

JULY 1918

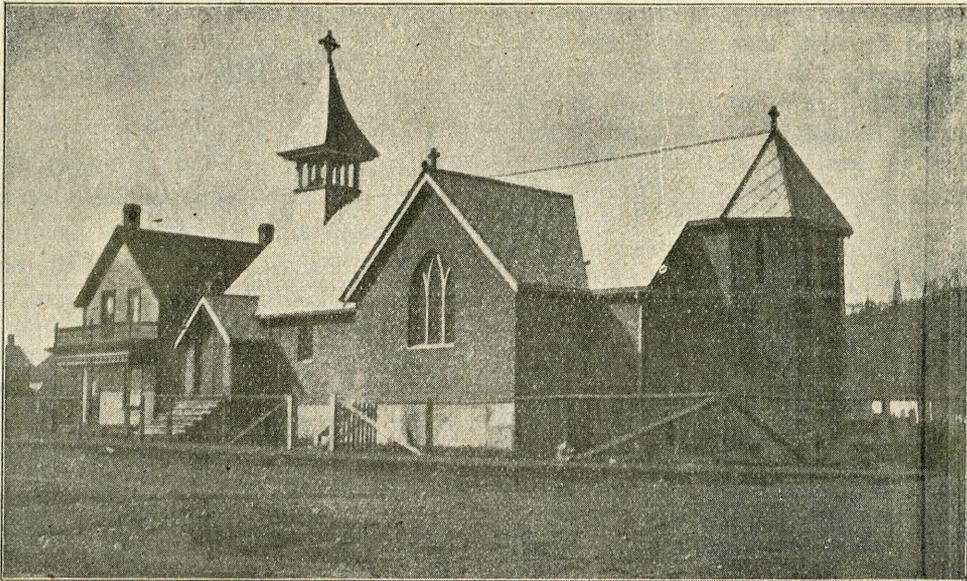
Now it is high time to
awake out of sleep.



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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WHY WE ARE HERE.

THE Bible and Christianity represent the earth as a theater, erected by the Supreme Wisdom, to be the scene of an experiment—not a mechanical or chemical experiment, but, far more serious, a moral one. This is the Christian theory of the earth and man, not stated in terms of matter or force, but in terms of mind or morality. So that while gold, iron, brass are hidden in the interior of the earth, and while forests of timber grow out of it, while seas tumble and flash on its surface and harvests return year after year to feed man's hunger, and he may build up his lofty civilization out of the raw materials furnished in nature, clothing himself in furs and fine linen, hewing his dwelling place out of porphyry and granite, baking clay for brick, and feeding upon the finest wheat, nevertheless, it was not the primary design to create and upholster a planet that should simply satisfy the animal appetite, and where man could browse and fatten and frisk like a calf. The true conception of the earth is as a place where each element, each fact, is a symbol of something occult and supernatural. Consequently, it is not so important that men should hunt for gold as that they should know what use to make of it when found. It is not so important that they should build arks and leviathins fit to ride stormy seas as it is that the nations should be drawn together and the federation of the world would be hastened. It is not so important that they should grind glasses and set and sight telescopes, measure nebulae, weigh planets and predict eclipses, as it is that behind the stars and the firmaments they should detect mind, intelligence, and will. Without this moral intention the universe becomes a great grist mill, and man a blind horse on an endless plank. The earth's flora and fauna, its marbles and metals, its sunrises and sunsets, all that it contains and carries—all is part of a curriculum for the instruction and delevation of man. The

whole experiment of this revolving earth is in order to help in the fashioning of human faculties and that man should be led up to the top of his possibilities. If we leave out this consideration, it will be hard to account for the present constitution of things; the earth will deteriorate into a larder, a ranch for cattle, (instead of being a solemn scene where man, made in the image of God, is getting stature, and wisdom and expansion, and making increase in the higher elements of personality.

J. SPARHAWK JONES.

INFIDEL BOOKS

THE spirit of infidelity utters itself from time to time in certain books, and as each book appears there is a great enthusiasm and clapping of hands in skeptical circles. **Now** at last the day of truth has dawned? **Now** at last the long superstition of Christianity is huddled into its ignominious grave. And our life has already been long enough to witness one or two such occasions.

Meanwhile, the Christianity which has been so safely buried, with a habit of resurrection quite indomitable, frees itself from its grave clothes, comes forth again upon the world, and each age stands in need of a fresh sepulture. The history of such books is like the history of a stone which becomes loosened from the side of the mountain overhanging a lonely lake. Down upon the lake it plunges with a splash that stirs the echoes, and breaks the face of the water into foam and wave. And the birds that build their nests upon the ledges of the mountain rise in startled crowds, and wheel with clamorous screaming to and fro. But in half an hour the echoes are all silent, and the waves have died in ripples on the strand, and the birds have quietly settled down upon their nests again. And where is the stone which made all the trouble? Why, lying forgotten at the bottom of the lake.



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ARCHBISHOP'S APPOINTMENTS.
JULY, 1918.

1. Monday.
2. Tuesday.
3. Wednesday.
4. Thursday.
5. Friday.
6. Saturday.
7. **6th Sunday after Trinity.**
8. Monday.
9. Tuesday Executive Committee
 Garden River, Evening Ser-
 vice, Deanery Meeting.
10. Wednesday, Deanery Meeting.
11. Thursday.
12. Friday.
13. Saturday, Train and boat to Gore Bay.
14. **7th Sunday After Trinity.** Gore Bay and
 Kagawong.
15. Monday, Silverwater.
16. Tuesday, Sheshigwaning.
17. Wednesday.
18. Thursday, Little Current.
19. Friday, Birch Island and Whitefish River.
20. Saturday, Sucker Creek.
21. **8th Sunday After Trinity.** Sheguiandah and
 Bidwell.
22. Monday, boat to Manitowaning.
23. Tuesday, The Slash, Hilly Grove, and Mani-
 towaning.
24. Wednesday.
25. **St. James, Apostle and Martyr.**
26. Friday.
27. Saturday.
28. **9th Sunday After Trinity.**
29. Monday.
30. Tuesday.
31. Wednesday.

The slightest passion in most people upsets their judgment.

A Japanese once said, "If only you Christians were like your Christ you would soon convert us all.

MOURNING.

Shall I wear mourning for my soldier dead,
I—a believer? Give me red,
Or give me royal purple for the King
At whose high court my love is visiting.
Dress me in green for growth, for life made new;
For skies his dear feet march, dress me in blue;
In white for his white soul—robe me in gold
For all the pride that his new rank shall hold.
In earth's dim gardens blooms no hue too bright
To dress me for my love who walks in light!

PEACE

PEACE may be sought in two ways. One way is as Gideon sought it, when he built his altar in Ophrah, naming it, "God send peace," yet sought this peace that he loved, as he was ordered to seek it, and the peace was sent, in God's way:—"the country was in quietness forty years in the days of Gideon." And the other way of seeking peace is as Menahem sought it, when he gave the King of Assyria a thousand talents of silver, that "his hand might be with him." That is, you may either win peace, or buy it:—win it, by resistance to evil:—buy it, by compromise with evil.—Ruskin.

General Pershing, head of the American forces in France, was confirmed by Bishop Brent on April the 29th.

"Christianity has not been tried and found wanting, it has been tried and found difficult."—Chesterton.



DIOCESAN NEWS



ARCHBISHOP'S VISITATIONS

ON SUNDAY, May 12th, the Archbishop visited Blind River, and arranged for Mr. Granger, who had taken duty there during the Winter, to go at the end of the month to Sheguiandah in succession to Mr. Hutton, who was to take charge of Blind River at that time.

OTTAWA

On Monday the 13th the Archbishop preached to the Women's Auxiliary in Christ Church Cathedral, Ottawa, at the opening of their annual meeting, and on the evening of the 14th addressed a missionary meeting in St. George's School Room also in connection with the annual meeting. Mr. George B. Nicholson also addressed the meeting, giving some account of the development of the North Country, and the great need of missionary workers in that field. We are greatly indebted to the Ottawa W. A. for many acts of kindness and generous help.

MACTIER

The Archbishop spent Whitsunday at MacTier, which has been sorely neglected for the past year. The Rev. C. Lord has been doing duty there for a short time, and has gathered the flock together in a remarkable way. It is a promising mission, and deserves more attention than it is receiving. Unhappily, the scarcity of men makes it impossible to do much at present for it. Mr. Lord, it is hoped, will remain during the Summer.

MEETING OF BISHOPS

The Archbishop spent Thursday the 23rd attending a meeting of Bishops at Ottawa, where he was the guest of Bishop and Mrs. Roper. Matters connected with the organization of Chaplains' work were dealt with by the Bishops. There is every reason to hope and believe that the work henceforth will be upon a much more

satisfactory footing than in the past. Among other questions, that of holding the General Synod came up. It is likely the Synod will be held in Toronto instead of in Winnipeg, the cost of transportation being almost prohibitive in war time.

On Trinity Sunday the Archbishop preached in the evening at the Pro-Cathedral, the Sons of England being present. In his address the Archbishop alluded to the aims and work of the Society, and enforced upon the assembled congregation the importance of the principles for which the Society stood.

ST. JOSEPH'S ISLAND

On the 2nd of June the Archbishop visited St. Joseph's Island, holding service in all three centres. He found the Mission in fairly good condition, although it had suffered somewhat from the long interregnum, there having been no services in the various churches since December last. Much kindness was extended to the Archbishop in all the places. He was the guest of Mrs. Walker at Richard's Landing, and of Mr. and Miss Fremlin at Hilton; and kind friends placed their cars at his disposal for the trip. Mr. Everett Ellis, a student from Nashotah, accompanied the Archbishop and was introduced to the Mission. He will remain throughout the Summer, taking duty as a lay reader. The Archbishop is still looking for a permanent incumbent, and has hope of being able to appoint one on the termination of Mr. Ellis' period of work.

DEPOT HARBOR

Another student from Nashotah, the Rev. Basil Murdin, has been placed for the Summer at Depot Harbor and Seguin, this mission having been vacated by Mr. Templeton some weeks ago. This important mission has been looking up of late, and it would be a grievous pity were it to be left long without a spiritual guide.

HOLY TRINITY CHURCH

TRINITY SUNDAY was a red letter day in the mission of Holy Trinity, Tarentorus. It was the first official visit of the Archbishop since the erection of the new church. At this service a class of six candidates was presented for confirmation by the Rev. Owen L. Jull. His Grace was also assisted in the service by the Rev. W. S. G. Bunbury, the Rev. E. H. C. Stephenson and the Rev. B. P. Fuller. In spite of the threatening attitude of the weather there was such a large gathering of people that many of them were unable to get inside the church. A number of those present were non-church people, so the Archbishop, in his sermon, explained the sacramental system of the Church in a way that helped to enlighten and inspire those present. Reference was also made by the Archbishop to the furnishings and ornaments of the Church, "all of which mean something."

His Grace, speaking of the love and sacrifice of our Saviour in such a way that would not fail to impress those who heard him, pointed to the cross on the altar, telling the people that the cross was placed there for that reason, to remind them about those sacred things of which he had been speaking. The cross on the tower outside was placed there to remind the passer-by of the same lessons. It stood there as a witness to this pleasure-loving, money-making, God-neglecting age saying, as it were, "Remember God, Remember God."

In concluding, the Archbishop expressed his heartfelt thankfulness that the Church had at last been erected. He spoke in glowing terms of praise to all those who were in any way instrumental in helping to build and equip such a beautiful little church, assuring them that, as they had given of their substance and service to God, so would He reward them, "for no one who ever laid anything at the feet of the blessed Jesus ever returned empty."

Holy Trinity Church is free of debt as

far as the building is concerned, but efforts are being made to raise money to pay for the cost of painting the outside of the Church. Liberal help, in time, money and gifts, has come from so many quarters that it is almost impossible to single out any one individual or society. The Rev. O. L. Jull, on behalf of the congregation, wishes to express his sincere appreciation, through the medium of this magazine, to all those who have rendered such kind assistance.

AN ARCTIC VISIT

BISHOP STRINGER returned in October from a long trip to the Arctic. Going by way of the Porcupine River, crossing the Rocky Mountains to Fort McPherson, he journeyed to Herschel Island, by way of the Delta of the Mackenzie, and thence along the Arctic Coast, as far as Cape Bathurst, sometimes called Baillie Islands.

Many settlements and camps of Indians and Eskimos were encountered along the way, and more or less time was spent at each place. Some of the people visited, resided in Mackenzie River Diocese, and the work done was on behalf of Bishop Lucas of Mackenzie River, while other settlements were within the limits of Yukon Diocese.

One of the most interesting classes of confirmation was at a place called Niakonit near Escape Reef, a little distance along the coast, on the Yukon side of the Boundary. At this place, Eskimos had assembled from the east and west for the summer's "White Grampus Whale" hunt. Several days were spent here, and the people were given instruction by Archdeacon Whittaker and Rev. E. Hester, as well as by the Bishop. The candidates were very carefully prepared. The whale hunt was given up entirely during the visit and intense interest was shown by all. Practically every one attended each service held, and there were many services and classes for instruction. Seventeen

were confirmed at this place, and at the celebration of the Holy Communion there were forty-one Eskimo communicants. The confirmation and celebration and many of the services were held in the open air, as there was no tent or camp large enough for all. The surroundings and accessories were most primitive, but the spirit of earnestness and devotion shown was very intense and sincere. This camp was situated at the mouth of a small river, and just in front lay the great Arctic Ocean. One could picture to oneself the Master gathering His disciples together on the shore of Lake Galilee.

SYMBOLISM

SYMBOLISM has its uses. The inability so realise the unseen and abstract justifies it. Men must depend on the tangible and illustrative. Speech is symbolic, the sign of thought. Poetry, music and art are symbolic. They suggest more than they actually express. When the tendency of symbolism is to suggest something beyond and above itself, it is legitimate and wholesome.

PRAYERS FOR THE DEPARTED

THE following words on the subject of prayers for the departed are taken from a book entitled "The Creed of a Churchman." They seem to express a fair view of this subject. The question is asked, "May we pray for the departed?" There is no injunction to this effect in the New Testament, nor is any direction given in the Prayer Book. On these grounds there are some who would prohibit such prayers altogether. But on the other hand many will ask, "How can I cease to pray for those whom I have remembered before God for years, just because they are in His nearer presence? And they may well remind us that our Lord said, "God is not a God of the dead, but of the living." It becomes more and more clear

that this is a matter which must be left to the individual conscience. If we cannot enjoin prayers for the departed, neither can we forbid them. When our dear ones cross the River our love goes with them to the farther side, and it is a deep and surely rightful instinct to speak of them to God with thankfulness and hope and longing. And if the question were asked, "What shall I ask for them?" we can only say that we know too little of their state to answer it definitely. Here indeed, as elsewhere, the Spirit helps our infirmities and translates our imperfect petitions, and He Who Knows All will answer our prayers as is most for the good of our loved ones beyond the veil."

OUR SOLDIERS AND TUBERCULOSIS

AN APPEAL is being made in England and in the colonies on behalf of those who, while fighting the Empire's battles, have contracted Tuberculosis. Left to themselves, the path of these men would be a sure and steady one to the grave. But with help the disease can be arrested, and they again be self-supporting, and enjoy years of useful life.

Failure to cure Tubercular disease in its earlier stages can often be traced to the return of patients to unsuitable work and conditions of life, or their return at a stage when the disease has been only partly arrested. The Farm Colony plan is being tried, and will undoubtedly save many of these men and fit them for a life on the land, where they will continue to serve the Empire, which even now owes them an undying debt of gratitude. The Chairman of the Council is The Right Hon. The Lord Balfour of Burleigh, G. C. V. O., K. T., G. C. M. G. The Honorary Treasurers are The Right Hon. The Lord Glenconner, 34 Queen Anne's Gate, London, S. W. I., and Alfred Charles de Rothschild, Esq., C. V. O., 1 Seamore Place, Mayfair W., London, England.

A PADRE V. C.

THIS story of the first V. C. among the chaplains of the British Army is given by "Every Week" (New York):

"In broad daylight, out on No Man's Land, there lay a body of wounded Tommies. They had fallen in a counter-attack, meant to punish the Boche for a surprise visit paid that morning. In an occasional lull in the roar of guns you could hear a voice calling for water or the scream of a man maddened by pain. But the enemy were on the alert. To go out after them would be little short of suicide. There is always a bullet for a man that appears in the light of day.

"But bullets had no terror for the Padre.

"This particular priest belonged to the Church of England. Unless my memory tricks me, his name was Dalton. But he can be found in the list of honored: he was the first V. C. of his cloth.

"Disregarding all warnings, he crawled over the parapet, seized one wounded man, and dragged him to safety. When he appeared the second time the Boches were ready. His audacity probably had kept them quiet at first; but now the bullets began to fly. He got his second man back, and his third and fourth, before he came to a case so badly wounded that it was impossible to handle it as roughly as the others. This Tommy was lying on the edge of a shell-crater, and as the Padre bent to tend him, he himself was hit by a bullet, and for a moment he collapsed beside his charge. But he recovered quickly. Then, still clinging to his burden, he managed to crawl down into the hole.

"All day they lay there, until the sun went down, when help was sent out to him and his companions.

"It comes easy to picture the Padre going his rounds of the hospital, cheering one man, consoling another, administering the last services to a soldier in his last agony. Extremely tiresome and trying work this can be, too, when a convoy of

five or six hundred cases arrive and there is only one Padre of each persuasion to attend to all. And yet, this is the least onerous and certainly the least dangerous of all his duties."

DUTY.

DUTY begins with life and ends with death. It encompasses our whole being. It bids us do what is right, and forbids our doing what is wrong. It begins with the upbringing of children. It bids us nurture them, instruct them, educate them, and bring them, by our example, into the ways of well-doing. Duty accompanies us through life. It goes out of our households to the help of others. The employer owes it to his employees, and the employees to the employer. We owe our duty to our neighbor, to our country, to the state. The doing of our duty to all involves immense responsibility. No one can lead a true life unless he feels this sense, and energetically acts up to it. In human society, social rights necessitate their own observance. When the sense of responsibility is blunted, society goes to ruin. "The race of mankind," says Sir Walter Scott, "would perish did they not cease to aid each other." From the time that the mother binds the child's head till the moment that some kind assistant wipes the damp from the brow of the dying, we cannot exist without mutual aid. All, therefore, that need aid have a right to ask it from their fellow-mortals. None who have the power of granting it can refuse it without guilt.

To reform a world, to reform a nation, no wise man will under take; and all un-foolish men know that the only solid, though a far slower reformation, is what each begins and perfects on himself.

The ministry of Bishops succeeding the ministry of the Apostles, however it came to pass, was for fifteen hundred years accepted as the pledge of unity.

DIVORCE AND CHILDHOOD

Sir,—Some advocate that as the wealthy can secure a divorce by application to the Senate, there should be an inexpensive court in each province for the severing of the marriage tie. But in talking that way they have not studied the results in divorce countries, nor have they grasped the fact that the evils of divorce are ten times greater than the hardships imposed by a strict and unbreakable marriage law. In one state it was shown by an investigation that about sixty per cent. of the inmates of juvenile institutions were the offspring of divorced parents. Separating from each other, the parents were quite willing to be separated from their children that they might be free to marry again. The sacredness of the marriage relationship is the foundation on which the home rests, and thoughtful people should insist upon its inviolability. Thousands of married couples quarrel violently and really believe for a time that they can never reside again under the same roof, but soon anger dies down, better judgment prevails, and pleasant relationship is re-established. The person or the law that would step in at this critical time and facilitate a permanent break-up of the home is hurting the state as well as the aggrieved couple more directly concerned. But it should be remembered, above all, that hundreds of unoffending children would be deprived of their rightful homes, and placed upon the charity of the community.

J. J. KELSO.

A certain lady on being asked why she did not approve of divorce, gave the following reasons:

First. I am proud, and do not care to advertise to my friends what a dismal failure my marriage has been.

Second. I abhor the thought of breaking up the home where our children come to find father and mother.

Third, and most important of all reasons.

When I stood before the altar and took my vows in the presence of God and man, I promised for better or worse, till death us should part, and I cannot feel that I am absolved from those vows because it is worse instead of better.

THE CHURCH CRITICIZED

THE Church is criticised today for many things. First, because she does not attract greater numbers. This may be a reflection on the Church; on the other hand it may be a reflection on the people. At what time in history have the masses of the people sought the highest things in life? Let a moving-picture show be given in any village or town hall and it will be filled to the doors. Let some prominent man appear in the same hall to lecture on a question of deep moral or social interest, and the hall will not be half filled. The fact is no reflection on the lecturer but rather on the people. Likewise the fact that the masses are alienated from the Church may be a compliment to the Church, and due to her loyalty to her mission. Did not Jesus indicate that the Church would not have the crowd?

AN interesting work is going on in Sioux City, Iowa, in connection with the Russian Orthodox Church. The Rev. L. Zakrevsky, an earnest priest of the Russian Church, is working against great odds, cut off from all usual sources of income for the sustaining of his cause by the events which are happening in Russia. He is struggling to erect a church for his people. Our Bishop, the Right Rev. Dr. Morrison, of Davenport, Iowa, endorses the undertaking and appeals very kindly for Fr. Zakrevsky. Friends of this work will be glad to contribute in the exceptional circumstances now existing. Anyone who desires to make an offering may send it through our Treasurer, or direct to the Rev. L. Zakrevsky, Sioux City.—American paper.

WORSHIP

WE must acknowledge with regret that the idea of worship is not one of the outstanding features of the average modern churchman.

To sing a hymn or two and to listen to a sermon seems to be the chief reason for going to church. The idea of worship has been lost sight of, and yet our prayer book gives ample scope for worship in spite of its imperfections. The writer has recently read a number of books on "New Thought," and although there is much in those books to which a loyal churchman would take exception, there is one lesson we might take home, which we find constantly emphasized in them, namely, the effort to "get in tune with the Infinite."

While there are various ways in which one can "get in tune with the Infinite," or, as we should term it, closer communion with God, worship is certainly one way. It will take time to bring this about, but let us teach ourselves, our school children and our congregations how to worship. Explain the meaning of our services, the teaching and theology behind the Psalms, canticles and hymns, so that they can render due worship to God. Let us take our services reverently so that our people may feel that their spiritual leader has caught a vision of the All Holy God and it will in time make an effect upon the worshippers. Picking up a book on travel, written by a Dissenter, the writer read the following paragraph which provides food for thought: "In the continental cities, large numbers of people may be seen at an early hour repairing to the churches. They are drawn together by no spasmodic spiritual stimulation; they do not assemble to hear their fellow-sinners tell with a nasal twang how bad they were once, and how good they now are, nor implore the curse of heaven upon those who differ from them in their belief or disbelief. They kneel beneath those consecrated arches, joining in a worship in which scarce an audible word is uttered, and drawing from it new strength to tread the

thorns of life."

"O come, let us worship and fall down and kneel before the Lord our Maker."

"We praise Thee, O God; we acknowledge thee to be the Lord.

"All the earth doth worship Thee, the Father everlasting.

"To Thee all angels cry aloud; the heavens and all the powers therein.

"To Thee Cherubin and Seraphin continually cry,

"Holy, Holy Holy."

FOREIGN MISSIONS AS A SOLDIER SEES THEM

THE following is an extract from a letter, written by a soldier, which forms the National Mission Pamphlet 108:—

"Lying here in hospital helpless three months from shrapnel wounds, which refuse to heal, and just waiting," wrote a gallant soldier of Kitchener's army a month before he died, "I have been thinking."

"You know, I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa, and Uganda when I was sick.

"I do not remember giving a single penny to Foreign Missions in my life. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger than even my ingratitude for help given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

"When the call to arms came, as you will remember, I told you in an earlier letter, I was home in London on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random for want of something better to do one night, I was struck by the words of John XVII. 3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.' I could not forget these words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them who can tell? They cause me to care not a jot for this poor, maimed body, soon to be set aside.

"I realise now that this Friend cares for every savage of our race, even as He cares for me, and why should he not? Who made us to differ? Does it lie in my mouth, realising my own unworthiness and His love, to say to the most benighted negro, 'Stand by thyself, come not near to me, for I am holier than thou?' Assuredly not.

"Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now it is too late.

"As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—a few vagrant thoughts flutter for a moment over the contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church

keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.

WHERE MANY CASTES MEET

THIS is a description of the patients at a mission hospital at Chota Nagpur in India written by one of the workers there.

"They are a strange and most interesting mixture of people—'all sorts and conditions,'—of many castes, and many grades of society.

"We have the rich Bengali, coming in her carriage with men-servants, wearing perfectly gorgeous clothing and covered with ornaments—of sorts. Great heavy anklets of silver, numberless bangles (frequently of gold) on her arms, six heavy rings in each ear, and four or five chains of bright beads or gold round her neck and on her head.

"And very pleased she seems to see a little further afield than the four white walls which make her world at home."

"And the next patient may be some terribly dirty old woman from the bazaar, whose touch would be contamination to the first-mentioned; or a poor wee starved brown baby, carried astride its mother's hip, whose clothing is often so airy that it is best left to the imagination.

"And so, one after another, they keep on coming all the busy morning hours, rich and poor, alike in one point only, namely that they all love medicine, no matter how horrible it is—indeed, I rather think the worse the taste the more potent the cure."

The Algoma Missionary News

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 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.

IN THE AUSTRALIAN MISSION FIELD

IN "Round About the Torres Straits," by Dr. Gilbert White, Bishop of Willoughby, is found the following description of an incident that occurred at the Mitchell River Mission which will serve to suggest the degree of culture that had been attained in the early days of the mission. The Bishop writes: "I was having tea in this quite civilized station, when happening to raise my eyes, I saw a long line of dust rapidly approaching. Presently it resolved itself into arms, legs and spears, and was seen to be a line of fifty naked warriors in full war paint, running and leaping and brandishing their spears. With, I confess, a certain trepidation, for we had three women workers besides the men, I asked the Superintendent what it was, and he replied a little doubtfully, 'I think it is all right.' The warriors continued their rush, leapt the fence, and then, one holding up his spear,

they all gathered round him in a dense bunch, holding up their spears and uttering bloodthirsty yells. Then, when they had ceased, said quietly in English, 'We come to church.' "

PROFESSOR SCOTT HOLLAND

THE cause of Christian Missions has lost by the death of Professor Scott Holland, one of its most enthusiastic and effective advocates. He had himself seen the work of the Church in South Africa, and was keenly interested in Christian Missions in India. To him the *raison d'etre* of the British Empire was the opportunity which its existence afforded to evangelize the world. In his pamphlet published by the S. P. G. (1d.), entitled "The Call of Empire," he wrote: "No one who is alive to England's Imperial task, and to England's honor, can any longer afford to sit loose or be indifferent to Missions We are learning that religion belongs to the very stuff of national life; that on it in the last resort rests all the weight of Empire. It is at the bottom of everything So it has come to pass that England, under the strain of Empire, finds itself unwittingly engaged in opening a way to the message of Christ, and in carrying it forward over the face of the earth."

After a lapse of two centuries, the Russian Church is again to revive the office of Patriarch. It would appear that the abject subjection of the church to the state is at an end.

The Bishop of Calcutta is suffering from an affection of the knee which has troubled him for several years. Now the disease is so much worse that he may not be able to remain in India.

The Rev. P. F. Bull, of Nipigon, who was appointed rector of St. John's, Sault Ste. Marie, expects to take charge the first Sunday in July.

The Rev. P. A. Paris, parish priest of Powassan, has been appointed rector of Sudbury.

BEAUMARIS

THE Beaumaris branch of the W. A. has purchased for the new church at Milford Bay a communion set. The chalice and paten are silver plated and the vessels for holding the wine and water are of cut glass. Mr. Haines, the missionary in charge, considers the set perfect in every detail.

ACKNOWLEDGEMENTS

Receipts by Treasurer of the Synod to 31 May, 1918:

EXPENSE FUND

White River, \$10.14; Schreiber, \$10.00; Beaumaris, \$10.00; North Cobalt, \$4.00.

MISSIONARY APPORTIONMENT.

Silverwater, \$3.60; Worthington, \$1.94; High Falls, \$1.28; Espanola, \$1.92; Nairn, \$1.75; Webbwood, \$10.42; Schreiber, \$1.60; Nairn, \$1.41; Bruce Mines, \$4.40; Parry Sound, \$30.00; Sudbury, \$26.03; St. Peter's, Sault Ste. Marie, \$15.00; North Cobalt, \$10.00; Sundridge, \$13.75; Burk's Falls, \$5.00; Port Sydney, \$14.59; Newholme, \$1.50; White River, \$4.70; Thorneloe, \$2.00; Rosseau, \$2.15; Rosseau, \$48.50; Copper Cliff, \$7.74; Nairn, \$1.05; Webbwood, \$3.80; Espanola, \$9.66; Crean Hill, \$1.41; Parkinson and Dean Lake, \$4.30; South River, \$7.00; South River, \$4.45; Sundridge, \$7.20; Beaumaris, \$3.48; Falkenberg, \$3.20; Beatrice, \$5.00; Gregory, \$4.01.

MISSION FUND

English Ass'n., \$817.63; Silverwater, \$1.20; Webbwood, \$10.00; Espanola, \$15.00; Emsdale, \$4.10; Kearney, \$5.55; Sprucedale, \$4.85; Rosseau, \$2.20; Sheguiandah, St. Peter's \$2.75, St. Andrew's 77c; Cedarville, \$1.06; Ten Mile Point, 90c; Bidwell, \$1.70.

SUSTENTATION FUND.

English Assoc'n., \$149.11; Miss Hutton, Sheguiandah, \$12.00;

SUPERANNUATION FUND.

English Assoc'n., \$52.71.

SPECIAL PURPOSES.

Tarentorus Church, English Association, \$2.53; Steelton Church, English Association, \$2.53; Port Carling, English Association, \$1.20; S. P. C. K., Silverwater, 60c; White River Parsonage, Mrs. Selkirk, Franz, \$5.00; Armenian Relief, Ten Mile Point, \$1.43; Social Service, Bidwell, \$3.25; Sheguiandah Parsonage and Mortgage, \$26.25.

THE JEWS.

Emsdale, \$3.30; Kearney, \$1.95; Sheguiandah, \$1.60; Bidwell, \$1.15; Port Arthur Missions, \$1.00; Rosseau, \$5.00.

INDIAN HOMES.

Trinity Church, Parry Sound, S. S., \$21.86.

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