

JUNE 1918

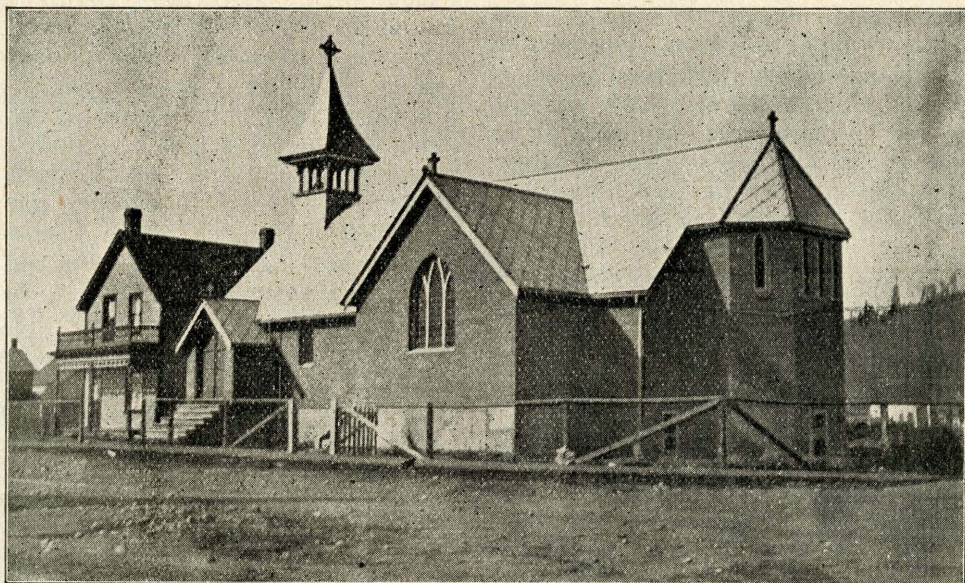
Now it is high time to
awake out of sleep.



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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OUR SUMMER SCHOOL

A Summer School, the first in the history of the diocese, will be held this year at North Bay. This school, with others in the Province will be held under the direction of the Joint Committee on Education, representing the Sunday School Commission, the Missionary Society, and the Council of Social Service. The clergy, members of the W. A. Sunday School teachers and those holding any office in the church should make a special effort to be present. Systematic courses of instruction will be given on some part of the Bible, missionary work, Sunday school work and Church History. All these subjects will be thoroughly dealt with by an efficient staff of teachers and lecturers, and it remains only for each clergyman to see that his parish or mission is represented. The inspiration which is brought about by the spiritual atmosphere of the school or by the intercourse with experienced church workers, visions and ideals for a revived Church life, a greater Christian activity, and a sense of companionship in the great army that is scattered over the world working for the day when the earth shall be filled with the knowledge of God, is an inspiration worth striving for. The physical recreation and refreshment also affords a splendid opportunity to combine a pleasant holiday with a profitable one. The school will be held this month, June, from the 24th until the 29th. The registration fee is \$2.00 and the cost of board will be \$5.00. Application for registration and particulars should be made to the Rev. C. W. Balfour, North Bay.

He wept by the graveside of Lazarus, thus showing His true manhood. He raised Lazarus from death, thus showing His true Godhead. He is very God and very man.

Christianity is not only being good, but doing good.

RELIGION AND POLITICS

THE business of government, according to a certain school of politicians, is concerned only with the material interests of the nation. "Laws," it is said, "cannot make people moral, and the nation being an end to itself, its relations to other nations is not subject to moral criteria."

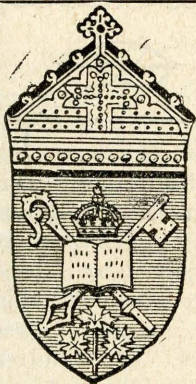
"We are legislators, not moralists," was the position taken by a statesman in a recent parliamentary debate. Those who engage in the business of governing the nation are, according to this view, concerned only to secure comfort, wealth and power. They have no need to ask whether a law will raise or lower the moral standard, or whether a policy is likely to increase peace and good will in the world. Their one object is material advantage, and their best guide is the business instinct which foresees the gain and loss of different courses. They have to do with profits and not with morals. "Things are in the saddle and ride mankind," is their motto.

Professor Sir Henry Jones, representing another school of politicians, has, in a recent book, set himself to show that of the two factors, material wealth and moral character, which make a nation, that the latter is that which is important. Moral character is more powerful than silver and gold in increasing happiness at home and in fixing the rank which a nation holds in the estimation of foreigners. Righteousness exalteth a nation. Avarice, craft and fear never yet built a state, and the builders of nations which impress mankind, like the builders of our cathedrals, have built better than they knew. A light of morality has shined in the darkness when the darkness comprehended it not. Moral character is the greatest national asset.

S. A. BARNETT.

Only those who put the most in their work get the most out of it.

What oil is to a lamp, love is to a life.



 The
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ARCHBISHOP'S APPOINTMENTS

JUNE

1. Saturday.
2. 1st Sunday after Trinity, St. Joseph's Isl'd.
3. Monday.
4. Tuesday.
5. Wednesday.
6. Thursday, Executive Committee.
7. Friday, Train to Franz.
8. Saturday, On to Fort William.
9. Second Sunday after Trinity, St. Luke's, Port William.
St. George's, Port Arthur
Slate River.
10. Monday.
11. St. Barnabas, Ap. and Mar. Murillo.
12. Wednesday, Hymers.
13. Thursday, Train Eastwards.
14. Friday.
15. Saturday.
16. 3rd Sunday after Trinity, Sault Ste. Marie.
17. Monday.
18. Tuesday, Biscotasing, confirmation.
19. Wednesday, Nicholson Siding.
20. Thursday, Return to the Sault.
21. Friday, Train to North Bay.
22. Saturday, Examination, etc., Candidates
for Holy Orders.
23. 4th Sunday after Trinity, Ordination,
North Bay.
24. St. John Baptist.
25. Tuesday, Summer School, North Bay.
26. Wednesday, Summer School, North Bay.
27. Thursday, Summer School, North Bay.
28. Friday, Summer School, North Bay.
29. St. Peter, Ap. and Mar.
30. 5th Sunday after Trinity.

THREE HILLS

There is a hill in England,
 Green fields and a school I know,
 Where the balls fly fast in Summer,
 And the whispering elm-trees grow.
 A little hill, a dear hill,
 And the playing fields below.

There is a hill in Flanders,
 Heaped with a thousand slain,
 Where the shells fly night and noontide
 And the ghosts that died in vain.—

A little hill, a hard hill,
 To the souls that died in pain.

There is a hill in Jewry,
 Three crosses pierce the sky,
 On the midmost He is dying
 To save all those who die.—

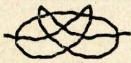
A little hill, a kind hill
 To souls in jeopardy.

—EVERARD OWEN.

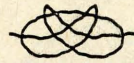
Harrow, December, 1915.

Dr. Knox, Bishop of Manchester, preaching on the sands at Blackpool, told a story of a miner who called himself an infidel. One day in the mine some coal began to fall, and the man cried out, "Lord, save me!" Then a fellow-miner turned to him and said: "Ay, there's nowt like cobe o' coal to knock the infidelity out o' a man." Yes, men may try to keep down the instinct of prayer, but there are times in every life when it will be heard.

It is awful to think of the amount of harm that can be done by one inconsistent professor of religion. He gives a handle to the infidel. He supplies the worldly man with an excuse for remaining undecided. He checks the inquirer after salvation. He discourages the saints. He is, in short, a living sermon on behalf of the devil.



DIOCESAN NEWS



ARCHBISHOP'S VISITATIONS

IN Easter week the Archbishop went to Toronto to take part in the reception accorded to the Archbishop of York, presiding at a great meeting in Massey Hall on the 5th of April, and accompanying the distinguished visitor on Tuesday the 9th to various Church institutions and gatherings, and to the Canadian Club luncheon where the Archbishop of York gave his principal address.

On the Sunday after Easter our Archbishop preached in St. Alban's Cathedral in the morning, and in the Church of St. Matthias in the evening, and on Wednesday presided at a meeting of the Provincial Council in connection with the Provincial Synod of Ontario. At this council various matters of moment were dealt with. The report of the executive committee adopted by the council on the subject of the Conservation of Child Life is of special interest. It is as follows:

"In view of the general well-being of the community and especially of the depletion of the population caused by the war, your committee believes that the conservation of the children of the community is a subject of the greatest national importance. The committee heartily endorses all that has been done already by the government, and otherwise, for conserving child life, and believes that this would be greatly helped by the further adoption of such means as the following:—

"1. The pensioning of widows who are left with young children in necessitous circumstances.

"2. The establishment in all towns and cities of dispensaries or places where children can be treated and parents instructed in the care of children. While recognizing that every care should be taken, in legislating for child welfare, not to

impair or destroy the sense of responsibility in parents for their children, which is a most valuable element in citizenship, yet the committee, believing that many lives now lost might be saved by skilled and timely treatment, recommends that arrangements should be made for free treatment, in such places, of children whose parents are in straightened circumstances.

"3. The education of girls to be so differentiated from that of boys that the former may receive some scientific instruction in the care and management of little children and of the home."

RETIRING CLERGYMEN

On the 16th of April the Archbishop presided at the meeting of the executive committee, when two of our oldest and most faithful clergymen, namely, Canon Boydell and Canon Frost, were retired. It was with great sorrow that the authorities of the diocese found themselves confronted by the necessity of relieving these devoted missionaries of their active responsibility. Fortunately the Superannuation Fund was able to vote each of them a substantial grant; and we trust that, notwithstanding their declining strength, both these faithful workers may be spared for some time to come in the enjoyment of at least a measure of their vigor of body and mind.

OTTAWA

On Saturday, the 20th of April, the Archbishop travelled to Ottawa where he was the guest of the Bishop of Ottawa and Mrs. Roper. On the following day he took part in the missionary campaign in that city, preaching in St. George's in the morning and All Saints' in the evening.

PETERBORO

From Ottawa he travelled on Monday morning to Peterboro, and was cordially welcomed by certain representative men of that city. In the evening a large gath-

ering in St. John's Church hall met to welcome him, and he addressed them on various topics of interest and moment to themselves and the Church at large. On St. George's Day he preached to an overflowing congregation in St. John's Church. The service was particularly impressive, and the music very carefully rendered by a large and well trained choir.

WHITE RIVER AND MISSANABIE

Returning to the Sault the Archbishop left on Friday the 26th for Franz, where service was held in the evening in the school house with about 35 present, a number of whom were Indians. Taking the late train he arrived at White River at one o'clock and devoted Saturday to an inspection of the mission and its properties. Among other things he advised the securing of a site for a parsonage, and steps were taken to secure a lot near the church from the Canadian Pacific Railway Company. The condition of things seems ripe for the erection of a house, and it is to be hoped that in the near future the difficulties encountered by the clergyman through lack of proper shelter will be overcome.

On Sunday morning an early train journey brought the Archbishop and the Rev. C. C. Simpson to Missanabie, where an interesting service was held in the little Indian church, which was filled with a devout Indian congregation, most of whom communicated. This is a feature of Indian mission work, the proportion of communicants to the general congregation is much larger as a rule than is the case in a white congregation.

Returning by an afternoon train to White River, a splendid service was held in the evening, the church being crowded, and every token of interest and good will being manifested. Mr. Simpson has evidently won the confidence of the people, and they appreciate his faithful services. After the evening service the Archbishop was requested by the authorities of the Y. M. C. A. to address a body of men in their reception hall, which he was glad

to do, speaking to them about the solemnity of the times through which we are passing, and the fact that every man among us in proportion to the importance of his position is on trial.

SCHREIBER

From White River the Archbishop proceeded to Schreiber, which happily has advanced from its status as a mission to the position of a self-supporting parish or rectory. The Rev. R. H. Fleming is to be congratulated upon this achievement so early in his tenure of office and the people deserve all credit for the earnestness and devotion they have shown. They have now a beautiful little church, due largely to the devoted and painstaking efforts of the late incumbent, the Rev. E. H. C. Stephenson, who with Mrs. Stephenson, spared no efforts to carry the work through, the people supporting and co-operating in every way possible. And now Mr. Fleming has crowned this progressive work by leading the people on to self-support. A confirmation was held at which three received the Apostolic Rite.

NIPIGON AND DORION

The Archbishop proceeded by the midnight train to Nipigon and Dorion, at which latter place the following day five persons were confirmed in the new Church of St. Matthew, which still lacks inside finish and pews to complete it. Dorion is one of those long extended settlements where the site of the church becomes a difficult problem. Notwithstanding the fact that the building is in the centre of the township there are some settlements so remote from it that the people find it difficult, or are unwilling, to make the the effort necessary to attend the services regularly.

At Nipigon an excellent service was held in the evening of the 2nd of May. The place has suffered seriously by the removal of the people, construction work on the railways has finished, and the war has checked other industries which promised to do something for the place. The result is extreme quiet and dullness, and the

church is proportionally weakened. Still the small band holds together, and they are lamenting the removal of Mr. Bull to St. John's, Sault Ste. Marie, realizing that that removal will mean a serious loss to themselves.

PORT ARTHUR

On the 3rd of May the Archbishop proceeded to Port Arthur and held service in the missions of St. Michael's and Brent Park in the outskirts of the city. These missions, along with that of St. George at the north end, have recently been set apart as an independent charge under the Rev. R. F. Palmer. This step has been fully justified by the awakened interest and increased activity of the people. There is every prospect that the mission will grow and prosper in the near future. Four were confirmed at Brent Park.

On Sunday, the 5th of May, the Archbishop had a busy day, celebrating at 8 a. m. at St. John's, and taking a confirmation and preaching at midday. Twenty-one were confirmed, in addition to one, an old man of eighty-seven, confirmed privately. In the course of his address the Archbishop gave some practical advice respecting the course to be pursued with regard to a new church. Possessed of a magnificent site, in a city which is bound to grow in importance, and which is situated at a strategical point midway across the continent and at the head of the great lakes system and at the very gateway of the great West, this parish should have a church adequate in size and appearance and adapted to the conditions of the future. For such a church the Archbishop counselled them to wait, proceeding by slow and certain steps: first paying what remains of the debt upon the site, then securing a splendid and satisfactory plan, and then building for the present simply a basement to be roofed over for immediate use, until the time comes when the financial position of affairs will justify the completion of the edifice. The old site should bring in ample means to enable the parish to com-

plete the basement of a splendid church. What is needed is patience to wait and determination to push on steadily towards the attainment of what is in view. The vision of a splendid cathedral-like church, crowning the hill-top and dominating the city, has passed before the eyes of some among those who are interested. Possibly many who have lost dear friends in the war will be willing and glad to contribute by way of memorial towards the realization of such a vision.

FORT WILLIAM

In the afternoon the Archbishop was motored over to St. Thomas' Church, Fort William, by his most kind host, Mr. W. H. Russell. A splendid service was held in this church, and eleven were confirmed. In the evening an inspiring service, consisting of Evensong and confirmation, was held in St. Paul's, which was filled to its utmost capacity by nearly seven hundred people. It was a very encouraging and satisfactory occasion from every point of view. A large class was presented for confirmation.

On Monday, the 6th of May, the Archbishop addressed the members of the Ministerial Association in the morning, and in the afternoon met the clergy of the Deanery in the basement of St. Paul's Church for a conference, and also confirmed privately two patients in the McKellar Hospital. His Grace returned to the Sault by the Monday night train.

SUDBURY

THE chief business of the annual vestry meeting of the Church of the Epiphany which was held in the Paris Hall on Easter Monday evening, arose from the regrettable fact of the resignation of the rector, the Rev. Canon James Boydell, M. A., rendered necessary by his impaired health, to take effect on May 1st, 1918.

The rector himself presided, opening the meeting with prayers, which included intercessions for the allied forces overseas. Canon Boydell then formally announced his resignation, of which notice had previously been given, and expressed

his heartfelt thanks for kindness which had been shown him during his illness.

The financial statement of the church wardens was then presented. It was a most carefully arranged and business-like document, showing receipts of \$4,732.08 and disbursements of \$4,578.31, and a balance on hand of \$153.77.

The rector's warden, appointed for the ensuing year was Mr. Geo. F. Fensom, and as people's warden Mr. Purvis was re-elected unanimously.

The rector appointed also the following sidesmen: Messrs. W. J. Montgomery, J. R. Gill, W. Edgar Davies, and G. Weller and the following were elected unanimously as people's sidesmen: Messrs. A. L. Smith, Jas. Taylor, J. R. Wainwright and F. Jessop.

Messrs. W. J. Montgomery and G. Denison were unanimously re-elected as auditors.

A motion was carried unanimously regretting the rector's resignation, and trusting that he may yet be spared for many years of happiness and usefulness.

Mr. Gilbert presented a statistical report of the work during the past six months.

The Sunday School report, presented by Mr. C. D. Norton, superintendent, showed such steady growth that the problem of increasing the accommodation and equipment will soon become acute.

Votes of thanks were tendered to the various organizations and individuals connected with the work of the church. The meeting was closed with prayer by Rev. C. F. L. Gilbert for the Divine blessing upon all estates of men in the church, and for sound judgment for those entrusted with the important task of electing a new rector.

CANON BOYDELL

THE resignation of Canon Boydell from the rectory of the Church of the Epiphany, which is to take effect on May 1st, 1918, is a matter of universal regret, not

only among the members of his own congregation but throughout the town of Sudbury and the Diocese of Algoma. In this connection the general public will no doubt welcome the following biographical notes:

The Reverend James Boydell, M. A., Rector of Sudbury, Canon of St. Luke's Pro-Cathedral, Sault Ste. Marie, and Commissary to His Grace the Archbishop of Algoma, and at one time examining Chaplain to His Grace, was born in Liverpool, England. He came to Canada as a young man and was engaged for a time in the study and practice of land surveying. In this connection he took part in several expeditions into what was then the bush of Southern Ontario, and penetrated on one occasion as far north as Lake Nipissing—long before the settlement of North Bay was thought of. The Canon has many interesting stories to tell of these early exploits, and the hardships then endured and the experience gained of bush life played no small part in fitting him for the arduous labors which he was later to undertake in the pioneer work of the Church in various parts of the country. Wishing to take up the work of the sacred ministry, Mr. Boydell proceeded to the University of Bishop's College, Lennoxville, P. Q., where he graduated as Master in Arts, and in Theology. He was ordained deacon at Quebec cathedral and priest at Durham, P. Q., by the late Bishop Williams, father of the present Bishop of Quebec, and served first as curate of St. Matthew's, Que., under the Rev. Chas. Hamilton, who afterwards became Archbishop of Ottawa. Subsequently Mr. Boydell, after holding several charges in the diocese of Quebec, moved to Brandon, Man., which mission under his able guidance soon became a self-supporting parish, and a large new church building was erected. Responding, however, to the call of Algoma, Mr. Boydell moved east to Bracebridge, Muskoka, where his vigorous labors extended over a period of fifteen years. From there he moved, nine-

teen years ago, to the mission, as it then was, of Sudbury—with its small wooden church, its collection of shacks, and its muddy spaces called “streets.” In the early days some half-dozen missions were served from Sudbury—and we hear such stories as of the Canon riding his bicycle on the track to Copper Cliff when the road was impassible, with a looking-glass fastened to the handle-bars to warn him of approaching trains. Under his guidance the mission—like that of Brandon—soon became a self-supporting parish. As time went on the old church became inadequate for the accommodation of the growing congregation, and the present dignified building, rising as it does as a landmark in the centre of the town, was erected.

Canon Boydell’s indefatigable vigor—especially in visiting the sick, and his friends of other religious opinions than his own, are well known. In spite of advancing years he kept his full vigor until the end of July last, when he was seized with the serious and painful illness which for several months made it impossible for him to take any part in the work which has been so dear to him. His improvement in health, though slow, has been uninterrupted, and of late he has been able to take some part in the church services—notably in all three of the services on Easter Day. His many friends will be glad to learn that he and Mrs. Boydell will reside in Sudbury, and will look forward to seeing their familiar faces constantly in public. May he live long to enjoy the period of happy retirement which he so well deserves!

ONE OF THE FRIENDLY GIRLS

MISS Fannie Gary the talented daughter of Judge Joseph E. Gary, has worked for two weeks in a Division street tailor shop, and has proved herself a worthy member of the Girls’ Friendly Society, of St. James’ Church. It was several years ago that Jens Anderson deserted his wife and children, leaving them penniless in

the worst quarter of Milton avenue. The day soon came when there was no food in the house, and starvation stared the inmates in the face. Death was hovering near, when a knock came at the door and Miss Gary entered. With the aid of her associates she soon saw that there was plenty to eat and to wear for the inmates of the little home. The two girls, Mathilde and Mary, were secured positions in a tailor shop, and work was also provided for the mother.

Miss Gary never lost sight of her charges, and three weeks ago she noticed that the hard work and long hours were telling on Mary Anderson. So she offered to send her to a pretty resort on Lake Wisconsin. “I can’t go,” sobbed the girl, who is only fifteen years of age, when she called at Miss Gary’s home a few days later. “The boss tailor will not allow me to leave unless I find someone to take my place, and I can’t find anybody.” Miss Gary thought a moment, and then said: “You go and enjoy yourself and I will see that your place is taken.” Mary left, and the next morning, as the train was speeding the little worker westward, Miss Gary, clad in a plain black gown, entered the tailor shop and announced that she had come to take Miss Anderson’s place. All that day she stitched away at the coarse cloth, and on every morning for two weeks she was at her self-appointed task. Leaving her father’s house at six in the morning, she did not return until seven, and it was not until Mary Anderson returned that it was learned that Judge Gary’s daughter had worked for two weeks in a tailor shop.

SELECTED.

THE SOLDIER’S RELIGION

DR. D. L. Ritchie, of Manchester, England, in writing of his experiences at the Front, makes the following comment on the religion of the soldiers, which is perhaps worth our notice.

“They do not need to be made religious,

but they do need the instruction and the inspiration of the enlightened religious life. The churches are not half alive to that simple fact. The men have missed in the churches the brotherhood, simple, warm, human, they have found in camps and scenes of ghastly peril, and many have left the churches; but the front has again shown that man is incurably religious and that prayer is to his spirit what breathing is to his body.

"The war in relation to Christianity troubles the minds of many soldiers, and in the face of some of their questions it is not always easy to 'justify the ways of God to men.' But most of them soon come to see that men can not in man's measure be free and self-determining without having to meet the issues of his own choices and conduct alike in the individual and mass. What staggers the soldier most is that twenty or thirty men, drunk with ambition, can bring on the race such immeasurable woe as this war, and much teaching will be needed to show him that the only door of escape from such a calamity is in democracy anchored to God and the things of the spirit. The front reveals what need there is for teaching men Christian ethics and social duty not only as neighbors but as citizens. The soldier may not come back much of a churchman, but he is coming back not a little of a socialist in a sense not to be feared. He says, 'Never again,' and means it. Is the Church ready to guide his resolve in ways of wisdom and righteousness to its blessed consummation?

"Clearly the soldier has no use for any Christianity except for the word made human nature. That he understands, and so has no quarrel with Jesus of the Gospels. He is all right. And so are all who are daily striving to make the word of God, as they know it, human nature."

A WORD FOR DEMOCRACY

THIS is a democratic age—the people everywhere claim a full share in every

thing. After ages of slavery and feudalism, of monopoly and exclusion, the multitude are awaking to a sense of larger right and privilege. They claim their full share in the authority of the sceptre, in the distribution of wealth, in the spoils of knowledge, in the flowers of pleasure.

Our day may, in some way, remind us of the apostolic age, when narrow privilege gave way to cosmopolitan rights and gifts. But is the claim for right and privilege to go no further than material things and political influence? Alas, if it stops there! The best things of all, the heavenly things, belong equally to all, and they must not be forgotten. In the faith of Christ we find peace of mind, purity of heart, strength to live nobly, victory over all things mean and base, patience, charity, humility, kindness, peace, and abounding hope; these are the gifts most earnestly to be coveted, the gifts without which other blessings are vain. What a glorious day will dawn when the democracy awake to their rights and privileges in the Kingdom of God—when they clamor for the sceptre of self government, when they solicit the wisdom that is more precious than rubies, when they array themselves in white raiment, when they agitate for the inner riches of love and light, of pureness and strength, which are the true riches. The rarest prizes are still largely unclaimed. The city of God awaits the democracy; its liberties and riches, its glories and joys, are theirs.

W. L. WATKINSON.

I read one day about the influence of a man over a peculiarly savage deer-hound. By persistent kindness he taught it to trust and to obey him, and gradually under his influence its whole nature was changed. Instead of being savage it became gentle, instead of being treacherous it became trustworthy. It came, through his influence, to live an entirely different life; and we might say with truth that it came to share the man's life through trust and obedience. The analogy is, of course,

a very imperfect one, but it is surely by no means either irreverent or unreasonable to find in such an incident an illustration of what Jesus meant, when He said: "He that believeth on the Son hath life eternal; but he that obeyeth not the Son shall not see life." He that followeth Me shall have the light of life." For it is very true that the moment a man begins to trust and to obey and follow, that moment he begins to share the ageless life of the Master, which has its roots in union with God and love for men.

R. J. WARDELL.

THREE NATIVE BISHOPS

The Bishops and General Synod of Japan have decided to invite the Diocese of South Tokyo to nominate a Japanese priest to be consecrated as bishop of this diocese. This action has been invited and made possible by the offer of Bishop Boutflower, the present bishop of this diocese, to resign his present position and serve henceforth as assistant to the Japanese bishop.

The election of the first Chinese bishop within modern times is also recorded. The new bishop is to be Archdeacon Tae-seng Sing. His father was the first Chinese to be ordained as a priest in the Anglican Church. He, the new bishop, is to act as assistant to the Bishop of Chekiang.

For the first time in the history of the continent of America, a negro bishop has been elected and is about to be consecrated. He is Edward Thomas Demby, and will act as suffragan to the Bishop of Arkansas and to superintend the work of the Church among the coloured people of the diocese.

THE BIBLE IN MANY LANDS

The following are extracts from the annual popular report of the British and Foreign Bible Society, just issued:

"In German East Africa the War has wrought havoc among Mission stations. In January 1917 the Bishop of Zanzibar

asked the Bible Society for 2,000 New Testaments and 1,000 Old Testaments in the Zanzibar dialect of Swahili. By the same post the C. M. S. asked for 2,000 New Testaments in the Mombasa dialect of Swahili, for its work in British East Africa; and a further request has come, in July 1917, for 2,000 more. Our Committee at once ordered the books to be printed, and sent out on terms which involve no charge on the funds of either Mission.

"Nowhere is the mission of the colporteur so manifestly assisting to evangelize a whole nation as in Korea. Last year the Society employed in that country 160 Bible-sellers, who sold nearly 700,000 books, mainly little Korean Gospels, in the common tongue.

"In Korea the colporteur soon develops the qualities of a good salesman. Of the people he meets, 90 per cent. at first refuse to buy the book, and the colporteur soon learns to know the stock excuses by heart and has ready answers for them. One man says, 'I cannot read; what should I buy a book for?' 'What do you do when you get a letter, if you cannot read? Do you throw it away?' 'No, I take it to someone else, and have it read to me.' 'Well, this is a letter from God, and you cannot afford not to read it; take it and get someone to read it to you. You know you have two doors to your mind, the eyes and the ears. If you cannot read, listen to someone else; and, anyway, you ought to be able to read for yourself. Here, take this sheet with the printed alphabet. If you study it for an hour every day you will soon be able to read this book.' In many cases the ignorance is only an excuse, and the man is seen reading the book a few minutes afterwards. 'I have no money.' 'But this Gospel only costs one sen ($\frac{1}{4}$ d.). Look, where would you get such value for a sen?' 'Yes, I know it is cheap, but I have not got even a sen.' If this is only an excuse, the colporteur says, 'Oh, well, if you real-

The Algoma Missionary News

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ly want the book, and have not got a sen, just give me a handful of millet, or an egg, or anything.' This often helps a Korean to find the sen."

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Canon Frost's Account—Girls' Bible Class, North Bay, \$15.75.

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Algoma, W. A., \$163.50.

INDIAN HOMES

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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