

MAY, 1912

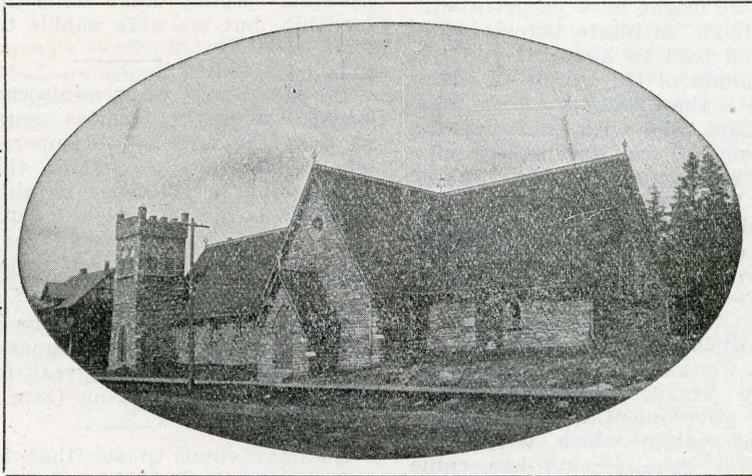
How it is high time to
awake out of sleep.



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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FUGITIVE NOTES.

IN his address at Brighton, at an annual S.P.G. meeting, Bishop Boyd Carpenter laid great stress on the urgent need for the evangelization of the great Eastern nations. "Undoubtedly," said he, "the Western nations are declining in their power of population. Japan has shown the world what an Eastern nation can do, and what Japan has done, China can do still better. Are we going to use our great opportunity and fill the thoughts of these people with our Christian ideals? Are we going to give them the protecting strength of those ideals which, even if they have not made us as pious as we ought to be, have at least kept us back from great wrongs which we might have perpetrated." One who had an intimate knowledge of Oriental life had said to him, "If you can only fill the minds of the people of China and Japan with the thoughts which regulate your conduct, and with the Christian ideals which prevent you from falling into great wrongs, well and good. But if these Eastern races become aware of the power that is in their hands before you can fill their minds with Christian ideals of life, then woe be to you, and woe be to them."

"We lay emphasis upon the historic continuity of the Church's corporate and organic life. We stand, accordingly, for a sacramental, governmental, ministerial, and even ritual system which, with adaptation to local requirements has come down to us from Apostolic days."—The Archbishop of Canterbury.

Some one once said to the late Dr. Westcott that enthusiasm was the first necessity for excellence of work. "No doubt!" said the Bishop, "but St. Francis of Assisi was an excellent man, yet he would have been an impossible curate! However good the other work of a man is, he must keep his engagements."

An amusing incident was related by a missionary in his attempt to convey to his youthful audience some idea of the vastness and loneliness of the Australian continent. At a wooden house he called at (far from the beaten track), occupied by a man, his wife, and little daughter, the

mother related how when a neighbour called to see them some time previously her little girl ran into the house excitedly crying out: "Mother, here's another thing like daddy!" The child had never seen any man but her father.

Canon Irving tells the following story: A vicar was taken suddenly ill, and his churchwarden was in great difficulty about getting a substitute, when the Bishop of the Diocese, hearing of the circumstance, offered to take the Sunday services himself. The churchwarden, wishing "to do the right thing," at the close of the service went up to the Bishop and, after thanking him, stammered out: "A poorer preacher would have done for us, your lordship, but we were unable to find one!"

In his book of reminiscences, Bishop Boyd Carpenter relates some amusing stories. He tells of a temperance lecturer who finished his peroration thus:—"Train up a child in the way it should go and when he is old he will not depart from it. Train up a child to avoid the bottle and when he is old he will not depart from it."

There is at the present time in the world both a too great unwillingness to be corrected and also a too great unwillingness to correct.—Bishop King (late of Lincoln).

We have come to see that Missions are not a portion of the life of the Church, but the essence of its life. There can be no life in a church which is not primarily missionary.—Archbishop of York.

It is interesting to note that, unlike the leaders of the Boxer insurrection in China, the leaders of the Revolution are disposed to welcome rather than to oppose Christian Missions. Thus General Li, the leader of the revolutionary army, is reported to have said recently: "Missionaries are our friends. Jesus is better than Confucius, and I am strongly in favour of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist Missionaries, and the more we get to come to China the more will the Republican Government be pleased."



The Algoma Missionary News

New Series—Enlarged
Vol. 9. No. 5.

TORONTO, MAY, 1912,

Published Monthly
50 cents per annum in advance

WHITSUNTIDE.

Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God.—From the Lesson for Tuesday in Whitsun-week.

Come, Holy Spirit, God and Lord,
Be all Thy graces now outpour'd
On the believer's mind and fowl,
And touch our hearts with living coal.
Thy Light this day shone forth so clear,
All tongues and nations gather'd near,
To learn that faith, for which we bring
Glad praise to Thee, and loudly sing,
Hallelujah, Hallelujah!

Thou Strong Defence, Thou Holy Light,
Teach us to know our God aright,
And call Him Father from the heart:
The Word of life and truth impart,
That we may love not doctrines strange,
Nor e'er to other teaches range,
But Jesus for our Master own
And put our trust in Him alone.
Hallelujah, Hallelujah!

Thou Sacred Ardour, Comfort Sweet,
Help us to wait with ready feet
And willing heart at Thy command,
Nor trial fright us from Thy band,
Lord, make us ready with Thy powers,
Strengthen the flesh in weaker hours,
That as good warriors we may force
Through life and death to Thee our course.
Hallelujah, Hallelujah!
—Martin Luther, 1524.

THE PIOUS WISH.

O H! that mine eye might closed be
To what becomes me not to see!
That deafness might possess mine ear
To what concerns me not to hear!
That truth my tongue might closely tie
From ever speaking foolishly!
That no vain thought might ever rest,
Or be conceived within my breast!
That by each word, each deed, each thought
Glory may to my God be brought.
—Ellwood.

NEGRO BISHOPS IN AMERICA.

THE "Committee of Council" of the Diocese of South Carolina, after long and careful consideration, have recommended the appointment of negro suffragan bishops in the U.S.A. The question has been under consideration for many years, and the decision now reached will affect the policy and action of the whole Episcopal Church of America. It is expected that the appointment of negro bishops to supervise the work of the Episcopal Church among their own countrymen will do much to promote a spirit of concord and to increase the efficiency of the Church in the Southern States.

Since the inception of the Archbishops' Western Canada Fund, a little more than two years ago, some twenty-five clergy and twenty-two laymen have gone out in answer to the Archbishop's appeal, some of the best of the younger clergy of England being amongst the number.

DIOCESAN NEWS

SUDBURY.

EASTER, 1912, was a marked day in the story of the Church in this growing town. There were the ordinary services associated with the Queen Festival which proclaims the Resurrection of Our Lord. The number of communicants at the 8.30 a.m. and 11 a.m. celebrations of Holy Communion were larger than ever before. The rector, Rev. Canon Boydell took all the duty of the day. The special mark, however, is to be found in the fact that the services of Easter Day were the last held in the building which has served the Church people of Sudbury since 1890.

There are still resident in the town a few who saw this first church building erected, among whom are Mr. and Mrs. James Purvis, Mr. and Mrs. Geo. H. Lennon and Colonel Smith.

From the days of the construction work of the C.P.R. through the country occasional Church of England services were held at Sudbury by the Rev. Gowan Gillmor, the well-known missionary whose centre was at North Bay, and who is now our revered Archdeacon. The first regular services were conducted by a lay-reader, Mr. Johnstone, who was stationed in Sudbury during the winter of 1889-90. In April, 1890, the first clergyman in charge of the mission was appointed in the person of Rev. Charles Piercy (now at Sturgeon Falls.) At that date the "adjacent parts" to Sudbury extended to the mines in the vicinity and to points on the C.P.R. main line and the Sault branch—anywhere within a hundred miles.

The services of the Church were held in an upstairs room of the Public School during the summer and autumn of 1890, while the Church building was in course of erection. It was not until the end of November that the new building was occupied. At the outset it was furnished with a furnace, perhaps the first used for heating any church in the diocese.

Sudbury has grown much in importance and population since that day and no one will be surprised to learn that the congregation desires a new and more permanent building. Yet the building that has been pulled down was no mean struc-

ture compared with the churches erected in a new country. Surely the joys of Easter-tide were this year tinged with sadness to the old-time worshippers as their memory called up in review the many events with hallowed associations which had touched the individual lives and family ties of so many.

The missionaries succeeding Rev. Canon Piercy were Rev. L. Sinclair, Rev. C. S. Lutz, Rev. Canon French, Rev. F. Ulbricht and Rev. Canon Boydell. The latter became the first rector of Sudbury, when it became a self-supporting parish. He has been in Sudbury since the summer of 1899.

Work on the new church is being pushed on as quickly as possible and the hope is that it will be ready for occupation in November next. In the interim divine service will be held in Victoria Hall, which has been very kindly placed at the church's disposal for use of Sunday services by Nickel Lodge A.F. & A.M.

At the annual vestry meeting held on Easter Monday there was a fair attendance. Mr. James Purvis, presented the financial statement for the year. The receipts amounted to \$3,119.18, the disbursements \$2,355.97, leaving a balance of \$763.21. This was the most favourable financial statement ever presented to an Easter vestry. Reports, all of which were very satisfactory, were received from the Woman's Auxiliary, Junior Auxiliary, Building Committee and the Sunday School.

In appreciation of the faithful services rendered by the present rector, Rev. Canon Boydell, a motion was carried unanimously to increase his stipend \$200 per annum and authorizing the payment of the increase forthwith. Matters in connection with the construction of the new building were discussed and Mr. Thomas Peacock took the place on the building committee vacated by Mr. W. A. Evans' retirement.

The rector appointed Mr. R. Dorsett as clergyman's warden and Mr. James Purvis was re-elected people's warden.

Rev. Canon Boydell has left the parish for a few weeks' holiday, after which he will doubtless take up his work again with his usual vigor.

A MISSIONARY AT WORK IN ALGOMA.

IT is a great disadvantage to the missionary in Algoma, more especially when his district is so situated that his work necessitates in winter time a good deal of travelling on the ice, that this latter is so seldom in a condition for easy travelling, particularly if he is travelling with a horse and sleigh. I do not mean that the ice is not strong enough, because this is not usually the case. But the snow falls on it in such large quantities that it is next to impossible for the horse to travel through it. Then again the weight of snow raises the water on the ice under the snow which makes a "slush" and this is simply abominable. The only way then is snowshoes. If there comes a thaw in the winter and the water rises through the snow then it is all right for the whole thing freezes and it is good travelling.

But this winter the thaw did not come till the last few days of March and the first few days of April and this was the first time I was able to go visiting on the ice except on snowshoes. My first visit was made to an old lady drawing well on to ninety years of age. She was a Norwegian by birth and had lived many years in Canada. She still reads her Norwegian Bible, though she could understand but not read English. I found her at the home of her son who resided on the shore of a lake. She had a room in the house where I visited, so I called in some of the son's family who were at home and we had a short service and prayed for the aged pilgrim who was very grateful for the ministrations.

Then I drove across the lake to visit another family, but everybody was busy at work and I did not find opportunity for worship, so I pushed on to the next place. It was through the bush, some three miles perhaps, where were two settlers, or two families rather, and a large number of children. Here we had a short service of reading and prayer. Then I journeyed to a home across another lake where I had promised to go to dinner. We had reading and prayer here and visited another family who had just built themselves a new house—quite a beautiful house and though it was not yet finished it was quite comfortable. We had a short service here also.

From this onward the round of visiting was continually on the ice and it was good travelling indeed; just enough snow upon

it to keep the sleigh from swinging sideways. The first place I stopped at was a house on an island and there being an organ in this house, the service held included the singing of a hymn. After this we went on to a house on another island that also contained an organ where dwelt a lady who came from England. We had a lovely service here of prayer and praise.

A journey of some miles brought us to a family of farmers, several bachelor brothers who had a niece keeping house for them. They were not at home but the housekeeper was and as she was a young woman who was lately confirmed I was glad of an opportunity for instruction. I met the men afterward and had a talk with them.

The next place was a small settlement on the shore of a deep bay where dwelt two families to whom I ministered and was provided with supper and after dark I drove home on the ice.

COPPER CLIFF.

AT Evensong on Easter Day a handsome new pulpit was dedicated to the service of God. The pulpit, which is a free will offering, is the work of Mr. Henry Bethell, and is made of Georgia pine, which has been given a weathered oak finish by Mr. Summerhill, to match the other furniture of the church. It stands about 6 feet high and is placed in the southeast corner of the nave.

Gifts of this nature, the handiwork of the donor, are in keeping with the age-long tradition of the English Church, whose sons have ever loved to give of their best for the adornment of the house of God.

DIOCESAN NOTES.

The Bishop has been at Ottawa and Toronto during the past month and the first part of May. He was one of the preachers in the capital for the M.S.C.C., while at the latter city his engagements were more numerous, including attendance at the Board of Management of the M.S.C.C., and at the sessions of the Prayer Book Enrichment and Revision Committee, besides preaching at services and giving addresses at W.A. meetings.

At Thessalon Rev. John Tate is working strenuously to secure better quarters in which the congregation may worship.

The Diocesan W.A. meets this year at Bracebridge in June.

Rev. E. H. C. Stephenson is leaving Temagami for Schreiber, on the north shore of Lake Superior, to which mission the Bishop has appointed him.

At Nipigon about \$50 has been raised towards painting the parsonage—a portion of which has never been touched with a paint brush.

Two young laymen recently from England are doing lay missionary work in the diocese. Mr. W. C. Dunn, stationed in the Latchford and Temagami Mission, and Mr. H. Cocks, who has been sent to Michipicoten. To the latter place has also gone for a month, Rev. T. N. Munford, of Copper Cliff. He will doubtless put things there in good order for the new arrival in the diocese.

At the recent (May) meeting of the Executive Committee we are pleased to record the presence of the Chancellor, A. C. Boyce, Esq., K.C., M.P., not simply because his counsel is valuable, but also on account of his restoration to better health.

A site for a new church has been purchased at Port Carling. The property at present occupied is expected to find a ready purchaser.

On the usual conditions the Executive Committee of the Diocese has made a grant of \$100 towards the erection of a new church at Thessalon.

In response to an appeal from Rev. Canon Allman a grant of \$25, as aid to parsonage repairs at Burk's Falls, was made at the May meeting of the Executive Committee.

Mr. McCulley has given a lot at Muskoka for church purposes.

The Ontario Government has decided that the town of Haileybury shall be the centre or headquarters of the new judicial district of Temiskaming. This added importance to one of our northern towns will likely stimulate local Church authorities to fully meet any demands made by increasing population.

A WORD IN SEASON.

BEARING the above title the M. S. C. C. has put forth a circular letter prepared by the Bishop of Algoma. We reproduce it in our columns:—
My Dear Friends in Christ:—

At a meeting of the Board of Managements of the M. S. C. C., held last September in London, a resolution was passed welcoming the formation of the Missionary Prayer and Study Union and pledging the members of the Board to further its work.

Taking for granted the missionary obligation and assuming that every serious Christian will be eager to respond to the Divine call, this resolution simply points to the greatness of the present opportunity and to the fitness of the moment for the work to which the Union calls us.

(1.) Can there be any question that the whole world to-day is inviting us, as it has never done before, to missionary effort? China, shaken to its very foundations, and fast breaking loose from its ancient but futile philosophies, is a witness to that. Japan has already broken with its past and made no small advances towards Christian knowledge and practice. India is thirsting for true freedom. The almost countless islands of the Pacific, still grossly superstitious, have proved themselves willing and worthy to receive the truth. The reviving peril of Moslem aggression, which confronts us in Africa and elsewhere, is, after all, a challenge which the followers of Jesus Christ should be quick and eager to accept. With all the enthusiasm of adolescence, the Commonwealth of Australia is reaching out towards what is best in thought and action; while our own glorious Dominion, big with promise, but threatened with the spiritual paralysis of self-seeking, is urgently calling upon us for a more adequate supply of the "Word of Life."

What a field for Christian endeavour! In comparison with it, how small, if not insignificant, was the old Roman world which confronted the Lord's Apostles!

And all this lies stretched out before us with every modern facility of approach and communication, a splendid inheritance waiting to be possessed by the followers of Jesus, if only they will arise, in the might of prayer and knowledge, and enter upon it, in the name of the Lord!

(2.) And then, the fitness of the moment! It is always the proper time to pray. To pray for missions can never be out of season, but there are times—St. Andrew's Day, for example—which are especially appropriate for the purpose. Could there be, for us Canadian Churchmen, a more appropriate period than the present for missionary prayer and study. The country is aglow with ardent hope confronting a magnificent destiny, endowed with immense capacity for good, it waits to be moulded for God, that, in turn, it may help to mould the world. Its future (and with that future, it may be, momentous issues for the world at large), appears to depend very largely upon the influences of the immediate present, and the Church the spiritual moulder of the nation, like a young giant awakening from slumber, is stretching itself for its tremendous task. Add to this, that our missionary organization, fully completed and equipped for its work, is now ready at our command, and what is needed but that we should at once address ourselves to prayer and missionary study, as a preparation for the great work to which the Lord is calling us?

We should pray that we may enter into the Lord's work in the Lord's spirit, and with a single eye to His glory. We should pray that His people everywhere may be quickened to fervent zeal for His glory, that His agents may be strong, and wise, and faithful, and, above all, unflinching in self-sacrifice. We should pray that they who, in any part of the world, "are sitting in darkness and in the shadow of death" may be made receptive of the Gospel message by the mellowing influences of His Holy Spirit. And, that we may pray the more effectively, we should study, as a whole and in detail, the field and its conditions, from the farthest shores of our Western continent to the utmost limits of the East; from the teepees and igloos of the frozen North to the abodes of the keen and cultured heathen in the sunny South. It is knowledge that gives power; we must study that we may pray aright.

The Union not only appeals, but provides facilities for prayer and study. Under its auspices, summer schools in the interests of missions are being arranged in convenient centres; missionary text-books are being provided; unions for prayer and study are being formed; missionary literature is being published, and experienced

speakers are being laid under tribute to provide instruction in missionary subjects.

What is desired is that you and I should use these agencies. And what is needed and should be sought above all else in our appeals to God, is that Christians everywhere may be roused to a truer conception of Christian life and duty. If only Christian people could be brought to realize, and exemplify in their daily life and conduct, the truths which they profess to believe, if only our statesmen, civil servants, professional men, tradesmen, settlers and travellers, everywhere, the world over, could be brought to stand, in all their words and dealings for "what is best in Christianity," it has been well said the day of the world's conversion would be appreciably nearer than it is.

The call of the world's need is in our ears. The times invite us to action. My brethren, let us ponder the facts, and pray over them. Such is the appeal which the Missionary Prayer and Study Union makes to all its members.

Faithfully your friend and brother,
 GEORGE ALGOMA,
 Chairman.

In January last the Archbishop of Canterbury entered upon his tenth year as Primate. His translation from Winchester in 1903 was the first for 570 years, John Stratford having been translated in 1333.

Next term, Jesus College, Cambridge, intends to commemorate one of its earliest and best-known men in the person of Thomas Cranmer, to whom a memorial is being erected in the chapel.

A large number of devout German laymen, alarmed at the recent decree of the Vatican, requiring communion of children at the age of seven, have been added to the communicant list of Old Catholic Churches.

Men talk about the indignity of doing work which is beneath them, but the only indignity that they should care for is the indignity of doing nothing.

Criticism is so easy a task that any one, no matter how unskilled, can do it without effort. The man in the gutter can criticize the saint, but that does not lift him an inch out of the gutter.

RELIGIOUS STATISTICS OF THE WORLD.

THERE is a well-known aphorism about statistics, which probably has as much truth in it as aphorisms usually have; but, however unreliable figures may be as a test of the strength of a religious movement, they are at any rate interesting; and if one is going to have statistics, one may as well have them as correct as possible. So far as any figures can be authoritative, the following table may be considered so; it is the work of one who has spared no time or trouble, a well-known statistician. The numbers cannot, of course, claim to be more than approximate, and they could not all be collected at the same time; but they represent the state of the world during the past quinquennium.

I.	
Population of the world.....	1,561,000,000
Christians.....	618,000,000
Non-Christians.....	943,000,000
II.	
Non-Christian population.....	943,000,000
Jews.....	13,000,000
Confucians.....	240,000,000
Hindus and Semi-Hindus....	210,000,000
Mahometans.....	207,000,000
Buddhists.....	125,000,000
Animists (heathen).....	99,000,000
Taoists and Shintoists.....	49,000,000
III.	
Total Christian population.....	618,000,000
Roman Church.....	293,000,000
Orthodox Church.....	128,000,000
Other Oriental Churches....	11,000,000
Anglican Church.....	30,000,000
Protestants.....	156,000,000

The interesting points to notice are, first, that the Christian religion numbers vastly more adherents than any other. The old-fashioned tables used to credit China with 400 millions of inhabitants, all Buddhists. As a matter of fact China's population is not much over 300 millions, and much less than a third are Buddhists so far as can be ascertained. In this table China was credited with 330 millions, so that the numbers given to the Confucians and Buddhists ought probably to be reduced by some millions. Another striking fact is the large number of Mahometans—no

doubt the militant propaganda of devoted Moslem missionaries in Africa has much to do with this increase. There is also a considerable increase of Jews.

In the Christian statistics, no doubt it will occur to many that no allowance is made for indifferentism and atheism. The compiler merely gives—necessarily—the numbers enjoying Christian civilization. But of course the same is true of every religion—Jews, Turks and Hindus, all have their lapsed and free-thinking elements. Even reduced by a third, the Christian total would still be enormously the largest. This is encouraging. The Indian census has recently shown that Christianity is increasing at a much greater ratio than the whole population, and what is true of India is no doubt true of almost every other non-Christian part of the world.

The large numbers who own adherence to Orthodox (Greek and Russian) Church should also be a cause of thankfulness. The Church of Russia is already welcoming the idea of complete re-union with the Anglican Communion. If this happy result is achieved, it will mean the strengthening of that form of Christianity to which even many Protestants seem to be tending—a Catholic Christianity which resists the exorbitant demands of Rome.

The building of a new church at Pontypool, Monmouthshire, has been greatly facilitated owing to the coal strike, many of the colliers in the parish who are out of work having given their labour gratis to the work of excavation and of laying the foundations.

The Bishop of Ontario, who is suffering from a nervous breakdown through overwork, has been ordered by the doctors to take a complete rest for some time.

The Secretary of the Leper Mission in India is to be Mr. W. H. P. Anderson, formerly of Guelph, Ont. The Secretary will arouse interest, gather funds, and visit the asylums on behalf of the home committee.

The late Lord Lister, although of Quaker descent, was a devout Churchman. He was a regular churchgoer, and took a strong general interest in Church affairs.

GENERAL CHURCH NEWS

FOR the Diocese in Japan for which the Church in Canada makes itself responsible Rev. Heber Hamilton, of Nagoya, Japan, has been elected Bishop. Mr. Hamilton, who for many years has been a priest-missionary in Japan, will come to Canada for consecration to the high office of the episcopate.

A gift of \$10,000 for domestic and foreign missions has been made the American Board of Missions by the widow of the late Bishop Mackay-Smith of Pennsylvania.

It has become necessary to begin at once the erection of a new church at Prince Rupert. About \$17,000 is to be spent upon it now and \$9,000 will be required to complete it.

A new site has been obtained for the rebuilding of St. Hilda's School, Tokyo, and the Japanese appreciation of the work of the school is shown by the contribution of the parents of pupils, which amounts to £1,800.

Archbishop Nicolai, head of the Russian Mission in Japan, and perhaps the most distinguished and successful missionary in the world, passed to his rest on February 16th. He went to Japan a half century ago, and almost single-handed, has built up in that country a large and successful branch of the Orthodox-Eastern Church, which was able even to withstand the shock of the Russo-Japan war.

At the Synod of the Diocese of Nova Scotia the subject of Bible teaching in schools came up, when it was decided to invite a conference of other Christian bodies to consider the question.

Trinity College, Toronto, has conferred the degree of D.D., on President Powell, of King's College, Windsor, N.S.

Canon Storrs, of St. Peter's, Eaton square, London, has raised a fund for sending an assistant priest to the Rev. Stephen Phillimore, who is in charge of a large mission on the Arrow Lakes, B.C.

The Bishop of Oxford (Dr. Gore), referring to the division of the diocese says:—"The situation is very serious. The Bishop is so much overworked in doing what he is obliged to do day by day that he can find no time to get to know the clergy and the parishes, to form general plans, to think for the Diocese," and many other things which he mentioned.

The South African Railway Mission is doing excellent work. Its operations now extend beyond the Victoria Falls, and it aims at following the railway line from the Cape to Cairo. The head of the mission, the Rev. H. B. Ellison has resigned for reasons of health, and will shortly take up similar work in Canada.

At the meeting of the American House of Bishops in New York on April 11th, the Rev. George Bellers, of New Jersey, was elected Bishop of South Dakota, and the Rev. Herman Page, of Chicago, Bishop of New Mexico.

St. Patrick's Day was generally observed throughout the Church of Ireland. It was treated as a high festival, with special collect, Epistle and Gospel, Psalms and Lessons, and in many churches the "Breast Plate" was sung by the choir.

Three of the clerical workers of the Archbishops' Western Canada Fund were injured in the railway accident on the bridge over the Saskatchewan near Saskatoon last month, and it is doubtful whether any of them will be fit for future service.

Plans are prepared by Mr. Ralph Adams Cram for a beautiful Synod Hall to be erected at once on the Cathedral grounds, New York, at a cost \$300,000. Two men have given \$125,000 each and the remaining \$50,000 has been made up.

The Government of the Republic of Venezuela has lately granted a site for a church of the Church of England—an unique act; and it has also permitted all materials for the building of the church to be imported free of custom duty.

THE BRAVEST DEED.

A LITTLE company of men, formerly schoolmates, sat talking together after a reunion gathering, and the conversation had turned toward the ever-interesting theme of brave deeds.

Many stories had been told of valorous and courageous deeds of varied kinds when one of the company turned to a man, not yet in middle life, with a strangely browned complexion, and said:

"Come, Fairfield, you haven't said a word; have you never known of a knightly deed?"

"Oh, yes," smiled the missionary, "but it is so long since I have heard the English language freely spoken that I am willing to sit and listen to it without saying much myself. The bravest deed that I ever knew about, however, was not one that I witnessed myself; it happened years before I went to Burma. I thought it was a brave deed when I first heard of it, and now, after ten years spent in Burma, it seems a greater marvel to me than ever.

"In order to understand the real meaning of this act, it is necessary to know how the minds of all the forty races of Burma are crammed to overflowing with superstition. They believe, for instance, that every mountain, lake and river is inhabited by spirits which they call 'nats,' or 'hpeas'; that these 'nats' are very jealous of their domains, that they resent all intrusion, and that they have the power to bring calamity of every sort upon those who defy or disturb them.

"It was about twenty years before I went to Burma that a young missionary, who gave promise of being one of the most useful men ever sent out by our Board, began his work there. One season Kingsley—that isn't his real name—was on tour with a veteran missionary in the jungle. They came, one day, to a little lake, and Kingsley took his gun from the carrier in the hope of getting a shot at a bird, for they had been without fresh food for some time. His preparations for hunting seemed to cause a great deal of disturbance among the natives, but Kingsley paid no special attention to that, and he soon made a good shot, and brought down a waterfowl. But the bird, in falling, dropped into the water and floated away beyond his reach. He had no idea, however, of giving up on this account, and began to remove

his clothing in order to swim after the bird.

"Then the natives crowded round him, and begged of him not to enter the lake. 'A hpea guards that lake, teacher,' they said, 'a very fierce and cruel hpea. You have made him angry, already by hunting near his dominion, and if you go into the lake he will surely pull you beneath the water and drown you.'

"Kingsley laughed at their remonstrances. He was young, a strong swimmer, an American who did not believe in fairy tales. Here was a good chance to show the foolishness of 'nat' superstitions. And by all standards of good reason and judgment he was right. Missionaries have done such things thousands of times. Kingsley plunged into the lake; he swam a few strokes, threw up his hands, sank beneath the waters, and disappeared without a struggle.

"It was then that the brave deed was done. There was among Kingsley's attendants a young man of the Shan race, who had become a Christian a few months before. He stepped forward, and prepared to dive in search of Kingsley. He stood alone; not one of his companions dared to come near him; not one of them believed that he would ever come out of the lake. But far worse than that, he stood surrounded by the whole training of his lifetime, which had triumphed over the teaching of the new religion which he had adopted. But his faith went deeper than his sight; he plunged into the lake, not once, but many times, before he found at last the body of the missionary entangled among the reeds at the bottom of the lake.

"I have thought of the brave deed of that young Shan hundreds of times since I first heard of it, and as I have come to know the inexorable grasp which superstition has upon the people of Burma, it has shone brighter and brighter, not only as a brave deed, but as an evidence of the miracle which the Gospel can work in the hearts of all sorts and conditions of men."
—Selected.

The Bishop of Winchester has devoted the gift presented to him by the clergy he ordained as Bishop of Southwark and others to the adornment of the chapel at Farnham.

The Algoma Missionary News

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PUBLISHERS :

THE ALGOMA MISSIONARY PRESS,
44 RICHMOND ST. WEST, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

The REV. CANON PIERCY,
Sturgeon Falls,
Ontario.

Subscribers and friends are asked 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.

WHAT IS A LAYMAN?

THE "Church Chronicle" of South Africa asks the question. In the common use of the word, a layman is merely a non-professional person. But this is a degradation of the term. "Layman," says Bishop Gott, "is an inspired word, dating far back in the Bible, and meaning only this, all this—a member of the Church, called not only to receive and enjoy, but to do all he can to increase and perfect the Church of God." A layman is one of the "laos"—the chosen people of God. He is a "saint," dedicated to God; he is one of the "elect," chosen to receive privileges and gifts which empower him to perform his duty of service; he is one of "a royal priesthood, a holy nation, a people for God's own possession"; he is one of the members of the Body of Christ, in which, though "every member has not the same office," yet every member has some office, some part in the ministry, different only in degree, not in kind, from the ministry of the priesthood. To quote Canon Liddon, "If Christian men would believe with all their hearts that they are really priests, it would be seen that in the Christian Church between clergy and laity there is only a difference of the degree in which certain spiritual powers are conferred, that is not a difference in kind."—The Scottish Chronicle.

THE TRIALS OF A PARSON.

If he delivers a written sermon, he is a back number. If he preaches extempore, he is a shallow thinker.

If he is not constantly calling upon his people, he is unsociable. If he visits to any extent, he is a gad-about.

If he demurs at acting as the janitor and man-of-all-work about the place, he is lazy. If he rings the bell, lights the fires, and performs a score of other odd jobs—it would be much better if he would spend a little more time in his study. He could then give his congregations more intellectual sermons.

If he is married "he is an awfully nice fellow, but his wife doesn't amount to much." If he lives in single blessedness(?) woe be to him. All the eligibles—and many of the others—never speak to each other at the guilds and parish socials, or else they do speak—gossip!

If he is content to serve his Master and his people on a small monthly sum (paid at irregular intervals) he is "cheap." If he timidly asks for a large enough stipend to keep his household "decently and in order," he is worldly-minded.

If his burdens at times weigh heavily on him and his face gives any evidence of the fact, he is taking himself too seriously. If, by the grace of God, he bears them bravely and shows no evidence of their weight, he is light-minded.

If he does not adjust all his ideas to the latest fads of modern "thought" he is the preacher of a worn-out "orthodoxy." If he endeavours to correlate the result of recent researches with the truths he already holds, he is a heretic—or worse, a "modernist."

If he would be "all things to all men," he is a hypocrite. If he is somewhat reserved, it is a cloak to conceal his sly attempts to foist a mediaeval priest-craft upon his people.

If he quotes the sources from which his best ideas are drawn, he is lacking in originality. If he fails to give due credit for these various ideas, he is dishonest and a thief.—The Pacific Churchman.

Rev. G. B. Berry, the aged vicar of Emmanuel Church, Plymouth, who last year spent six months in China in order to study missionary conditions there, is resigning his benefice in June, which he has held for the past 34 years, in order that he may undertake missionary work in China.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st March, 1912:—

SPECIAL PURPOSES

S.P.C.K.—Callander, \$1; St. Luke's, Fort William, \$3.25; New Liskeard, 75c.; North Bay, \$3.55.

MISSION FUND

Callander, \$3.56; Girls' W.A., Callander, \$2; Hudson, \$1.30; Bruce Mines, \$3.50; North Bay, \$12.29; Burk's Falls, \$4; Marksville, \$1.50; St. Luke's, Fort William, \$11.63; Schreiber, \$1.50; Webbwood, \$3.20; Webbwood, stipend, \$13.75; Haileybury, \$5.25; Falkenberg, \$6.62; Beatrice, \$1.10; Ulford, \$9.66; Cobalt, \$8; Emsdale, \$12.40; Kearney, \$3.86; Sundridge, \$1; South River, \$1.25; Cache Bay, \$2.25; Rosseau, \$4.90; Ullswater and Bent River, \$1.97; North Cardwell, \$2.65; Jocelyn, \$3.25; Nairn, stipend, \$7.05; Parkinson, \$8; Byng Inlet, \$2; Baysville, \$2.15; Victoria Mines, \$1; Port Sydney, \$4; Newholme, 65c.; Uffington, \$2.50; Van-koughnet, \$1.15; Ravenscliffe, \$2; New Liskeard, \$5.25; St. John's, Port Arthur, \$40; Seguin Falls, 25c.; Broadbent, \$1.40; Sturgeon Falls, \$9.26; Gore Bay, \$14.50; Kagawong, \$2.40; C. & C.C.S. (£56 17s. 6d.), \$275.27; S.P.G. (£94 15s.), \$459.06.

FOREIGN MISSIONS

Sudbury, \$3.50; Gore Bay, \$6.75; Kagawong, \$1.75; New Liskeard, \$3.04; St. Luke's, Fort William, \$10.

M. S. C. C.

Schreiber, \$15; Silverwater, \$1.15; Meldrum Bay, \$1.85; Richard's Landing W.A., \$5.
Bishop Sullivan Mem. Sust. Fund
New Liskeard, \$3.66.

INDIAN HOMES

Church of Epiphany, Parkdale, \$18.75; S.P.G., girls' scholarship, \$33.95.

EXPENSE ACCOUNT

Gowganda, \$3; Depot Harbor, \$1.86; Byng Inlet, \$5; Dunchurch, \$4; Magnetawan, \$3.50; Midlothian, \$3.50; Sprucedale, \$2.40; Seguin Falls, \$1.72; Broadbent, \$2.74; Emsdale, \$2.17; Kearney, \$2.44; South River, \$6.70; Sundridge, \$2.60; Powassan, \$2.47; Chisholm, \$2.70; Thessalon, \$5.65; West Fort William, \$10; Sudoury, \$10.

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