

NOVEMBER, 1912

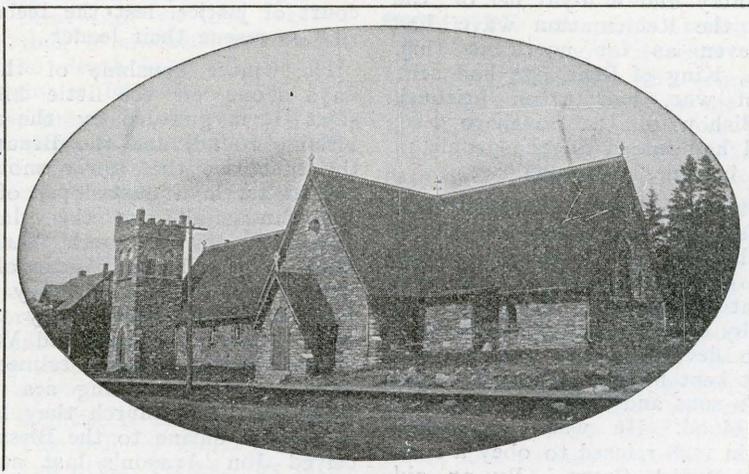
Now it is high time to  
awake out of sleep.



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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## A MARTYRED BISHOP.

(By Edna Green, author of "By Lake and Forest," "The Land of River and Palm," etc.)

**A**N Icelandic Prince-Bishop, the last noted poet of his country in the middle ages! Jon 'Arason, Bishop of Holar. His was the northern of the two sees of the "Ultima Thule," where he ruled as in a little kingdom. His square castle, built, like his cathedral, of turf, was guarded by a moat, and an underground passage to it made a way of escape should he be attacked in the church, for those were troublous times.

Since the year 1000 Iceland had been a Christian country and a loyal fief of the Papacy. But the Reformation wave had now rolled even as far north as this. Christian III., King of Denmark, had sent two ships of war, had taken prisoner Ogmundur, Bishop of the Southern See, Skalholt, and had forced all the people of that part to become Lutherans.

Jon 'Arason, according to Baumgartner, the Jesuit historian, was a devout son of the Church; he kept so strict a fast that only on the great festivals did he ever touch meat at all: he spent long hours in prayer, and by example and precept urged his clergy to devotion. The rule of celibacy was not kept by the Icelandic clergy, and 'Arason's sons and daughters inherited his Viking blood. He was an ardent patriot, and in 1548 refused to obey a summons to the Danish Court. By an old covenant, the "Gamli Sattmoeli," made in 1262 with Norway before that country and Iceland were annexed by Denmark, certain freedoms had been secured to Iceland, and the Bishop was within his rights in refusing, but he stood now between the king and the Pope. On the one hand King Christian declared him an outlaw, on the other Pope Paul III. sent him a special letter of blessing and a magnificent cope (still preserved in the museum at Reykjavik). Wearing his cope and his mitre, and with the episcopal staff in his hand, the Bishop read the letter from the high altar of his cathedral to his clergy there assembled. Further, he sent two of his sons to capture the Lutheran bishop who had installed at Skalholt, and whom he kept prisoner in his castle.

In the summer of 1550 the Althing, the Icelandic Parliament, older than any in the world, except the French, held its sitting at the historic Thingvellir. There Jon 'Arason stood for his faith and for his country, and thence with his loyal Northmen rode on and took Skalholt. He exterminated the Danes who had taken possession of the island of Videy, near Reykjavik, and restored the ancient monastery there. A few months later he led an expedition into the west country against Dadi Gudmundsson, an Icelander, who headed a Danish party, and whom the Bishop held to be a traitor to his country; but Dadi succeeded by treachery in taking prisoners both Bishop Jon and his two sons, and took them back to Skalholt. No time could be spared for any trial or court of justice, lest the Icelanders should rise to rescue their leader.

The winter sunshine of the shortening days shone on the little hill; on three sides it is guarded by the rivers Hviet, circling round, and the Bruara. Away to the east rise the lower snow-slopes and the higher lava dust-slopes of Hekla, then the Tindarfjall and the glaciers of the Eyjafjall; on the north stand the purple hills of Blafell and Kerlingafjall; on the west the lower Hengill, rosy Esja and the Langardakfjall, while away to the south-west, across the green-clad Vordurfjall, the snowy Hvita and the crimson lava hills, shines the shimmering sea. Up the hill from the little church they led the three; a wayside shrine to the Blessed Virgin received Jon 'Arason's last act of worship as he passed on to the higher point of the little "acre of peace." There the scaffold was erected, and the two sons were beheaded before the father's eyes. On the spot warm with blood, the Danes offered him his life if he would abjure his faith, but holding his crucifix in his hand the old man said: "Hitherto my sons have followed me, now I follow them," and then with a strong voice—"In manus tuas Domine, commendo animam meam." So he laid his head on the block, and gave up his life—the last Catholic Bishop of Iceland.

His people had hastened to save him, but the deed was done, and they arrived only to receive his body. As the mournful procession made its way back crossing the Vatnoskard looking down on Skagafjorð, the



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bell of his cathedral rang out untouched\*. Again did it ring as they came in sight of Holar, and a third time as they reached the cathedral; then it cracked and fell as it rang out the death knell of the old Catholic hierarchy in Iceland.

On an August morning 362 years later, looking on the same hills and rivers, with a foreground of crimson heather and golden grasses, a little company connecting the three faiths is gathered there—four Anglicans, a few Icelanders, and the Lutheran priest who dedicated to the glory of God and to the memory of the martyred Bishop a stone erected by an English lady bearing in Icelandic the inscription: "Jon 'Arason, Bishop, laid down here his life for his faith and country. November 7, 1550."

\*Note.—This incident is the subject of a short poem, "The Bell of Holar" in "A Martyr Bishop and other Verses," by Mrs. Disney Leith, who is the donor of the stone recently erected to Bishop 'Arason.

The latest Jewish statistics are at hand. There are 11,483,876 Jews in the world, divided into 8,876,299 for Europe; and 1,880,579 in America. Of the latter number there are 905,000 in New York. It is estimated that there are 80,000 in Canada, of whom 50,000 are in Montreal.

The Synod of the Diocese of Columbia, B.C., will meet for the first time under the presidency of the new Bishop, the Right Rev. Dr. Roper, in the schoolhouse of Christ Church Cathedral, Victoria, B.C., on October 28th.

## SANE METHODS.

THERE are some missionaries who work among foreign peoples who are Christian who conceive it to be their duty to make over the Christian of the East into a Christian of the West—to take a case in point, to make over members of the old American Church into members of some modern Protestant body.

It is a pleasure therefore to refer to the annual meeting of the Anglican and Foreign Church Society, where we note that the Bishop of Gloucester, the President, referred to the annual report as a document of such importance that he did not know where else could be found such valuable information about movements on the Continent, and the trend of thought in the Greek and Roman branches of the Church and among the Old Catholics. More to the point, however, was the speech of the Bishop of Khartoum, who, after giving a brief history of the Coptic Church, said that it was imperative that we should do all in our power to help the Copts to reform and quicken their Church, because in doing so lay the only possible hope of converting the Moslems of Egypt to Christianity. Western Christianity did not impress them as an enlightened Coptic Church could do. The same was true of the Abyssinian Church, from which secessions to Islam took place in large numbers. Abyssinians were always suspicious of Europeans, and if this ancient Church were to be saved it must, in his opinion, and in the opinion of others well qualified to know, be through the Copts.

## DIOCESAN NEWS

### A VISIT FROM THE SECRETARY OF THE SUNDAY SCHOOL COMMISSION.

THE Commissioner's coming on the 26th!" The report, when grasped, brought a slight panic among the teachers of the district. The name conjured up the "Teachers' Quarterly" and therein the things left undone which we ought to have done in our schools!

The least we could do would be to welcome the Searchlight!

So Mr. Hiltz arrived having already caused much heartsearching and the making of good resolutions. Indeed he found a training class already in one school (How many weeks old though?) It was the privilege of St. Luke's pro-cathedral to welcome the Secretary, and Mrs. Pollard was most attentive in her kind hospitality, showing him the city and our Shingwauk Home.

At 6.45 p.m., on September 26th, fifty teachers and officers sat down to a supper. And Mrs. King and her co-workers are to be congratulated on the success of their part of the programme. Our Bishop was with us. Introducing and welcoming the guest he spoke of the deep importance of Sunday School work and of the office and work of the Secretary of the Commission of the whole Church in Canada. So important that he believed each diocese ought to have "a Mr. Hiltz"—a man specially set apart for Sunday School work. He looked forward to such an equipment—a vital need of Algoma Diocese.

Mr. Hiltz then led in a round table conference and interesting problems were brought to him for immediate solution. For each question if not a perfect "cure-all" at any rate a valuable prescription was received. Superintendents, librarians, and organists as well as teachers took part and were greatly encouraged. Those present came from St. Luke's, St. Stephen's, St. John's, St. Peter's, and from Korah.

At 8 p.m., a public meeting was held at which Mr. W. J. Thompson presided. The paucity of parents proved the need of educating the public to a greater sense of the parental responsibility. Mr. Hiltz's theme was "Teacher Training." Much work and prayer and patience must pave the way to

the ideal staff of teachers. Yet in spite of the height to which we were pointed none could help being inspired by the speaker's message.

Two good results among others are now looked for as the result of this visit. 1. The forming of a teacher training class in each parish.

2. The regular re-union of teachers for mutual comfort and edification.

A friendly challenge was thrown down by the parting question.

Which school would have the first certificate of teacher training? Which the first diploma? We shall see.

### JOINT DEANERY MEETING.

PORT CARLING was the place chosen for the autumn meeting of the combined rural deaneries of Muskoka and Parry Sound. The days appointed were September 17th and 18th, and some of the hours of sunshine vouchsafed to us during that week made the second day especially pleasant. Proceedings began with a public missionary meeting in the Orange Hall at Port Carling, which is being used for services since St. James' Church was burnt last spring. Rev. Percival Mayes, Rector of Gravenhurst, gave the chief address, taking us to the various mission fields of the world in turn, and dwelling upon the need of the heathen nations for Christ Himself, as their only true satisfaction.

Rev. Canon Frost of Rosseau, next gave us a few earnest and simple words. He was the veteran missionary present, as he has been in the diocese "forty years come Saturday" and is "getting an old fellow now."

No one else made any speeches beyond the necessary introductions by the chairman of the meeting, Rev. T. Bird Holland. The attendance was not large but it was appreciative, and we hope Port Carling will again have the honour to entertain the clergy and that at no very distant date.

Wednesday opened with a celebration of Holy Communion at 8 a.m. The Rural Dean was the celebrant, assisted by the

Rev. F. H. Hincks. Matins was said at 9.45, after which Rev. R. A. Cowling, Rector of Parry Sound, led us in a Greek Testament study of Acts, ix. 32-43.

The rector of Huntsville was to have read a paper on "Principles of Liturgical Reform," but unfortunately he was unable to be present, so that his paper, with one by Rev. Canon Allman on "Methods of Raising Money for Church Purposes," was deferred until the winter gathering.

The subject of the work and position of an Anglican clergyman as a visitor to the day-schools of Ontario next gave us most interesting matter for discussion. No paper was read, no set speech delivered, but the clergy compared notes as to the ways in which the opportunities thus afforded us might be used. All members of the conference were entertained at the parsonage to luncheon at noon and afterwards re-assembled to hear the Rector of Bracebridge tell some of his impressions of Church life in the Mother Land gathered during a recent visit. These impressions were very wisely and modestly given. Mr. Hincks was almost the only Canadian-born clergyman present, as his audience with one exception all hailed from the "old sod," and had their ears ready cocked for criticisms, good or bad. They plied him with questions which he answered, or parried, very well.

Next came, not a quiet, but a noisy hour. "What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" It was not the spoil of the Amalikites this time, but the Port Carling Annual Fair, which attracted the attention of our worthy Rural Dean, though it did not exactly dismay him. Accordingly we betook ourselves to the Fair, as it was just across the road, and solemnly judged between fat cattle and lean cattle, burst into raptures over mammoth turnips and pumpkins, and gazed longingly at the luscious fruit and tempting cakes, being, however, checked every moment by the sign displayed everywhere and on everything, "do not handle."

After supper a special trip was made in a gasoline launch to Christ Church, Gregory, an out-station of the mission, perched on one of the high points overlooking Lake Rosseau. Here we had evening service in a real church. The special preacher was Rev. Rural Dean Hazlehurst.

Mr. Percy Paris read the lessons, and Rev. Percival Mayes the prayers. Service over, the clergy were again sorted out among their various hosts who took them home in row boats or launches to depart from that end of the mission by steam boat the next morning.

#### UFFINGTON NEWS.

**T**HIS mission once more had the pleasure of a visit from the Bishop, and although it was hurried, as usual, it was much enjoyed by all.

He reached Uffington on Monday, Sept. 9th, about 5.30 p.m., and in the evening held a confirmation, when six persons were presented by the missionary. A large congregation listened to an inspiring address by their Bishop.

On Tuesday morning the Bishop drove with the missionary to Vankoughnet, nine miles away, where he held another confirmation, when three more persons (adults) were presented. Again a good congregation listened to one of the Bishop's beautiful addresses, and a good number received at the celebration of Holy Communion. Then the Bishop was hurried back to Uffington, where he had a "rush" lunch, and started for Purbrook, four miles away. Here he confirmed one person and preached to a good number, after which he returned with the missionary to Uffington.

On Wednesday morning he celebrated Holy Communion, assisted by the missionary-in-charge, to an exceptionally large number of persons. Then after another hurried meal he started for Bracebridge to catch the train for Falkenburg while the missionary returned home.

The Bishop carries away with him the love and esteem of all, each feeling greatly cheered and encouraged by his visit, and all are looking forward to the time when he will again visit us. May it please God to long spare him in health and strength to rule in the Diocese of Algoma.

#### DIOCESAN NOTES.

**W**HILE at Sault Ste. Marie for the October meeting of the Executive Committee we were privileged to renew the acquaintance with an old friend of Algoma Diocese in the person of Rev. L. C. Streatfeild, of Dallington Vicarage,

Northamptonshire. Mrs. Streatfeild accompanies her husband in his visit to look at some of our work in order that he have more first-hand knowledge of it. Mr. Streatfeild has been in Canada—in Algoma—before. After visiting his brother near Emsdale he started for Fort William, from which as a centre he can look east and west. After it is his intention to return eastward and northward to spy out our newer country up in the Temiskaming District. He will find a welcome wherever he goes amongst us.

The Bishop paid his annual visit to Copper Cliff on Thursday, Oct. 3rd, preaching at Evensong and confirming five persons. He also looked over the church and expressed his approval of the improvements recently effected, including the ceiling of the church, and flooring and fitting up of the basement. The building is now complete in every detail, except for a heating apparatus.

When the Bishop was on his way to Nipigon and while at Port Arthur, he met Mr. Darling, the well-known church architect of Toronto, and had an interview regarding the proposed new church in the City of Port Arthur. Mr. Darling was enthusiastic in his appreciation of the site secured and recommends the erection of a noble church structure.

The many friends of Rev. J. Tate and Mrs. Tate will sympathize with them in their grief at the death of their daughter in Winnipeg. Of late our friends have been sorely afflicted. Only lately Mr. Tate arose from his bed following an operation for appendicitis.

The Sault Ste. Marie Branch of the W.A. celebrated its 25th anniversary on October 9th. There was a celebration of Holy Communion in the pro-Cathedral of St. Luke at 10 a.m., the Bishop being the celebrant. A meeting was held in the parish hall in the afternoon.

The rainy season has kept back the work on the new church at Sudbury. It is hoped it may be roofed in before the end of October.

Latest reports are to the effect that Rev. S. M. Rankin will not return to Algoma, but will stay in England.

The Bishop has appointed Rev. C. W. Hedley, rector of St. John's, Port Arthur, to the Hon. Canonry vacant by the death of Rev. Canon French. The "A.M.N." extends its congratulations.

It is proposed to build a parsonage at Massey. The scheme submitted by the local authorities has been submitted to the Executive Committee.

The Church of St. Thomas, West Fort William, will put in a new coal furnace to make the building comfortable during the coming winter.

Rev. L. A. Trotter, of Sundridge, is leaving the diocese for work in the Diocese of Toronto.

#### IRELAND'S RELIGIONS.

THE detailed results of last year's census for the Province of Ulster are of exceptional interest. In Ireland return is made of the religious professions of the people—an advantage denied by the Government to Wales, as well as to the other parts of Great Britain—and the figures show at a glance the overwhelming proportion of the Protestant population of the North. In Belfast, with a population of 386,947, the Roman Catholics number 92,243, or 24.1 per cent. of the population; Episcopalians, 118,173, or 30.5 per cent.; Presbyterians, 130,575, or 33.7 per cent.; Methodists, 23,782, or 6.2 per cent.; all other denominations, 20,553, or 5.3 per cent.; refused information, 621, or 0.2 per cent. A comparative table shows that at each census since 1861 Roman Catholics have steadily declined in number, whilst the Episcopalians have steadily increased.

A part of the diocese of Madras has been set apart as a diocese for an Indian Bishop and the Rev. V. W. Azariah, a native of Tinnevely, has been selected for the charge. It will be a great missionary diocese and the work will be developed on lines most natural to the Indian mind and view.

The Christian population of India has grown in the last ten years from 2,923,000 to 3,786,000. While the total increase of population has been only 64 per 1,000 the increase of Christianity has been 326 per 1,000.

## MISSIONS OVERSEAS.

FULL of interest to those interested in the Church's missionary work is the fifth annual review of the Central Board of Missions (England), which bears the title above used. We give below an article from the book signed "William Gascoyne-Cecil," well worth careful reading:

STRATEGY OF MISSIONS—INDIGENOUS  
CHRISTIANITY

This, of course, is an inaccurate expression because Christianity is only indigenous in Judea, in every other country it is an exotic; still the expression serves to describe Christianity efficiently as we know in Europe. The average man thinks he delivers a truism when he says I believe in every country following its natural religion, I believe in an Englishman being a Christian, a Turk a Mohammedan and a Japanese a Buddhist. Yet none of these three are exactly speaking indigenous they are all foreign religions imported and naturalized. In fact when we study the religion of the world we see it is the rule, not the exception, to find a nation believing in a religion which has originated in some other country; and the object of the Christian missionary is therefore neither exceptional nor extraordinary; he is seeking to naturalize a foreign religion as many others have done before him, so that it shall become so much a part of the country that the native shall regard it as indigenous.

Seeing that hitherto the naturalization of a religion has been attended with little difficulty and that at the present time we hear from everywhere in the mission field that the spread of Christianity is hampered by its being regarded as a foreign religion, we naturally seek for the reason which prevents the Christianity of the twentieth century being adopted as a native religion with the same facility as the Christianity of the sixth and seventh centuries; we ought to have a great deal of experience which will guide us in our mission work. Remember this is not a peculiar feature of Christianity though it is no doubt pre-eminently the characteristic of the true faith. The two great rivals of Christianity, Mohammedanism and Buddhism share its missionary spirit. Mohammedanism has spread from Arabia over the Near East

and is still spreading through Central Africa and, wherever it is accepted, it becomes an indigenous religion; Buddhism has spread all over the Far East and it, too, has become acclimatized and is regarded as a religion belonging to the country so that the tourist in China is faithfully taught that Buddhism is one of the three religions of China; but the curious fact which seems to have escaped many observers is that though Buddhism in the Far East, Mohammedanism in the Near East, and Christianity in Europe, have become indigenous, not one of the three has ever made the slightest effort to hide its foreign origin, in fact all three have rather gloried in their foreign characteristics. We are not ashamed of the Hebrew Bible or of the Roman surplice; the Mohammedan makes no secret of the Arabic origin of his religion, the Koran is recited faithfully in its original Arabic; equally the Chinese Buddhist recites his litanies in Indian or rather, as I understand, in a language which neither he nor any other man can possibly know, for tradition has absolutely destroyed the original pronunciation of the words. Indeed, paradoxical as it may seem, the alien character of a religion seems in no way to prevent it becoming indigenous. In fact the religion is rather recommended than the reverse by being associated with a foreign tongue. We may then well ask what is it that prevents a religion becoming indigenous? Is not the answer this, that as long as a religion is taught reverse by being associated with a foreign religion; thus Christianity was, for a long time, regarded as essentially foreign in England; the reason why the name of the Patron Saint of my own parish, St. Etheldreda, is so revered is that she was among the first of England's high born daughters to advocate Christianity. The great step forward in the conversion of a nation is not the conversion of the many, but the conversion of the few from whom the native ministry can be formed. Ten thousand converts that need watching over by an English missionary and controlling by an English society are not equal in value to ten converts who are quite content to lead their Christian lives without any contact with or countenance from foreign countries. The great weakness of our present missionary system is that we have been so rarely able to create a self-governing, self-propagating, self-supporting Church. And

the strategic point at which all mission societies should aim is not the making of many converts but the securing of an efficient native Episcopate; once the Church, however small, is governed by an efficient native Bishop and officered by efficient native clergy, Christianity has become indigenous and the battle is wellnigh won.

If we ask the reason why there are so few priests and hardly any Bishops, the answer that will be received from the missionary is that it has been shown by experience that few converts are fit for these sacred offices and that where they have been raised to the priesthood, opposition to their preferment has often come from the native Church itself. In other words it is the inefficiency of the native priesthood which prevents its development; it is because men are convinced by experience that the native priest is less capable than the English priest, that they are unwilling to trust him. When we examine into the reason of his inefficiency we must come to the conclusion that it is largely a matter of want of education; the native clergyman is, as a rule, ill-educated and just as in England we find it necessary to have an educated ministry, so in the foreign field the lack of education makes a man inefficient. The only way that education can be obtained is by founding Christian educational establishments and these therefore have become a necessity.

We cannot expect great races like the Japanese and the Chinese to be content with a position of spiritual inferiority; the Chinese are saying "We are not an inferior race, we can produce men equal to Europeans as statesmen," while the Japanese can say with truth "Our generals and admirals are not only equal but superior to the European, it is therefore obviously absurd to say that we cannot produce men fit to be Priests and Bishops." If Christianity is to conquer these lands and become an indigenous religion, the obvious step that we should now take is so to perfect our Christian establishments of education that the Church may have a supply of native Priests and Bishops as highly educated as the clergy of our own land.

A former rabbi, J. M. Rudwin, was recently baptised by Dean Grosvenor of the Cathedral of St. John the Divine, New York. He was confirmed by Bishop Burch.

Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto, has been appointed Canon residentiary and Vicar of the Cathedral of All Saints, Halifax, N.S. We in Algoma take an interest in Dr. Llwyd, since he is the son of our first Archdeacon of Algoma, the Ven. T. Llwyd, D.C.L.

News has been received of the death of a former Provost of Trinity College, Toronto, Rev. Dr. Body. His work in Canada has evidence in those whom he taught and in the establishment of St. Hilda's College, of which he may be regarded as the founder.

On St. Luke's Day, in Christ Church Cathedral, Montreal, Dr. Heber Hamilton, for years a missionary of the Canadian Church in Japan, was consecrated as the first Bishop of the Canadian Church Diocese (known as Mid-Japan) in the land of the chrysanthemum.

The Anglican Church in Honolulu has lately been keeping the jubilee of foundation. The Bishopric of Honolulu was founded in 1861 by the Church of England, but in consequence of the annexation of the Hawaii Islands by the U.S.A., was transferred to the American Church in 1902. Bishop Willis, the former Anglican Bishop, came from Tonga to attend the celebration of the jubilee. Very good work has been, and is being carried on among its inhabitants, who belong to many different nationalities. It was at the mission school in Honolulu, which was at the time supported by the S.P.G., that Dr. Sun Yat Sen, the ex-president of China, received his early education and professed himself a Christian.

At the postponed Annual Convention of the Diocese of Vermont, at the urgent request of the Bishop (Dr. Hall), it was voted to elect a Bishop-Coadjutor. Bishop Hall has not of late enjoyed such good health as would enable him to do his work at all times.

The Bill for the Disestablishment and Disendowment of the Church in Wales has met and is meeting with such stout opposition by men of all political stripes and of churchmen and nonconformist, too, that its passage by the House of Commons has become doubtful. The spirit of Christianity is in opposition to the measure.

## GENERAL CHURCH NEWS

The new Bishop of Melanesia (Dr. Wood) has created a very favourable impression throughout New Zealand. He has been holding successful meetings in the various centres, and has aroused renewed interest in the work of the mission. The Bishop lays stress upon the urgent need for motor boats in carrying on the work of the mission, and as a result of his recent tour Dunedin, Christ Church, and Auckland have subscribed for the purchase of three new boats.

A successor to Archdeacon Lefroy, as the General Secretary of the Australian Board of Missions, has been found in the Rev. John Jones, formerly Sub-Dean of the Quettah Memorial Church at Thursday Island, and for the last two years Organizing Secretary for S. P. G., in the Diocese of Southwark, South London. It was hoped Mr. Jones would reach Sydney to take up his duties in July.

The Archbishops of Armagh and the four Northern Bishops in Ireland issued a pastoral to the members of their Church in Ulster asking that Sunday, September 22, be observed as a day of prayer in the churches for God's guidance in "a great crisis in the religious and political history" of the country.

Bishop Ingham has resigned his position as Home Secretary of the Church Missionary Society, having accepted the living of St. Jude's, Southsea. He will not enter upon his new duties until he returns from the Mission of Help to Western Canada.

Rev. F. G. Plummer, rector of St. Augustine's, Toronto, has been appointed, in succession to the late Rev. Canon Cayley, to a canonry of St. Alban's Cathedral, Toronto.

The proud boast of the Armenian race is that they founded the first national (Christian) church in the history of the world.

The Rev. F. W. Puller, S.S.J.E., visited Russia a short time ago, at the express wish of the Russian Church to give a course of lectures on "The Anglican Position."

Old St. John's and Grace Church, Ottawa, will in future be one, the combined congregations totalling 444 families. The last service of St. John's as a separate parish was held on Michaelmas Day, Canon Pollard reviewing the work of forty-three years in the sermon in the morning, and Rev. F. H. Capp, who is to be the vicar of the new parish, preaching at night.

Church history in India is approaching a memorable point. In 1913 there will be marked the tercentenary of Christian service. In 1914 the centennial anniversary of the first Bishop's appointment will be kept. Dr. Middleton was the first Anglican Bishop with his residence at Calcutta. The capital has now been changed to Delhi, which probably means the removal of the Metropolitanship, and the erection of a cathedral there.

April 26th, 1912, will in days to come be counted a red-letter day in the history of the Church in China. On that day the official representatives of the eleven scattered missionary dioceses of the English, American and Canadian Churches met at Shanghai and passed a constitution and canons for a national Church, to be termed the Catholic Church of China.

"One by one obstacles have been taken away, step by step the confidence of the Japanese has turned towards Christianity. Twelve years ago missionaries were stoned in theatre meetings, now their addresses are interrupted by applause."—The Bishop of Kiu-Shiu.

A Year Book of the Church in the Commonwealth of Australia has made its first appearance.

A Palestine exhibition is to be held in Montreal during the third week of November.

### THE VALUE TO THE WORLD OF CHRISTIAN MISSIONS.

Under this heading "The East and the West" for July has a paper by Sir Harry Johnston\*, from which we venture to transcribe a few paragraphs which refute, with the knowledge of one who knows, some of the objections to missionary effort.

I NOTICED the other day the speech of a public man who, after stating that Great Britain and Ireland spend annually three million pounds on foreign missions, deprecated the whole movement as wasteful of our resources and neglectful of our home people and our home interests. I differ radically from such a point of view. On the contrary, I wish from every consideration, even the more material ones of commerce, the acquisition of knowledge, the opening-up of unknown countries, and the extension of the best kind of British Empire, that we spent not three millions a year but six, knowing that such a small percentage even of six millions on our annual outgoings would yield us a rich return in every direction, and most of all in the cause of the best and simplest kind of religion and of that gradual building up of a confederation of man which may some day realize the dream of a millennium.

"The more I consider the work—for example, of the Church of England Missions—among the backward races of Asia, Africa, and America, the more I feel that it is the best apprenticeship which the workers in that Church could have for Church work at home. If nearly every deacon and curate began as a foreign missionary we should have a very different and a much more universally-adhered-to national Church in our own two islands. Foreign Mission work broadens the view, and teaches, above all things, charity and tolerance, pity and humble-mindedness.

"I wish, above all, that every Bishop in the Anglican Church was chosen from out the ranks of the clergy who had served in foreign parts or in the territories of our daughter nations and our colonies; in other words, that through the immense growth of Christian mission work all the clergy could have a foreign apprenticeship

\*At one time H.M. Commissioner and Consul-General in British Central Africa.

before they started on their home cure of souls.

\* \* \*

"I know that to many old-fashioned politicians the missionary is a bugbear because he is the sower of strife. He seems at times to come bringing not peace but the sword, and the sword which is more often turned not against ignorance and the stupidity of the backward peoples, but against the arrogance and stupidity of the governing races. One of the characters in Tennyson's play of Queen Mary is made to say, 'Twas merry England before the Bible came among us,' and her companion utters a protest which pleads in somewhat conventional terms for the benefits to be derived from an unrestricted reading of the Greek and Hebrew Scriptures. But the supposed merriment of England in days of ignorance was about as real as the golden childhoods to which we look back in our middle age, time having effaced the memory of the bitter woes and disappointments which intercalate the vivid joys of children.

"And if the eating of the fruit of the tree of knowledge, which at one time was coincident with unrestricted access to the sacred books of Syria and Palestine, dashed much of the thoughtless merriment of the sixteenth and seventeenth centuries with sad moods of introspection and anxious doubts and inquiries, who can deny that it led by degrees to an enormous improvement in the conditions and surroundings of human life? . . . For it urged men towards international relations of greater fairness, it mitigated the horrors of war, brought, first the abolition of the slave trade, then the abolition of slavery, introduced conditions of popular government, in which by degrees in the more civilized countries every man who worked for his living—and I hope it is soon to be every woman who works for her living—was granted a voice in the fate, and a direct responsibility for the welfare, of his country.

"So in the same way when, despite the opposition of the East India Company, Protestant missionaries—at first Danes and Germans, and then English—got into India, they sowed those seeds of education which are now producing such tremendous results, in a desire on the part of the natives of India to shake off the blanket

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of ignorance under which they have long lain stifled and to take a share in the administration of their own affairs, of their own empire.

\* \* \*

"If China is ever to be regenerated and made a powerful as well as a civilized people, it will be by her adopting the one religion which sets us free, Christianity in (I hope) a very simple and elementary form. Though Japan is not officially Christian, the teaching of Christian missionaries has really been the main cause of her re-birth. It is Christianity more than anything else which is saving the Black peoples of South Africa in their racial competition with the White man. Such results may not, as I have said before, be pleasing to White men of narrow outlook and racial intolerance. But the missionary, often unconsciously, seems to be the agent of some higher power that takes little heed of national or racial limitations but is aiming as steadily now as it was a million years ago at the perfecting of man. At the same time the very character of the Christianity taught by missionaries gives them a sweet reasonableness, saves them from anarchic extremes, and the preaching of passionate upheavals."

By the death of Sir Richard Cartwright the Church in Canada mourns the loss of a prominent layman.

**OLD CATHOLICS.**

OLD Catholicism is, in its usual quiet way, making progress in Europe and in the United States. During the last two years a considerable number of Roman Catholic priests have joined it; one in Holland, four in Germany, three in Switzerland, and one in Austria. Three of those in Germany were men of learning and good position. Reports of the holding of Old Catholic services for the first time come from Wohlen, in Switzerland. Many such reports have been coming in continuously during the last two or three years. A body of eight hundred Hungarians in Indiana with their priest have attached themselves to the "Polish National Church" in the United States, under the charge of the Old Catholic Bishop Hodur. The Rev. F. W. Puller has recently visited the Polish Old Catholics, who have three Bishops and about one hundred thousand souls. He found the Blessed Sacrament reserved at their Altars.

**WHAT IS A CALL?**

A VISION of need has impelled many of the great missionaries. William Carey said that his call was an open Bible before an open map of the world.

Robert Morrison faced the question of his life-work in a heroic manner: "Jesus, I give myself to Thy service. The question with me is, Where shall I serve? I consider 'the world' as 'the field' where Thy servants must labour. When I view the field I perceive that by far the greater part is entirely without labourers, or at least has but here and there one or two, while there are thousands crowded up in one corner. My desire is to engage where labourers are most wanted."

Mary Lyon, the founder of Mount Holyoke College, and for twelve years its principal, was wont to say, "To know the need should prompt the deed."

Bishop Tucker, of Uganda, left the secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman thinly clad and pressing a babe to her bosom, wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaim-

ing, "Instead of merely painting the lost, I will go and save them."

James Gilmour, of Mongolia, decided the question of his field of labour by the logic of common sense: "Is the kingdom a harvest field? Then, I thought it reasonable to seek work where the need was greatest and the workers fewest."

Ion Keith-Falconer, a man of most brilliant attainments, son of a peer, rich, one of our greatest athletes, Cambridge University reader in Arabic, said: "A call—what is a call? A call is a need, a need made known and the power to meet that need."—"Evangel."

#### ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to 30th Sept., 1912:

##### BISHOP SULLIVAN MEM. FUND

North Cobalt, \$1.32; Temagami, \$1.70.

##### SPECIAL PURPOSES

S.P.C.K.—Nepigon, \$5.

##### FOREIGN MISSIONS

Little Current, \$4; Little Current, for Jews, \$1.52; Copper Cliff, \$3.

##### MISSION FUND

Little Current, \$1.60; Magnetawan, \$2.50; Midlothian, \$1; Parry Sound S.S., \$8.40; S.P.G., \$821.59; C.C.C.S., \$392.89.

##### DOMESTIC MISSIONS

Little Current, \$5.85; Magnetawan, \$2.47; Mills, \$1; Sheguiandah, \$1; Bidwell, 75c.; Providence Bay, \$1; Copper Cliff, \$6.16.

##### EXPENSE FUND

Little Current, \$8.51; Gore Bay, \$6.51; Kagawong, \$4.40; Gravenhurst, \$10.74; Mills, \$1; Sheguiandah, \$1; Bidwell, \$1; Stanleydale, 63c.; Ilfracombe, \$1.42; Novar, \$2.05; Ravenscliffe, 45c.; Huntsville, \$6; Vankoughnet, \$2.85; Uffington, \$2.21; Purbrook, \$1.45.

##### STUDENTS' LOAN FUND

Rev. P. Mayes, \$50; Church Congress of 1908, \$810.99, balance of £500.

##### CHURCH AND PARSONAGE FUND

Jessie E. Wallace, Little Current, \$10.

##### M. S. C. C.

Gravenhurst, \$10.74; Magnetawan, \$6.40; Sprucedale, 10c.; Midlothian, \$2.50; Parkinson, \$6.50; Port Sydney, \$42; Huntsville, \$40; Uffington, \$8.45.

##### SUPERANNUATION FUND

Byng Inlet, \$1.33; White River, \$1.50.

##### INDIAN HOMES

Parry Sound S.S., \$15; Miss Bevan, per S.P.G., \$4.83.

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