, \$5.00; Whitefish School, Boys Aux. Sherbrooke, \$15.00; S. P. G. & C. English Association, £60—\$283.80; Provincial Synod, \$100.00; Parry Sound, \$49.35; Franca, \$10.16; Elk Lake, \$7.15; Thorneloe, \$2.00; W. A., per Miss Carter, \$250.00.

### INDIAN HOMES

St. Paul's Port Dover, \$25.00; Boys Club, St. Mathews, Toronto, \$2.75; St. John's London, Ont., \$32.00; Trinity, St. Thomas, \$35.00; St. Paul's Lachine, \$20.00; Orillia, \$51.76; Quebec Diocese, \$64.37; Toronto Diocese, \$30.39; W. A., Gen'l, per Miss Carter, \$125.00; Ottawa W. A., N. Jackson, \$12.50.

### WIDOWS AND ORPHANS

The Archbishop of Algoma, \$10.00; Rev. C. W. Balfour, \$5.00.

## 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' Fates, etc., write to

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Parliament Bldgs., Toronto, Ontario.

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