

OCTOBER, 1918

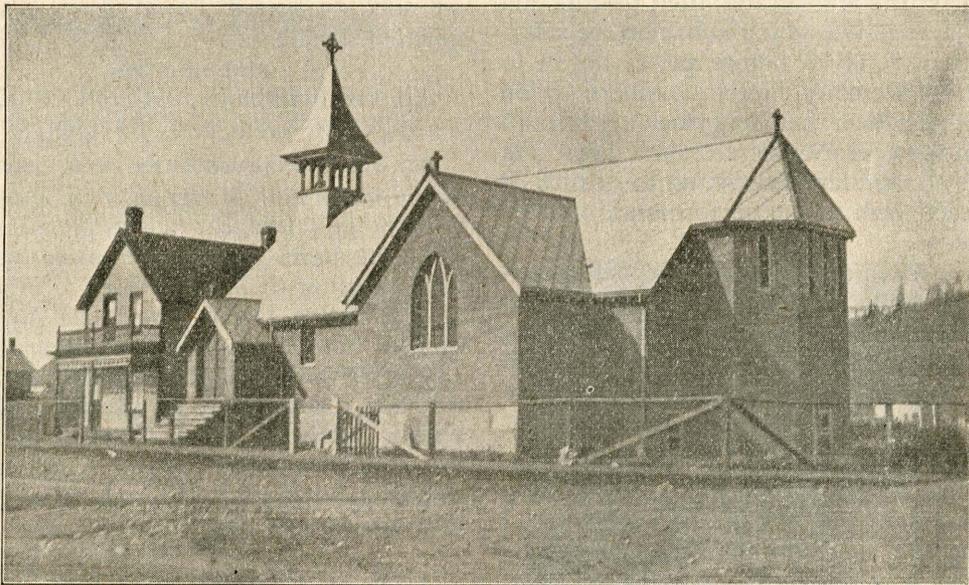
Now it is high time to
awake out of sleep.



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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AN UNDERPAID CALLING

Since the war began wages have risen in every trade, salaries and earnings generally have advanced, physicians and lawyers have increased their fees, the profits of trade and industry are on a higher level and money is more plentiful in proportion as its value has fallen. One class that stands conspicuously outside the circle of these benefits is the clergy. Inquiry will show that in the leading denominations of this country many congregations compel their rectors and curates, their pastors and ministers to live or try to live on the salaries they received before prices began to soar. Too many church members act on the assumption that clergymen are exempt from the operation of economic laws, and have no mundane necessities to disturb or distract them in the performance of their duties.

A spirited appeal for underpaid clergymen is made by *The Literary Digest*. It deals with conditions in United States, but its argument for an increase of ministers' stipends are equally revelant in Canada. To quote:

"The minister of your church is a human being like the rest of us, and he is feeling the pressure of the high cost of living just as we do. But no Government decree has raised his salary. No corporation or trades union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week and many nights, and struggles to look respectable, to pay his bills and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church."

The underpaid clergy must suffer in silence. It is beneath the dignity of their calling to speak for themselves or to prompt others to speak in their behalf. The initiative must come from their congregations.

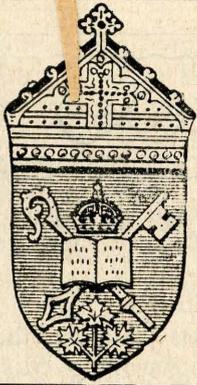
Every church member ought to make it his personal business to insist that the minister's stipend shall at least be raised to a point corresponding with the increase in prices. The clergyman who has been left to sink or swim in the rising tide of the cost of living is the victim of an injustice which is a scandal and reproach to his parishioners. It ought to be regarded as a matter of conscience by everyone who has had the benefit of his ministrations. The laborer is worthy of his hire. Shall it be said that some flocks are not worthy of the services of their spiritual shepherds?

AN ORTHODOX WEDDING IN AN ANGLICAN CHURCH

An event, unprecedented it is believed in the history of Montreal, took place in St. George's Church a short time ago, when the marriage was solemnized of Lillian, daughter of Mr. and Mrs. C. Aboud, of 333 Notre Dame Street east to Mr. Charles S. Bushalla, of Cambridge, Ohio. The bride and bridegroom and their parents and relatives, are all members of the Syrian Orthodox Greek Church, and the marriage, therefore, of the contracting parties in an Anglican Church by an Anglican priest was decidedly unique.

THE PHILOSOPHY OF THE CATECHISM

In this book "Orthodoxy," Gilbert K. Chesterton, the brilliant London essayist, says he learned his catechism when a small boy, that he forgot it later and studied the various philosophies of modern times, that he finally constructed a philosophy of his own out of their mutual contradictions, but that he found, with a great mutual shock, that his system of philosophy was not his own after all. It was the Christian system of philosophy, and he might have spared himself a lot of laborious study by sticking to his catechism in the first place.



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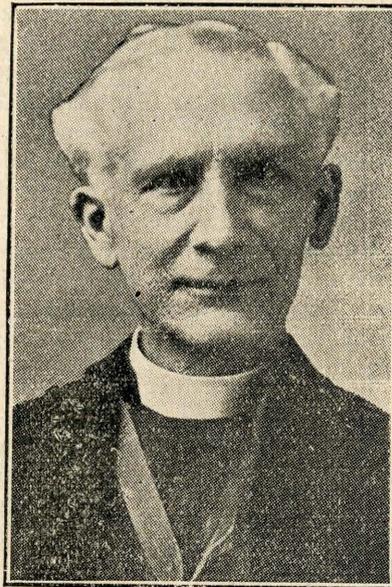
ARCHBISHOP'S APPOINTMENTS

OCTOBER 4, 1918

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- 1 Tuesday—Fox Point and Baysville.
- 2 Wednesday—Newholme and Port Sydney.
- 3 Thursday—
- 4 Friday—Sault St. Marie
- 5 Saturday—
- 6 **19th Sunday after Trinity.**
- 7 Monday—Sault St. Marie
- 8 Tuesday— " Executive Committee
- 9 Wednesday—
- 10 Thursday
- 11 Friday—
- 12 Saturday—Grassmere
- 13 **20th Sunday after Trinity—**Huntsville and Allensville.
- 14 Monday—Aspdin and Stanleydale.
- 15 Tuesday—Ravenscliffe, Ilfracombe and Novar
- 16 Wednesday—
- 17 Thursday—Sucker Creek Consecration of Church.
- 18 **St Luke the Evangelist.**
- 19 Saturday—
- 20 **21st Sunday after Trinity—**
- 21 Monday—
- 22 Tuesday—
- 23 Wednesday—
- 24 Thursday—
- 25 Friday—
- 26 Saturday—
- 27 **22nd Sunday after Trinity—**
- 28 **St. Simon and St. Jude—**
- 29 Tuesday—
- 30 Wednesday—
- 31 Thursday—

His many friends and especially those to be found everywhere in the Diocese of Algoma, tender congratulation on his 70th birthday to our Archbishop.



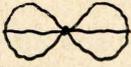
His Grace Archbishop Thorndale

D.D., D.C.L., L.L.D.

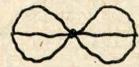
METROPOLITAN OF THE PROVINCE OF ONTARIO

GREATNESS—No one ever went seeking after greatness and found it; it is essentially a by-product. Fame of a certain sort may be acquired by direct effort, wealth can be won by those who place its possession first, and notoriety is not hard to compass; but real greatness comes to those who are not busy seeking it.

The Rev. J. Leigh, who has been taking duty for some time at St. John's, Port Arthur, has been appointed rector of the parish.



DIOCESAN NEWS



ARCHBISHOP'S VISITATIONS

ON the 2nd August the Archbishop visited Goudreau Mine, and found a very noticeable extension of the work there. The great demand for iron pyrites has brought the mine into prominence; the plant has increased; the population has grown, and the mission work is encouraging. More interest is being taken in the services, and Mr. Simpson is doing all he can to hold the little flock together. The superintendent of the mine is a warm supporter of the mission.

Service was held in the moving picture room at the top of the hotel, and was attended by about forty people. The congregation was of varied character as to religious faith, but there was a good sprinkling of our own Church people. The following morning there was a celebration of the Holy Communion at which nine received, and this was followed by the administration of Holy Baptism.

Mr. Simpson is doing an excellent and self-denying work along the line of the Algoma Central Railway, beginning with Goudreau Mine and including a number of camps to the south.

INDUCTION AT SUDBURY

On Sunday, the 11th August, the Archbishop inducted the Rev. P. A. Paris as Rector of the Church of the Epiphany, Sudbury, in succession to the Rev. Canon Boydell, resigned. The services both morning and evening were well attended, and the interest shown was excellent.

Mr. Paris begins his work under promising auspices, and there is a great field for his energies in Sudbury and vicinity. Some of the mines near by, until recently closed, are now reopened and should have ministrations. The lamentable lack of

men is felt here as throughout the diocese. It is impossible to do what we would.

MANITOWANING

On Tuesday, the 20th August, the Archbishop visited Manitowaning Mission, holding services at The Slash, Hilly Grove, and St. Paul's, Manitowaning. This wide-stretching mission is not growing, but is holding its own. There are good farms all around which keep the places alive, but there are no industries to bring prosperity. Our clergyman, the Rev. H. E. Pelletier, has plenty to do, and his services are appreciated by the people.

TEMISKAMING

The Archbishop made a flying trip to the north country on the 22nd and 23rd August, visiting Haileybury, New Lisk-eard and Englehart, and inquiring into the conditions of things in each place. The lack of men is felt here most keenly. All around Englehart are places which are suffering for want of ministrations. It is hard to say what the issue will be unless we can secure men speedily.

MICHIPICOTEN

On Monday, Tuesday, and Wednesday, (August 26th, 27th and 28th) the Archbishop visited the various points of interest and activity in the Michipicoten region, holding services and visiting the people. Mr. Simpson has done a good work here, as at Goudreau. There is much need of a missionary for the winter months. A splendid work awaits an earnest man. There are hundreds of men connected with the mines and the railway who sorely need the ministrations of religion.

LLEWELLYN BEACH

The summer colony at Llewellyn Beach St. Joseph's Island, has included as usual

a number of prominent American Churchmen. Bishop Williams of Nebraska, Dr. Griswold, Coadjutor Bishop of Chicago, and Bishops Sage and Wise, were among those who spent their vacations in this beautiful spot. Daily services were held in the little chapel erected by the summer visitors. The Archbishop was a welcome visitor one afternoon in August.

OBITUARY

ON Monday August 12th, the Mission of St. Peter's Sault West was plunged into sorrow by the death of Mr. Fred Wood one of the mission's younger members. The late Mr. Wood who was only eighteen years of age unfortunately met his death by drowning. His absence will be felt as a regular worshipper in the little mission church. Although he lived a busy life all the week and during the summer, resided seven miles from the church, he always made a special effort to be present at the services, being a regular and devout communicant. He will also be greatly missed in the Bible Class which he attended faithfully, a custom all too rare with young men his age. Not only in his religious life did he set a good example but also in his work and play and his departure from this life is a distinct loss to the mission. Much sympathy is felt for the parents and brother who are left behind; the flowers and attendance at the funeral service bore witness to this. It is on such occasions as this that our religion so greatly helps us. To know and to feel that the departed is with Christ Jesus in Paradise and that we can unite with them in our services, specially in the Holy Communion, where we join the angels and archangels and all faithful departed in one great act by praise, such a thought such a blessed truth, does indeed strengthen us to bear the loss.

PRESENTATION AT GREGORY

A PLEASING incident in connection with the departure of the Rev. R. Haines took place last Sunday afternoon. During his four years as incumbent of the Missions at Port Carling, Sandfield and Gregorg, Mr. and Mrs. Haines have made many friends and some of those at Gregory felt that they could not allow him to leave without some tangible expression of their good will. A self-constituted committee of Mr H. Blatchford, Rev. J. McQueen Baldwin and Principal Waller after consultation went round to the visitors in the neighborhood of Gregory. They were everywhere received with great cordiality and the result of their efforts was a sum of \$86.00 which was presented to Mr. Haines after service on Sunday afternoon July 28th. at an informal gathering of the congregation at the church steps.

In making the presentation Dr. Waller said that it was intended to be an expression of good will from his many friends in the district and amongst the summer visitors, to assist him in the expense of moving, and to wish him Godspeed in his new sphere of work.

In addition to the larger subscriptions which came from those having summer homes in the district of Gregory a considerable sum was gathered at Cleavelands through the exertions of Mrs. Farring and Miss S. Machlin and some at Gregory by Mrs. McKinly.

The Rev. Mr. Haines completely taken by surprise, expressed his thanks in a few well chosen words.

During his sojourn at Port Carling Mr. Haines inaugurated the "Muskoka Clericus," which has held a successful gathering each August. During his incumbency a small motor launch was presented to the mission by the visitors and

others chiefly through the efforts of Bishop Farthing, who has also contributed through the services held by him at Cleveland's a considerable sum towards the renovation of the parsonage at Port Carling.

SOME EXPERIENCES IN THE MISSION FIELD

THE following experiences of one of our missionary priests will naturally appear very common-place to the majority of our clergy who are engaged in a similar work to that which I am attempting to describe. Nevertheless they may appear interesting to some and with this hope they are now being related. I suppose we all have visions when we begin our work as deacons and priests, and those visions are usually coloured by the kind of work with which we have or expect to do.

One vision I had was that the settlers in the scattered parts of the country were just clamoring for the ministrations of the Church, but while this is true of many devoted souls, I must confess that the vision in numberless cases was not true, the following illustration being a typical case. Soon after I was settled in my mission, a small town of about 400 population, I began to take trips through the bush looking up the lonely settlers, and I can remember, after a long tramp, arriving at a very humble dwelling. Its owner had seen me coming in the distance and was wondering who I was. Surely, thought I, this man will be glad to see a clergyman, but to my surprise when he saw who I was, he greeted me in the following way: "Well, I'm glad to see somebody come along this trail, even if it is only a preacher." While my vision in many cases was rudely dispelled, one still sees the great need for the Church in those parts, first to minister to those who crave for her, and secondly to

uplift and encourage those, who through trials in the past or through loneliness of the bush life, have become depressed and cynical. In this particular mission over which I had charge the parsonage consisted of a little shack, a very lonely little shack to a man fresh from the companionship and privileges of college life. Under such conditions visitors were always welcome, although I can remember two occasions when they were not. One dark night when I was feeling particularly lonely, there came a vigorous bang on the door. Ah, thought I, a visitor, what luck; now I can have a pleasant chat for a time. I opened the door and in walked three or four foreigners. "Mister," said the spokesman. "can you take a corpse in tonight?" Could I take in a corpse? Well, I was very anxious for company but I did not bargain for a corpse. Upon inquiry, I found that a friend of theirs had been killed in the bush and that they had brought the body to town, and did not know where to put it, so a kind friend sent them around to me. I compromised by permitting them to place the corpse in the Church and on the following day I gave it a Christian burial. It was a shock however, to open the door of the little shack that night and be greeted with the question; "Can you take a corpse?"

The next visit took place in the day time and had plenty of life about it. Two men came to see if I would go over to the hotel. Upon inquiring the reason, they said: "Mr. H——— is over there the worse for liquor and is becoming troublesome and they would like you to get him away before something happens." I replied; "Surely there are enough of you around to handle him?" "Oh yes, we can get him out." "Well, what do you want me to do?" "Get him out," said one of them. "Perhaps he won't hit you," they said, and "Perhaps he will," I rejoined. "Well you are taking a chance all right, but he might not hit you when he sees you are a clergyman. Will you

come?" "Yes," I said, and we went together, they, feeling very satisfied, and I feeling very—well, I'll leave it to your imagination, for I am a small man and the other chap was big and powerful. As I climbed the steps and opened the door which led into the bar room, I had visions of taking next Sunday's services with a black eye or not being able to take them at all. There he was leaning on the bar with his back turned to me, a very powerful looking back I thought. I called him by name and he turned around with a glare. Now thought I, this is where I get it. "Won't you come outside and have a talk, Harry?" He came straight to me and throwing his arms round my neck cried like a child. This was quite a surprise, but I managed to get him outside where we spent the next half hour in a pouring rain arguing whether he should return to the hotel for just one more drink, or get into his buggy which a friend had got ready. I got him coaxed eventually and home he went.

Shortly after this the Archbishop paid us his annual visitation. Arrangements had been made to hold a service at one of the out-stations eight miles away, and as the train service was not convenient, we walked those eight miles along the track. After the service we had about two hours at our own disposal before catching the home-bound train. As we were staying in one of the settler's homes the Archbishop seized the opportunity to write some letters. He found however, that his fountain pen was out of order and upon inquiring if he could borrow one, the settler gravely handed him a pen saying at the same time "It's the best I have and I'm afraid that you will find it a bad speller." Shortly afterwards we left for the train, but to our dismay it did not stop for us. This meant another eight-mile tramp. Fortunately for us a kindly disposed section foreman offered to take us on his hand car, so with another man the Archbishop and I "pumped" those eight miles home.

In another part of the country I remember a service which was the first Church service held in those parts. It happened to be the Litany. One bright little fellow was present who paid the greatest interest to the service. I heard his mother ask what he thought of the service, and he said: "I kinder like the miserable sinners." During one summer we were greatly troubled with bush fires. On one occasion I saw a number of men heroically fighting a fire which surrounded a house and threatened its existence, when the owner of the house said; "I'm glad you've come. We had a baby born yesterday and I would like you to baptize it right away, so should the worst come to the worst, the baby will be baptized." The child was duly baptized and we succeeded in saving the home.

Later on, the town in which I lived was threatened with fire. All round the town was burning bush. A gang of men which happened to be in the town at the time were enlisted as fire-fighters, but as time went on, it was evident that the town would be lost. I spent a great deal of my time perched on the flat roof of my shack throwing water as the burning cinders alighted on the roof. Towards evening a man came running up to me exclaiming, "We can't save the town,—pray," he said, "Pray as you never prayed before, for that is the only thing that can save us now." As a matter of fact I had been making it a subject of intercession for some time. In about an hour's time a very heavy downpour of rain came and another town was saved. Some say it was merely a coincidence, while others say it was another case of answered prayer.

A certain clergyman some time ago took his surplice to a Chinese laundry and gave instructions as to how he desired it cleaned. He then asked the Chinaman if he knew what it was. "Oh yes," replied the Chinaman with a grin, "Him a church shirt!"

SAULT STE. MARIE NOTES

During the past two weeks six more members of the pro-Cathedral have been added to the long list of those who have paid the supreme sacrifice in this war. The names of those who recently fell are: Bruce Reid, Percy Hand, John Anderson, Charles Peers, Frederick Martin and Jack Way. "May the souls of the faithful departed, through the mercy of God, rest in peace." Amen.

The wardens and congregation of St. John's Church held a reception recently in honor of their new rector and his wife and family, the Rev. P. Bull and Mrs. Bull. Some of the city clergy were present and addressed the meeting as also did the Archdeacon who happened to be in the city that day. It is evident from the remarks made on that occasion and other signs, that Mr. and Mrs. Bull have won their way into the hearts of the people.

The Rev. B. P. Fuller and Miss Fuller have been taking a much needed holiday, at Nipigon. On Sunday, September 8th, Mr. Fuller took charge of the services at St. Paul's, Fort William.

St. Peter's and Holy Trinity Churches have both received two beautifully worked kneeling pads and frontals, the gift of Miss Gurney, of Hurstpierpoint England.

On Sunday the 28th July the Rev. P. F. Bull was formally inducted by the Archbishop as Rector of St. John's Sault Ste. Marie, in the presence of a large congregation. The Archbishop preached an instructive sermon.

During the summer we have had the advantage of the services of two men from Nashotah House, one of the American theological seminaries. The Rev. Basil Murdin has been serving the mission of Depot Harbour, and Mr. Everett B. Ellis that of St. Joseph's Island. Both are leaving to resume their studies at Nashotah.

The Diocese is sustaining a number of losses through the removal of clergymen. The Rev. E. Pierce Goulding, Rector of St. Paul's, Fort William, has gone to Edmonton, Alberta, where he has been appointed Rector of the pro-Cathedral. The Rev. James Thompson of Magnetawan is about to return to the Diocese of New Westminster, and the Rev. F. W. Clayton, of Gravenhurst, is leaving us shortly for the Diocese of Toronto.

Before leaving for their new home in Sudbury the Rev. P. A. and Mrs. Paris were very kindly remembered by the Anglican Church people at Powassan, Trout Creek and Chisholm, each of the congregations presenting them with a purse of money as a tangible expression of the great esteem in which they are held.

LITURGICAL PRAYER

BEHIND liturgical prayer lies the wisdom, the piety, the dignity of the Church; the congregation can depend upon "comeliness and order." This is by no means so certain where prayer is free. In a church in which free prayer holds, the congregation is absolutely at the mercy of the leader. If he be a man of piety and culture, he can speak and pray to the edifying of the Church; and in his prayer there may be a warmth of personal feeling and a ring of personal conviction which are apt to be lacking in the more impersonal prayers of a liturgy.

But what if he be a man of bad taste, of little culture, a man with no sense of the serious dignity which ought to mark the worship of the Most High God? And not only the speaker's education, but even his temperament and the condition of his health will affect the nature of the prayers he offers. He will not always be able to say the thing he would. He may be dull or depressed, and this mood may be reflected in his prayers; or—specially in his

earlier efforts—he may suffer from nervousness or temporary loss of memory and this may easily disturb the devotional temper of the congregation. Public prayer is attended by all the difficulties that beset public speaking generally. Only men of great natural gift, wide reading, and much experience, can address their fellows extempore in language that is really noble and graceful; and though, in the moment of prayer, feeling may be more exalted, and a man may express a deeper and better self than he can in the more critical atmosphere of a public meeting, it does not follow that his exaltation will exempt him from idiosyncrasies and errors due to his inexperience, temperament, or the state of his health.

A liturgy affords an absolute safeguard in cases of this kind. The speaker may be depressed but the prayer will not suffer; for it is not so much he that prays as the Church that prays in him, and her noble words may cheer and strengthen not only the congregation, but himself. He may be nervous when he faces the people, and his thoughts may swim away from him; but the prayer is not impoverished, for he says the thing that needs to be said. As a protection against the eccentricity, the frailty, and the inexperience of the individual, the service of the liturgy is inestimable.

Prayer—Hastings

SILENCE AND WORSHIP

A RECENT writer has said: "Some priests are finding out and teaching their people to value and apprehend the power of active, energizing co-operative silence before God. I hope that slowly, at least, the principle will be generally recognised. But the principle of bright and hearty services," with much glare of light and clash of organ, and brief manly heart-to-heart talks, is stubbornly rooted in the minds of many priests as the ideal of worship and

corporate devotion. And I fear it will be long before we get altogether rid of the notion that from beginning to end of a service, clergy and congregation must be continuously employed in saying or singing something as loudly as possible. So deeply rooted is this idea in the minds of priests and people alike that very few care or dare to try the experiment of introducing periods for silent prayer and humble listening into public worship. Should it be tried suddenly we know that the congregation would be troubled and think that the minister had either fainted or was inattentive to his duty and wandering in his mind. But the congregation to whom the matter is explained, will respond at once and see the need and reasonableness of the change. This is because they have felt the need in their own hearts and had never realized that the public service in church could supply it. The quiet office of Holy Communion, at some early hour, can be made more helpful by the introduction after the Prayer for the Church Militant, and after the Prayer of Consecration giving the people time for silence, that they may realize the Divine Presence by calming their inner selves and fitting them to draw nearer to that Unitive State which the Sacrament symbolizes. In one church the silence after the Consecration of the Blessed Sacrament at the Solemn Eucharist, though but a bare two minutes, is teaching a congregation a new understanding of adoration. Since it began to be observed, a marked growth in the acceptance of the Eucharist itself has been observed there. But this is so widely advised now that the only marvel is that there is still left a church in the land where the superstition now holds, that the one thing at all cost to be destroyed in choral services is silence.

In ordinary services, in many ways, this worship of the silence can be made use of. Hymns may be heartily sung and beautiful anthems listened to, but these

should lead up to a few words of direction and explanation by the leader, and then prayers should be made, chiefly personal and intercession, or for larger, national and human needs, and then after each petition, silence should be kept for a space, that all may concentrate their thoughts and desires on the subject prayed for.

My own experience has served to show me how even the average parishioner will respond to any effort to supply this need of quiet and silence in worship."

Quoted from "The Theory and Practise of Mysticism."—Addison.

ALTAR LIGHTS

The Puritans regarded these symbolic lights as connected with Popery, and their use is still objected by some. In spite of this, children and poets will always be attracted to the symbolism of the flames as a type of life. The flame, beautiful and mysterious, heaven pointing is a fitting emblem of the subtle energizing force within us that comes from God. It is specially fitting emblem of the Light of the Christ that lighteth every man coming into the world. This symbolism may be purged from our churches but it remains in the whole of literature, specially in the highest literature used by Christians—the Bible.

GOOD PEOPLE—There are people whom just to meet makes one stronger and better. It is not what they consciously preach or teach, but what they are that uplifts. They bear about with them an atmosphere in which doubt and cowardice die, and the hunger after righteousness awakes.

The July number of the Teachers' Assistant gives a very good review on the subject of Christian Science.

THE MASTER'S WORK

I employ a man to do a certain piece of work for me at a certain price. He comes to me at the end of the day and says, "I have been very busy all day; I have spent all my time in doing some work of my own that I was anxious to finish". I answer, "But you have not done the work that I employed you to do; you have been full of your own plans, not mine; therefore I shall not pay you. At the end of the day of our earthly life we have to answer to our Maker whether we have been employed about our own work or about His, whether we have even made an effort to find out what He would have us do."

CLEAR DIOCESAN DEBT—A cash collection of \$3,000 taken up in the church was the striking features of the commemorative service at St. Albans pro-Cathedral Regina, on the occasion of the 25th anniversary of the consecration of the Bishop of Saskatchewan, Right Rev. J. A. Newham. In addition there was a further sum of \$10,000 raised throughout the diocese by canvass, and it is expected that when the complete returns are made it will be found that the entire diocesan debt of \$15,000 had been wiped out.

SUNDAY—If the Sunday had not been observed as a day of rest during the last three centuries, I have not the slightest doubt that we should have been at this moment a poorer people and less civilized.—Macaulay.

THE ONE AMBITION—To become like Christ is the only thing in the world worth caring for; the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can even begin to hope to reach it.—Henry Drummond.

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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.

WAR WEDDINGS.

I suppose I should be ashamed to own it, but when you marry people by the dozen a wedding tends to become a part of the days work. You turn up at church twenty minutes or so beforehand to get the registers filled up in readiness—which is illegal but we all do it. Then more or less to time the verger looks in with "All ready, sir." You put on your stole, take up your book, go into the church, and begin. It is only when you hear a strained voice saying "I will" that you realise that this is deadly serious for somebody.

But is it? Very often it is. We give the blessing from our hearts, and from another Heart too, knowing that it is desired and deserved. If only it could always be so! Often there has been a lengthy pause in the ceremony, as I stood silent, waiting for the bridal pair to subdue their laughter. There is, of

course, laughter caused by nervousness, easily detected and passed over. But there is laughter that makes us wish to shut the book and tell the couple to go and be married somewhere else, and there is the ribald giggle, accompanied by nudges, at the outspoken exhortations and illusions in the Marriage Service. Unbelievable you say? But it is true, and there is the fear that a light hearted marriage will mean a heavy-hearted future.

Many officers' weddings fill one with foreboding. It is only too common for an officer, a boy of 21 or so, to marry a woman five or six years or more older than himself—doubtless a good and virtuous girl, but in upbringing and tradition entirely different. She is proud of her officer-husband but the pride is often centred in herself as being an officer's wife. They have met Heaven knows how and where. The future is a long way off—never mind it. And so it goes on. It may be all right now, but the war will end some time, and the husband will come back. The glamour of uniform will disappear. Civilian clothes and civilian life will bring—what?

One can picture the intermittent irritations; the husband's friends and the wife's friends, the differing the irreconcilable tastes and ideas, a few dreary years, and then the crash.

Onlookers see most of the game, and the judgment of a bachelor priest is that the married life needs a lot of grace. Is it to be found in these light-hearted beginnings? Perhaps it is, for Divine mercy is wide and wonderful.

CROWD THEM OUT—If we wish to overcome evil at all, we must overcome it with good; there is no other way. Even in our own hearts, the easiest way to cast out wrong and unkind thoughts is not trying to argue them down, but by so crowding them out with generous purposes and pleasant memories that there is no room for them.

During a recent celebration of Holy Communion a clergyman noticed that one of the men present looked rather pale and after the service inquired if he were sick, "No," replied the man, "but I feel a little tired. I have just come off a thirty six hour shift!" How many people would attend a celebration of the Holy Communion after working thirty-six hours and walking a mile to church as this man did? Surely this is a striking example of a man's devotion, and the drawing power of the Blessed Sacrament.

A Bible Class was recently organized in the parish of St. Lukes under the leadership of Mrs. E. H. C. Stephenson, who is so actively and devotedly engaged in the work of religious instruction in the city of Sault Ste. Marie. The class meets every Tuesday evening and members of the neighboring parishes are invited as the class will also take up the Bible lesson for the Sunday School this acting as a teachers training class as well.

ACKNOWLEDGEMENTS

Receipts by Treasurer of the Synod to 31st Aug., 1918.

MISSION FUND

Powassan \$6.00 English Assoc. £100.47; \$482.85; Port Arthur, St. John's \$25.00; Espanola \$7.52; St. Paul's, Fort William \$10.00; Markstay \$3.90; Biscotasing \$10.42; Coniston \$10.50.

MISSIONARY APPORTIONMENT

Powassan \$38.60; North Bay \$10.00; Special, St Paul's Fort William \$62.00; Missanabie \$4.00

SPECIAL PURPOSES

White River Parsonage, Mr. Simpson \$7.00; Prisoners of War Fund Beaumaris W A \$40.00.

BISHOP SULLIVAN MEM. SUS. FUND

English Association £49.16'S, \$240.06.

SUPERANNUATION FUND

English Association \$6, \$2.05.

EXPENSE FUND

St. Pauls, Fort William \$10.00.

INDIAN HOMES

Gregory, \$30.00; English Association. \$4.82

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 Bld'gs, Toronto, Ontario.

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