

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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## THE NAME OF THE CHURCH

To the Editor,

"Algoma Missionary News."

Sir:

There is one difficulty in the way of finding a proper name for our Communion in Canada which it appears to me the Rev. Norman E. Smith has overlooked, or failed to meet; and that is the fact that from any true Catholic standpoint we do not form the whole, but only a part of, the Catholic Church in Canada. Whatever Romanists may say with regard to ourselves, we do not, and I think ought not, to claim or pretend that they do not form part of the Catholic Church in Canada. And, I am inclined to think, neither can we justly or rightfully exclude other baptized Christians, or say or pretend that they are excluded from the Catholic Church of Canada. Is it not because we recognize the fact that they are members of the Catholic Church by reason, first of their baptism, and secondly of their Christian faith, that we are seeking visible unity with them?

We may fairly say their ecclesiastical organizations are irregular, and contrary to the general rule of the Catholic Church. We may say that their Sacrament of the Altar is irregularly administered, according to the Catholic rule. But I for one doubt whether we can rightly say that the Sacrament is "invalid."

The Catholic Church, in spite of all our discords, is a greater thing than any one of our particular "churches," no one of which can rightly claim to be "The Catholic Church of Canada." The utmost that I think we can properly claim to be is, "that part of the Catholic Church of Canada which is in communion with the Church of England and the Protestant Episcopal Church of the United States of America." But this would obviously be too long a name to assume.

But for our manifold divisions the name for the Catholic Church in Canada would be "The Church of Canada." But by reason of these divisions, no one of such divisions could properly assume that title.

GEORGE S. HOLMSTED.

Toronto, August 5, 1919.

The Archdeacon is taking services during the summer at Torrance and Mortimer's Point, Muskoka. He is also visiting different centres in the lake region in the interests of the Sustenance Fund for providing stipends for our poorer missions, and for increasing the salaries of our grievously underpaid missionaries. We wish him all success in this good work.

The Rev. N. E. Smith removes shortly from Byng Inlet to the Diocese of British Columbia, where he has accepted a charge in the City of Victoria. It is with the deepest sorrow that Mr. Smith's many friends in Algoma learn that he is leaving us. He has done an excellent work where he is, and all who know him have appreciated his presence among us. He goes with the best wishes of all.

We tender our congratulations to the following successful candidates at the annual Teacher Training Examinations conducted by the Sunday School Commission. First examination: Bertha Aikens, Anna Chalmers, Rebecca McAuley and Louisa McIntyre. Second examination: Miss E. D. Smyth. All these are members of St. John's, North Bay. We commend this good example to other Sunday Schools throughout the Diocese.

A fire occurred a few weeks ago at All Saints' Church, White River. The porch was practically destroyed and the front of the Church seriously injured. The insurance will amply cover the cost of repairs.



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**ARCHBISHOP'S APPOINTMENTS**

SEPTEMBER 1919

- 1 Monday—Sault Ste. Marie.
- 2 Tuesday—Train to Toronto.
- 3 Wednesday—House of Bishops.
- 4 Thursday—House of Bishops.
- 5 Friday—General and Provincial Synod Committees; Committee on Boundaries.
- 6 Saturday—General Synod Committees.
- 7 12th Sunday after Trinity—11 a. m., St. Andrew's, Centre Island, Toronto; 7 p. m., St. Matthew's, Toronto.
- 8 Monday—Council for Social Service; Executive Comm. S. S. Commission; Committee on Legislation.
- 9 Tuesday—Sunday School Commission; Comm. on Fixed Metropolitan See; Executive Committee, M. S. C. C.
- 10 Wednesday—Executive Council, General Synod; Apportionment Committee, M. S. C. C.
- 11 Thursday—Board of Management, M. S. C. C.; Conference, Anglican Forward Movement.
- 12 Friday—Board of Management, M. S. C. C. Committee on Extension of Episcopate.
- 13 Saturday—Train to Ottawa.
- 14 13th Sunday after Trinity—Ottawa.
- 15 Monday—Provincial Council.
- 16 Tuesday—Provincial Synod.
- 17 Wednesday—Provincial Synod.
- 18 Thursday—Provincial Synod.
- 19 Friday—Provincial Synod.
- 20 Saturday—
- 21 St. Michael and 14th Sunday after Trinity
- 22 Monday—
- 23 Tuesday—Sault Ste. Marie.
- 24 Wednesday—Sault Ste. Marie.
- 25 Thursday—Sault Ste. Marie.
- 26 Friday—Train to North Bay.
- 27 Saturday—Train and boat to Port Carling.
- 28 15th Sunday after Trinity—Port Carling, Gregory and Port Sandfield.
- 29 St. Michael and All Angels—MacTier.
- 30 Tuesday—Boat to Gore Bay.

**THE TREASURE CHEST**

(By Archibald Sullivan.)

Out of the tumult of the world  
Save something sweet—  
A web of moonbeams latticed 'cross some  
street,  
A hurried glimpse of gardens walled in high,  
And then the sky  
Tossing cloud fabrics to the passers by,  
Whistle of water—wing beat of a bird,  
Murmur of grasses that is scarcely heard,  
The tears of April—August's dance of heat,—  
Oh, for your treasure chest save something  
sweet.

So when the Quietness that we know must  
come  
Points a grey finger down the Misty Road,  
Take up your load  
Of sin and doubt, and all the weary rest,  
And then—your treasure chest  
Filled to the brim,  
And with dreams softly go to Him.

And oh, if shame still shrills within your ears,  
Your dead tears fall, (and heavy are dead  
tears),  
Kneel at His feet with but your treasure chest  
Held to your breast,

And say:  
"Most of the beauty of my life is here,  
The things most dear."  
Then, as the dew-eyed Magdalen of old,  
Pour all its richness, Autumn-kissed to gold,  
Spring sitting spinning emeralds 'mid the  
trees,  
Sweetness of birds—light laughter on the  
breeze,  
There at His feet,  
The things you deemed most sweet.

We feel sure our readers will be glad to have the above poem, written by the late Archibald Deniston Sullivan, the gifted son of Algoma's second Bishop, whose death we briefly chronicled last month.



## DIOCESAN NEWS



### THE ARCHBISHOP'S VISITATIONS

On Friday the 18th of July the Archbishop visited Schreiber, and found everything in excellent order. A very interesting service was held in the evening at which four candidates were confirmed, and new chairs were dedicated. The service was followed by a brief reception in the basement of the church.

Saturday was the day of the Peace celebration, and in this the greater part of the population of Schreiber joined. The proceedings were opened with prayer and an address by the Archbishop; after which a parade, headed by the band and the Great War Veterans, wended its way to the Arena Park, where the flag was hoisted and saluted, songs were sung by the children, and the day's sport commenced.

#### NIPIGON

On Sunday the 20th the Archbishop was at Nipigon Station, celebrating at 9 a. m., assisting Mr. Dunn at 11, and preaching on "The Good Governance of God." At Evensong His Grace preached on Isaiah 11:9, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Mr. Dunn is doing an excellent work, not only at Nipigon Station, but along the line of railway, and especially at Dorion. He has paid several visits to the Lake, and is keenly interested in the work in that region. There is great need of a missionary for exclusive Lake work among the Indians. The difficulty is to find the man. This, like many other missions, is threatened with extinction if the right man and the money to support him cannot be secured at an early date.

#### PORT ARTHUR

From Nipigon the Archbishop proceeded to Port Arthur, where he took part in the funeral of Constable Armstrong, who had been shot by desperadoes in the vicinity of Nipigon. This is one of the evidences of the spirit of unrest abroad in the land. It penetrates even to these remote regions, and has to be reckoned with in the settlement of affairs now confronting us.

The Archbishop returned to Sudbury by the Canadian Northern Railway, passing through Orient Bay and Jellicoe on his way. In both these places Mr. Dunn is doing what he can. But he has too much on his hands to accomplish very much in districts so far removed from his centre.

#### ST. JOSEPH'S ISLAND

On Sunday the 27th July the annual episcopal visitation of St. Joseph's Island was made. At Richards' Landing service was held at eleven. Two bishops, two clergymen, and other representatives of the Church in the United States, now summering at Llewellyn Beach, were present at this service, to the great delight of all. Mr. Cocks, the catechist in charge, drove the Archbishop in a motor car from Richards' Landing to Jocelyn for after-noon service. It was a new experience to make the journey in so short a time. There was an excellent congregation at Jocelyn, and the usual spirit of interest was manifested. The place is diminished in numbers by the removal of several old residents to the west. But there is still much life in the place. The people here are noted for doing their duty cheerfully and thoroughly.

The drive to Hilton was accomplished in a very short time, and an excellent

service was held. All three churches are in good condition, and the congregations seem devoutly thankful to have a missionary again, after the long interval during which no regular services were held. Mr. Cocks, recently returned from overseas, begins his work under promising auspices. He has already won golden opinions. There is little doubt that a good work will be done here in the near future.

### BUSH FIRES NEAR SHINGWAUK HOME

Fanned by a stiff northwest wind the bush fires in the east end of the city spread so rapidly yesterday (the 1st August) that their progress over the old Hunter farm and the Laird property adjoining the Shingwauk Home placed the Home in danger for several hours, and the Laird property adjoining the Shingwauk Home placed the Home in danger for several hours.

Hoping to keep the fire in check so as not to reach the Home property, the staff, men, women and children, worked heroically carrying water in pails and wash-tubs out to the field to fight the fire, and some were more or less overcome by the dense smoke which frequently drove them back.

Shortly after dinner time the fire had gained such headway that the barns belonging to the Home were in danger. Campers from the cottages along the shore joined the volunteer brigade of fire fighters, each one doing his full share by carrying water pails.

Archbishop Thorneloe, Mr. T.E.Simpson, M. P., City Treasurer C.W.McCrae, Mr. W. E. S. Bryan and Indian Agent A.D.McNabb all went down to the Home and were soon in the thick of the fight with water and sacks, trying to check the progress of the fire, and stayed on the job until the fire was thoroughly under con-

trol; while Rev. B. P. Fuller, principal of the Home, had a team of horses plowing the fields to break the path of the blaze.

Mayor Boyd ordered a gang of street men engaged in work for the city, to go down at once and they were rushed down in automobiles; and the big fire engine with half a dozen firemen went down and pumped water through a string of hose fifteen hundred feet long to stop the fire from reaching the barns. At five o'clock the fire was in check and a number of men were left on the grounds to patrol them and watch that the fires did not gain any further headway.

During the fighting of the fire early in the afternoon one of the young boys of the Home got lost for some time in the dense smoke and fears were entertained for his safety, but he was later found in the long grass and taken to the Home. One young girl had a foot burned slightly and several of the girls were taken back home affected by the smoke.

Further down the river on the Rankin Location big fires are burning in the heart of the dense woods having been started, it is thought, by berry-pickers. At Pine street and out at Tagona the fire brigade was kept busy with grass fires which threatened to damage property in the outlying sections of the city. This morning Fire Chief Phillips was again down at the Shingwauk to see that everything was safe before bringing the fire engine away back up town.—*Sault Star*.

Mr. Beazer, of the Church Camp Mission, has returned and resumed work at Nicholson's Siding. The Rev. C. C. Simpson still continues his visits there, giving celebrations of Holy Communion at intervals.

Mr. T. V. L'Estrange, who has been serving overseas, is expected to return to the Diocese shortly.

### MISSIONARY WORK AND STUDY FOR GIRLS

(The following paper, prepared by Miss Magnus, of St. Thomas Girl's Auxiliary, Fort William, was read at the annual meeting of the Woman's Auxiliary, held at Bracebridge, June 11th and 12th.)

What a wonderful field of work these words open up to us, and how much more wonderful and promising in this year of victory, 1919. Never before were the opportunities so great. The girls of our nation, whose spirit of service had been kindled perhaps for the first time by the war, are now released from war activities; and we must not allow that self-sacrificing zeal to flicker and die. The war has taken their thoughts over-seas as to France, Belgium and Serbia; and it now remains for the Church, and the Auxiliary as an organization of the Church, to direct their energies and their wonderful spirit of service to India, China and Africa, where the greater war of winning the world for Christ must go on.

At no period in our history has the girlhood of our nation been more susceptible to the needs of the world, and now is the time to press the claims of Christ's work. The Auxiliary must be the connecting link with the fields on the one hand and the force on the other, the fields "white already to harvest." Two things are needed to meet the demand from the fields: men and women who will become labourers in those harvests, and back of the labourers a praying and giving Church. It is a truism to say that this ideal can only be realized by reaching the young people. Our Auxiliary girls of to-day will be the women of tomorrow. How imperative it is then that we reach and train them as workers in this great missionary cause.

The war has furnished us with an excellent point of contact. We have all been thrilled by the heroism and ad-

ventures of our soldiers in the great world struggle; but equally adventurous and heroic have been Christ's soldiers in far-off Africa, China and India. Take the girls with Mary Slessor up the crocodile-infested rivers of Africa in Chief Eyo's log canoe, manned by twelve dusky braves, and let them see the strange and fearful sights she saw. Follow her as she journeys through the jungle, bare headed and bare footed to facilitate travelling, and comes to some rude hovels. Watch her as she prevails upon some haughty chief to restrain from inflicting tortures and poison ordeals upon his hapless victims. What a brave and wonderful soldier of the Cross she was!

Take them to India with its many villages: so many that if our Lord had visited one each day and had lived until now He would not yet have reached them all. Let Miss McNaughten and her assistant Miss Abdullah take us to one of these villages. It is no easy task. Off the main road we would have to walk on narrow stony paths, up hill and down dale, fording the rapid torrents, across fields under water, perhaps stumbling on in the dark; and then at the end of it all to find the life of some very young girl ebbing out after days and nights of torture. In one house there is a girl in convulsions, supposed to be possessed by an evil spirit so unusually malignant that four days of charms and incantations have been of no avail. As a last resort medical aid is sought, but blood-poisoning has already set in, and the young mother dies next morning. On the painted walls we see pictures of gods and their attendants, and this gives Miss McNaughten an opening to deliver the message of God's love shown in the sacrifice of Jesus Christ. In the little enclosed yard outside under some trees we notice two feet carved in stone and embedded in the earth. They tell us the "feet god" is very powerful in protecting us from evil. We ask why he did not save the poor girl,

but they can give no reply. How helpless are their gods!

Let us take a peep into China. Listen to the story of a worker there. "Smallpox has been raging in the villages, and some places have markedly escaped because willing to be vaccinated; but other places refused vaccination, and in one they say four hundred died. I went on a tour at the New Year, carrying vaccine with me, and in one large village walked into a house to find a child with smallpox. Before I discovered the fact the house was crowded with small children as well as adults, which was rather distracting. I told the children to go back to their homes and tell their parents that the little boy had smallpox and they might catch it from him, and that I would vaccinate anyone who came to a certain house by two o'clock, and so protect them. None turned up. I sent a Christian man around to urge them. The answer finally came, 'We have consulted the idols, and if the idols wish to lay their flowers (the marks of the smallpox!) on our children, we must submit to them.' I urged again; it was no use. Twenty-two in that village died with it. I got the same answer from other villages, and it shows how utterly the people are still under the yoke of the devil." Does it not take a dauntless soldier to labour on amid such discouragements?

And to come home. Adventures? Listen. "I shall not be surprised to find you have all been murdered." This was the parting statement of the captain as Archdeacon Collison, his wife and their two children, disembarked from the boat which was making the last trip of the season, calling at the north of the Queen Charlotte Islands. The captain, who knew how savage the Indians were, begged the Archdeacon not to stay there all winter. But the missionary trusted in his God to care for him and he stayed. They found a small empty log hut to live in, and there the Indians came to see

them. They crowded into the little hut and squatted on the floor, so closely packed together that there was not room to move. The family could not get near the stove to cook in the middle of the day, so they had two meals, breakfast before the callers came and tea after they left. Then there are the adventures in canoes, dangers from sharks, encounters with bears,—but the book, "The Wake of the War Canoe," will tell all this. But underneath all the adventure is the great reality of soul winning for Christ.

Our hearts go out to these brave soldiers of the Cross, and almost involuntarily shafts of prayer go up to the Father who watches over all that He will bless and keep them. As we study the work of each missionary, that work and the worker can be made the object of special prayer; and who can estimate the help which may be given to that missionary by the prayers of those at home, who with sympathy and intelligence remember him at the Throne of Grace?

The weary ones had rest, the sick had joy  
that day,

And wondered how.

The ploughman, singing at his work, had  
prayed,

"God help them now."

Alone in foreign lands they wondered  
how

Their feeble word had power.

At home the Christians, two or three, had  
met

To pray an hour.

Intercessory prayer has an immediate effect upon the one who prays. It links the pray-er up to God in a great co-operative enterprise, it surcharges the soul with energy divine, and quickens all the moral energies and spiritual susceptibilities. Then, too, it changes the attitude towards the person prayed for. It gives a practical turn to that attitude. For no one can pray for the evangelization of the

heathen without instinctively feeling to what extent they could help answer their own prayers. And no one can really pray for the salvation of any soul without placing oneself at the disposal of God for the realization of the desired end.

This then is the goal to which under God's grace we would bring our girls. May God strengthen and guide those who are called to be leaders, that this aim may be accomplished.

#### CAPT. SHERRING, M.C. IS WELCOMED HOME

Sunday, July 20th. was a very busy day for Capt. the Rev. F. George Sherring, M. C. He preached at St. Paul's, Fort William, in the morning, at St. Thomas' in the afternoon, and at St. John's, Port Arthur in the evening. At St. Paul's he preached from the words, "Righteousness and Peace have kissed each other." After outlining the course of the war, and vividly describing the dark days of March 1918, he dwelt on the fact that it was the cause of Righteousness which had led so many to take up the struggle, and now after many vicissitudes the providence of God had brought us Peace.

At St. Thomas' Church the service was opened by the Rev. W. H. Trickett, Rector of St. Paul's, who also presided at the organ. In his sermon Capt. Sherring appealed to the returned men, together with the home forces, to carry on the fight with the powers of evil, and help to make Canada worthy of the sacrifice made by those who belong now to the "deathless army," and those who have come back broken in body but not in spirit. One of the greatest lessons learned by the soldiers was that of comradeship, and that lesson must not be forgotten, but must be taught to those at home.

After the service, the incumbent, the Rev. A. J. Bruce, invited the congregation to the parish hall adjoining, where

an informal reception was held; and old friends were given an opportunity of welcoming home their former minister.—*Fort William Times-Journal*.

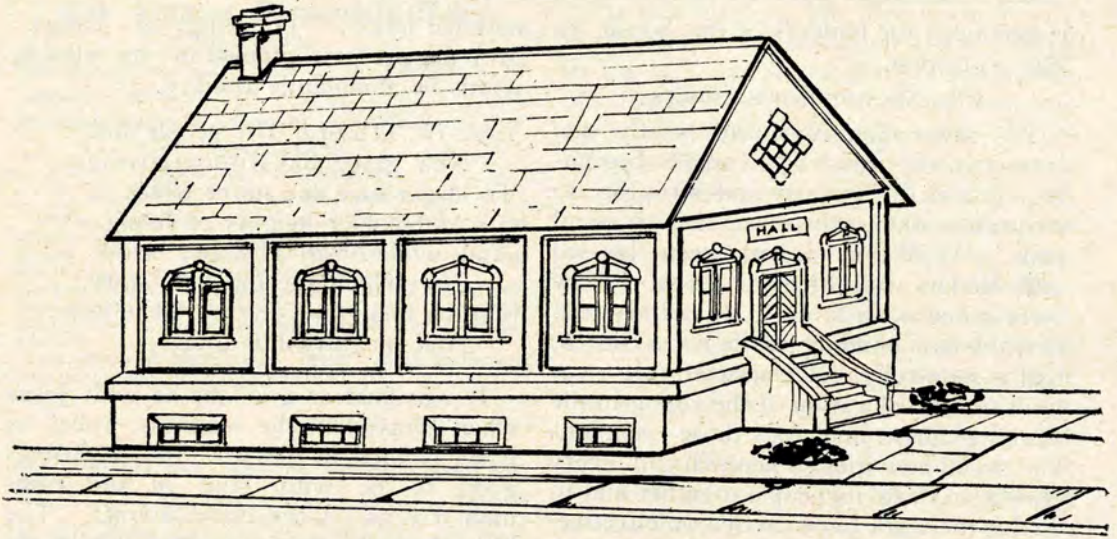
#### MEMORIAL SERVICE AT LLEWELLYN BEACH

On Sunday, the 17th August, at four o'clock, a service was held in memory of the Right Rev. Arthur Llewellyn Williams, late Bishop of Nebraska, in the Chapel of the Intercession, Llewellyn Beach, St. Joseph's Island. The service was conducted by Bishop Sage of Salina, assisted by Bishop Wise of Kansas. Bishop Sage spoke very feelingly of the late Bishop Williams, his friend for many years, telling of his sterling worth as a man and a friend. Nearly all of the assembled congregation were personal friends of the late Bishop, missing him greatly from their midst. Bishop Williams was the founder of the settlement at the beach, many coming from all parts of the United States to make their summer homes there. Ex Governor Chase Osborn and his son came down for the service, and a number from Richard's Landing and Jocelyn attended.

Mr. Cyril Goodier, our catechist at Elk Lake, has been visiting Gowganda of late. The mining camp there is looking up, and the few Church people who are able to assemble appreciate the opportunity of attending service. It is difficult to forecast the future, but the people are full of hope in respect to coming developments.

The Archdeacon made a flying visit to Charlton recently for the purpose of marrying Mr. E. Newton White, Church warden, to Miss Attwater. Both Mr. and Mrs. White have devoted themselves to the interests of the mission of Charlton and have won the esteem and gratitude of all around them.





ST. JOHN'S WAR MEMORIAL HALL

### ST. JOHN'S WAR MEMORIAL HALL

Wednesday the 6th August, the Festival of the Transfiguration, the cornerstone of the new War Memorial Hall of St. John's, Sault Ste. Marie, was well and truly laid with appropriate religious exercises by His Grace the Archbishop, in the presence of a large and interested gathering.

The scaffolding and steel girders of the new building were decorated with flags and electric lights, which made the scene a very attractive one.

The Archbishop was accompanied by the Rev. Percy F. Bull, Rector of St. John's, the Rev. B. P. Fuller, Principal of the Shingwauk Home, and the Rev. F. W. Colloton, who acted as the Archbishop's chaplain. The choir of St. John's, aided by a number of the members of the choir of the Pro-Cathedral, led in the singing of the hymns.

#### THE SERVICE

As the procession moved from the church to the hall the hymn, "At the Name of Jesus," was sung, the congrega-

tion standing in the street joining heartily in the singing. Then followed versicles and responses, the Deus Misereatur, and prayer read by the Rector. The stone was then placed in position, and the Archbishop declared it well and truly laid, in the following words:

"In the faith of Jesus Christ we lay this corner-stone. In the name of God the Father, God the Son, and God the Holy Ghost. Amen.

"Here let true faith, the fear of God, and brotherly love, ever remain. This building is designed as a place of Christian teaching, social recreation, and whatsoever else may serve to the upbuilding of Christlike character and conduct; and is undertaken in the Name and for the praise and glory of the Triune God, Father, Son, and Holy Ghost. Amen."

The lesson, Ephesians 4: 11-16, was then read by the Rev. B. P. Fuller; after which the Archbishop dedicated the building, with prayer for God's blessing upon the work of Christian teaching to be carried on therein, and the other uses to which the building should be put, and

commended the builders of the house to His protection.

THE ARCHBISHOP'S ADDRESS

His Grace then reviewed briefly the history of the parish from small beginnings in times of poverty and struggle to its present more prosperous and hopeful state. At all times it had been blessed with leaders well fitted for the work they were called upon to do. He pointed out that the new building, while not a church, had a semi-religious character. It was built for the education of the young in the faith of Christ, and for those religious and social activities so necessary in every parish, to draw its people together and to enable the work to be carried on effectively. Regarding the site the Archbishop recalled the fact that in the vicinity, when the Sault was only a small trading post, the Hudson's Bay Company and the North West Company had carried on their fur trading with the Indians; and that the property now belonging to the Church had been made sacred by the burial of a number of people, now unknown, who resided there in those early days.

His Grace then reminded his hearers that the hall was being erected in memory of those members of the parish who had laid down their lives in the service of King and Country. To be worthy of them and of the sacrifice they had made, and to live for the ideals for which they died, should be the aim of each.

The Archbishop's chaplain then read the names of those in whose memory the hall is erected:

Charles G. Chambers,  
Wilbert Dewes,  
William Jarrett,  
Joseph E. Johnson,  
Joseph Routledge,  
Percy Venn.

The service closed with prayer, and the procession returned to the church, singing Bishop Walsham How's fine

national hymn, "O King of Kings." May the prayer contained in its closing words be abundantly fulfilled.

Lead on, O Lord, Thy people still,  
New grace and wisdom giving,  
To larger love and purer will,  
And nobler heights of living.  
And, while of all Thy love below  
They chant the gracious story,  
O teach them first Thy Christ to know,  
And magnify His glory.

It was just as good to be with Jesus when arrayed in the seamless robe as when clothed in glory. It was just as good to be with Him in the common day as on the holy Mount. The blessedness of the hour was not in the presence of Moses and Elijah, but in the presence of Christ. And Christ is everywhere.—*J. D. Jones.*

Pilate would not face his greatest problem, and endeavoured to shift his responsibility to Herod; but Jesus returned to him. Any duty or obligation sent from God and side-stepped, will come back. You cannot evade a moral responsibility; it is sure to come back.—*Bishop Leonard.*

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

More personal prayer is necessary to make the religion of Christ the greatest influence in the world, and to make His name supreme can only be achieved by taking up our cross.—*Dr. J. Sibley.*

The missionary work of the early Church and the spread of the Gospel was done by individual Christians telling their story.—*R. D. Bird.*

Mr. Claude Leech is now taking the services at Aspdin, as lay reader.

## The Algoma Missionary News

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Subscribers and friends are requested to bear in mind that no 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.

## A PERSECUTED CHURCH

The Most Reverend Platon, Archbishop and Metropolitan of Kherson and Odessa, and acting for the Metropolitan of Kieff, now in prison, has recently arrived in the United States, and has appealed to the American Episcopal Church not for money, but for sympathy and spiritual support.

A meeting, called by the Committees of the House of Bishops and the General Convention on Relation to the Orthodox Church, to discuss the relation of the American Church to the Church of Russia under its present condition, was held in the Board Room of the Church Missions House, New York, on Monday, July 14th.

The meeting was attended by the Archbishop of Kherson and Odessa, the Russian Archbishop in America, the acting Grecian Archbishop in America, and the leader of the Roumanian Church in America, together with Bishops, clergy and laity of the American Church. The Right Reverend James H. Darlington, D. D., presided.

At this meeting the Metropolitan vividly presented the condition of the Church in Russia. He stated that fourteen bishops and hundreds of priests had been tortured and killed, churches and altars desecrated and destroyed, women legislatively dishonoured, and all religion decried and debased. His statements were strongly endorsed by Archbishop Alexander of the Greek Church, and the Rev. Lazar Gherma of the Roumanian Church. Upon motion, the Chairman and Secretary were instructed to draw up a petition to be signed by the Bishops of the Church, and after endorsement by the Presiding Bishop to be presented to the President of the United States, appealing to the President and his advisers, to Congress and the American people, to insist that the time has come when such anarchy and mob violence shall be made to cease by means of every effective force at the disposal of the United States and her allies.

It is impossible to read the well authenticated statements of Archbishop Platon without feeling the deepest sympathy with our suffering brethren in Russia; and without yearning to do what we can to bring to an end the tortures and persecutions which the Russian Christians are suffering. At least we can unite in offering in their behalf such a prayer as that which follows:

O GOD, our Refuge and Strength, who art a very present help in trouble: Have mercy, we beseech Thee, upon the Russian Church in her hour of need. Deliver her by Thy most mighty protection from the dangers that beset her, and grant her people rest; through Jesus Christ our Lord. *Amen.*

Mr. Edwin H. Baker, recently returned from active service overseas, is taking temporary duty at St. Peter's and Tarentorus Missions, Sault Ste. Marie. see p. 71

## ACKNOWLEDGEMENTS

Receipts by the Treasurer of the Synod of the 31st. July, 1919.

## ALGOMA MISSION FUND

St. John's, Port Arthur, \$28.38; Espanola, \$17.30; Emsdale, \$7.00; Garden River, \$2.81; Port Carling, \$3.13; Schreiber, 70c; Diocese of Ottawa (Chisholm), \$25.00.

## M. S. C. C. APPORTIONMENT

Gravenhurst, \$6.68, S. S., \$13.00; Callander, S. S., \$4.76; Sunningdale, \$13.50; Port Carling, \$5.00; Schreiber, \$2.80; Chisholm, \$6.20; Purbrook, \$6.00; Vankoughnet, \$9.00; Uffington, \$14.00.

## DIOCESAN EXPENSE FUND

St. John's, Port Arthur, \$71.62; Franz, \$18.60; Missanabie, \$5.45; Slate River, \$1.85; Oliver, \$4.70; St. George's, Port Arthur, \$3.70; St. Michael's, Port Arthur, \$2.91; Brent Park, Port Arthur, \$2.07; Sheguiandah, \$4.07; Bidwell, \$5.00; The Slash, \$1.81; South Bay Mouth, \$1.61; Manitowaning, \$6.22; Birch Island, \$1.89; Whitefish Falls, \$2.85; Bruce Mines, \$3.00; Sucker Creek, \$3.95; Garden River and Echo Bay, \$7.06; Port Carling, \$1.87; Schreiber, \$7.50.

## SUPERANNUATION FUND

The Archbishop, \$5.00; Ven. Archdeacon Gillmor, \$5.00; Rev. B. P. Fuller, \$5.00; Rev. Canon Hazlehurst, \$5.00; Rev. W. H. Hunter, \$5.00; Rev. A. T. Lowe, \$5.00; Rev. Canon Piercy, \$5.00; Rev. C. C. Simpson, \$5.00; Rev. J. Tate, \$5.00; Rev. J. Waring, \$5.00; Rev. F. H. Hincks, \$5.00.

## WIDOWS AND ORPHANS FUND

Rev. F. H. Hincks, \$5.00; Rev. Canon Allman, \$7.50.

## BISHOP SULLIVAN M. S. FUND

Mrs. H. E. Struthers, Sudbury, \$50.00; Purbrook, \$1.30; VanKoughnet, \$1.30; Port Sydney, \$17.19; Newholme, \$3.77; Uffington, \$3.66.

## INDIAN HOMES

Women's Work, S. P. G. (£7) \$30.90.

## SPECIAL PURPOSES

War Service Commission—Garden River, \$2.00; Chisholm, \$3.50.

The Rev. E. F. Pinnington has returned to the Diocese, and is taking charge of the Mission of Beaumaris and Milford Bay in Muskoka. Mr. Pinnington has been serving as Chaplain overseas since 1916. During the interregnum at Beaumaris the Rev. J. B. Lindsell and the Rev. L. Sinclair have been supplying services.

## 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.

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