

JULY, 1913

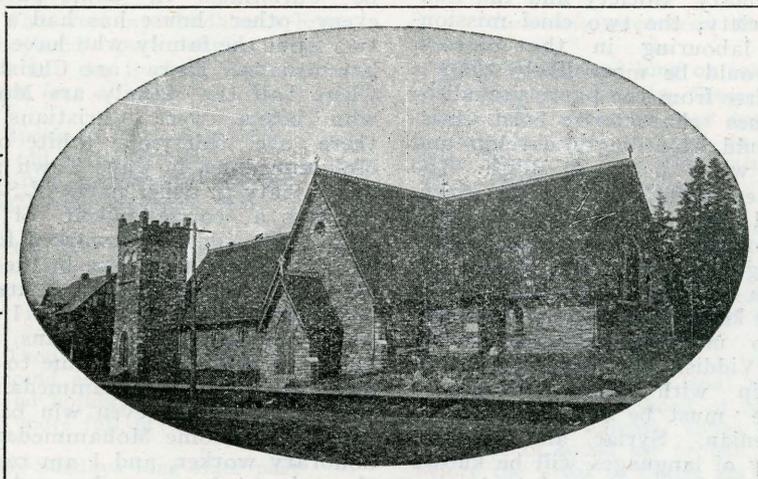
Now it is high time to  
awake out of sleep.



The 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 JERUSALEM BISHOPRIC.

THE suggestion is made that in view of the approaching retirement of Dr. Blyth, the Anglican Bishop in Jerusalem, and the suggested creation of a new Bishopric in Egypt, the claims of a Hebrew Christian for the Jerusalem Bishopric should not be overlooked. The appointment of a Hebrew Christian would be in accordance with the original terms of the foundation of the See that "the Bishop's chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment." As a convert, a Hebrew Christian would have gained deep spiritual experience, and would have missionary zeal as well as sympathy with the principles of the Church Missionary Society and the London Jews' Society, the two chief missionary societies labouring in that diocese. Further, he would be more likely than a Gentile to be free from the party prejudices which sometimes characterise born Christians. He would accordingly develop and not upset the work of Bishop Blyth. The Bishop in Jerusalem must be an exceptionally good linguist. For intercourse with the Moslem officials he must have some knowledge of Arabic and French. If he is to win the respect of the Jews he must not only know Hebrew and Rabbinic, but be able to understand Judeo-Spanish, German, and Yiddish. To maintain brotherly friendship with other Churches in Jerusalem he must be acquainted with Greek, Armenian, Syriac, and Russian. Such an array of languages will be known by very few. The Jew, however, is proverbially a good linguist, and a well-educated Hebrew Christian would have little difficulty in learning those languages which he does not already know. In view of the fact that out of a population of 80,000 Jerusalem has to-day over 60,000 Jews, whose number and influence are rapidly growing, the Bishop must have genuine Christian love for the Jews, and must sympathise with their reasonable national aspirations. A Hebrew Christian answers all these requirements. He will have an intense love for his race and for the land of his fathers. Eastern in blood and Western in education, the Jew is also the proper medium for presenting Western Christianity to the Eastern Moslem.

Bishop Montgomery, the energetic general secretary of the S.P.G., contemplates another visit to the foreign mission field. This time to India.

## THE MOSLEM FOE.

UNFORTUNATELY, South Africa is far from being free from "the dark shadow of Islam"—rather that dark shadow is no longer a mere shadow, but a real menace. Many natives, those from mixed races and whites, who were once Christians are now actively spreading not the Christian, but the religion of Mohammed. There is scarcely a town of any importance in South Africa where Mohammedanism is not daily making converts, and this not only from the natives, but also from the mixed and white races, whose influence is greater than that of the native. In Cape Town there are three parishes where nearly whole streets are now become Mohammedans who before used to be Christians. In some parishes nearly every other house has had a member or two from the family who have become Mohammedans. There are Christian homes where half the family are Mohammedans who before were Christians. In Natal there are thirty-one white or European Mohammedans, in Cape Town nearly forty and twenty in other parts of South Africa. So says a correspondent of "The Guardian." He adds: "I worked for ten years as an S.P.G. missionary in the Punjab, India, and at the express invitation of the Archbishop of Cape Town I am here to work among Mohammedans. During the past two years I have come to see that instead of winning Mohammedans to Christianity we cannot even win back our own who have become Mohammedan. I am an honorary worker, and I am responsible for the salary of a second worker, who has joined me lately. I want a house, lady doctor, lady evangelist, and four men in Holy Orders, but I have no funds, neither have I been able to get any society to take it up. If you will make my wants known I will be most grateful; above all I want the facts to be known, ignorance dispelled—it is time we woke up."

"The missionary spirit is the creation of the Spirit of God, nothing less; the natural man does not care for it. We must be upon our knees, that He who moved upon the face of the waters may move upon the hearts that do not care, and may create concern for this sacred and holy work."—Gurney Hoare.

The movement for synodical government is making headway in India. Some of the Diocesan Committees have already issued draft constitutions.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 10. No. 7.

TORONTO, JULY, 1913.

Published Monthly  
50 cents per annum in advance

## RELIGION AT HOME.

O GOD! Who wert my childhood's love,  
My boyhood's pure delight,  
A Presence felt the livelong day,  
A welcome fear at night,—

Oh let me speak to Thee, dear God!  
Of those old mercies past,  
O'er which new mercies day by day  
Such lengthening shadows cast.

They bade me call Thee Father, Lord!  
Sweet was the freedom deemed,  
And yet more like a mother's ways  
Thy quiet mercies seemed.

At school Thou wert a kindly face  
Which I could almost see;  
But home and holiday appeared  
Somehow more full of Thee.

And to home-Sundays long since past  
How fondly memory clings:  
For then my mother told of Thee  
Such sweet, such wondrous things.

I know not what I thought of Thee,  
What picture I had made  
Of that eternal Majesty  
To Whom my childhood prayed.  
—F. W. Faber.

“Why God has chosen to limit Himself we do not know, but we do know that the work assigned by God to any man, or to any class of men, can be done by them alone—if they refuse to respond to God's call, the work remains undone.”—E. Grave Hodge.

The Bishop of North China (Dr. Scott) on Trinity Sunday ordained two natives to the priesthood in Peking. On the same day in the neighbouring Diocese of Shantung, Bishop Iliff ordained four natives—two to the diaconate and two to the priesthood.

## THE BROTHERHOOD OF MAN.

“The common people heard Him gladly.”

THROUGH ages long on earth unblest,  
In pagan Britain, Greece, or Rome,  
How sadly were the poor opprest!  
No civic rights in trade or home!  
With Christ at last, the craftsman's Son,  
Their truest liberties begun.

He came and preached a Gospel good,  
The toilers glad millennium,  
That slave and freeman equal stood,  
Their year of Jubilee had come;  
And “common people” round His side  
The God of Israel glorified.

O still, thou Church of God! uphold  
The sacred brotherhood of man,  
That peasant, burgess, baron bold,  
Despite of social use or ban,  
Before the Cross of Christ are one  
In worship, rank, and benison.

—J. H. P. Cochrane.

The Actors' Church Union held its annual conference last month at His Majesty's Theatre, London. In the morning there was a celebration of Holy Communion at the Church of St. Lawrence. The afternoon, the Bishop of Winchester in the chair, was devoted to business. Sir Herbert Tree moved the adoption of the annual report, which showed the past year to have been one of progress and encouragement, 177 new members having joined and 56 new chaplains having been appointed.

Clergymen at Coventry (England), have very properly declined to support a Y.M. C.A. campaign in the town on the ground that members of the organization are encouraged to hold the view that they need not attach themselves to any religious body.



## DIOCESAN NEWS

SAULT STE. MARIE AND STEELTON.

**T**HE influx of population has furnished much material for work in Sault Ste. Marie West and the district around the great steel plant and neighbouring industries.

On Trinity Sunday the Lord Bishop of Algoma and the Venerable Archdeacon of Algoma visited the two churches of the parish—St. John the Evangelist and St. Peter.

At 4 o'clock p.m., in the former, the Bishop confirmed eight persons. The hour chosen was such as would enable the Sunday School to witness some of their own number "ratifying and confirming" the same "promises" which their godfathers and godmothers had made for them. Not that they had not done so before—when ever they said their catechism—but this time in order that they might receive the Holy Spirit's strength to keep to them.

The Bishop expressed his ever renewed joy and pleasure in performing the duties peculiar to his office and after reading the account of the first recorded confirmation preached on the "Power" of the Spirit.

At 7 p.m., the Rev. B. P. Fuller, Principal of the Shingwauk Home, preached a most helpful sermon.

In St. Peter's Church at 7 p.m., the Bishop, Archdeacon and priest-in-charge were present at a most unique service in the history of the mission. For at the 8 o'clock celebration the choir of boys in cassocks and surplices were admitted. The officiating priest wore vestments sent specially for this mission from one who once taught in Sunday School and now has returned to the old country.

Thus at Evensong the newly appointed choir and the first confirmation showed the growing interest in the work. The little church was crowded to the utmost and that in spite of

"the ceaseless round, the common task."

that is set by the evergrinding, everbinding and never relaxing hold that "work" is gaining upon men.

There were seven candidates presented and one person received from the Roman Church. The Bishop congratulated the people on the improvements. The new room gained for Sunday School work and for the weekly meetings of the Woman's Auxiliary Branch was excellent but more so the signs

of growth and promise of development. So that the Bishop looked forward to the fulfilment in the "parish." From his text "an open door" he pointed out the "doors" opened in heaven by the agency of the Church upon earth: Holy Baptism and Confirmation were such "doors." The Blessed Sacrament especially so. Indeed the Church lived and worked to enable men to behold an open door—to see here and now—heaven, God upon His throne, His angelic minister and His Church and His creation adoring Him.

"Harris and Buckley" will long remember that service, the appointment of the Church, the earnestness and reverence of the choir in crowded circumstances and the consecration of those "servants" of God to further and higher service.

So with renewed hope and deepest thankfulness teacher and pastor each return to work and prayer that the harvest which is even now ripe may not fall and perish through their negligence. For the inspiration—*Laus Deo!*

### NORTH BAY.

**N**ORTH Bay and vicinity are full of expectation these days of great things to come in growth and industrial activity. In Church matters no less is there a spirit of hope and determination to accomplish things. The Bishop recently visiting North Bay and Callander had occasion to remark this and to express his gratitude at the good work being carried on. On Sunday, May 25, after the early celebration of the Holy Communion at St. John's Church, North Bay, the Bishop was driven to Callander and after morning prayer confirmed 8 candidates presented by the catechist of the mission, Mr. J. W. Hamilton. In the evening after Evensong at St. John's Church, North Bay, the Rector, the Rev. C. W. Balfour, presented 11 candidates to his Lordship for confirmation, mostly men. The service was especially impressive and the congregation completely filled the church. As usual the Bishop preached with his wonted force and eloquence and was most practical in all his counsel and exhortation.

The Rev. E. F. Heaven, on his way to Murillo Mission acted as chaplain and Mr. Hamilton also assisted in the service. The service was further marked by a cheque

for \$1,000 being placed upon the plate to wipe off the floating indebtedness of the parish. This sum of money was the result of a men's auxiliary and the faithful labour of its members for a period of three weeks in procuring subscriptions.

#### BURK'S FALLS MISSION.

**W**HITSUNDAY was well observed at All Saints Church. The Rev. Canon Allman, B.Sc., was assisted by the Rev. J. L. Cotton, of Toronto. The latter read the lessons, also assisting in the celebration of the Holy Communion, and the incumbent preached. In the evening the incumbent said the prayers, and the Rev. J. L. Cotton read the lessons, and also preached a remarkable sermon from the words "Father,—Thy kingdom come." The musical portion of the services was well rendered, and the beautiful hymns of the season were inspiring, as they were led by the choir, and earnestly and heartily taken up by the congregation.

On Whit Tuesday, May 13th, Mr. J. A. Birmingham, general secretary of St. Andrew's Brotherhood, paid a visit to All Saints' Chapter, No. 368. A short service was held at eight o'clock for men and youths, in which Canon Allman, and Rev. J. Waring, took part. The Rev. J. L. Cotton, B.A., of Toronto, was also present. Mr. Birmingham, at the after meeting, gave a most interesting address, which was closely followed by those present, and much appreciated.

Sunday, June 1st, by reason of the consecration of All Saints' Church by the Bishop will be a day long to be remembered. The consecration took place at 10.45 a.m., when the Bishop was met at the north door of the church by the incumbent and officers of church. Advancing to the main entrance the Bishop received the petition for consecration, which was read by one of the wardens, and then slowly proceeding up the church the service was reverently and impressively carried out, during which the deed of land, and "Act of Consecration," were laid upon the Holy Table. A suitable hymn was then sung, after which Morning Prayer was said by Canon Allman. The Holy Communion was celebrated by the Bishop who also preached with rare power, almost like inspiration, from Psalm lxxxiv. There were quite a number of communicants present, after a large congregation had withdrawn.

Confirmation was administered by the Bishop at 3 o'clock, when a good con-

gregation gathered with the Sunday School, in spite of falling rain just at that time. The apostolic rite was impressively administered and a beautiful and timely address given by the Bishop from Acts viii., which was delightfully clear and instructive not only to the candidates, but also to the teachers and scholars.

In the evening a large congregation assembled, and it would be hard to conceive of a more refreshing service. There was an intense spirit of reverence in prayer, the choir led in hymn and canticle excellently, and the congregation devoutly and heartily took its part. The Bishop was in fine form, and gave a masterly, instructive, and eloquent discourse from the words—"After this I looked and behold a door was opened in heaven." Rev. W. H. Trickett, Maganatawan, assisted in the evening service, and Mr. Jos. Hilliar rendered acceptable service all day in the reading of lessons. The incumbent, and choir, expressed gratitude and delight to the Bishop for his visit, who assured them of his pleasure and appreciation.

#### CHURCH UNION.

From the Sault Daily Star—May 27.

**E**VERY one must sympathize with those eager spirits in the Anglican Church who are seeking to bring about a closer approximation of the various Protestant bodies of Canada, so far as concerns the goal they have in view. It may well be doubted whether they are taking the wisest, and in the long run the most effective, way of promoting their object. Facts are stubborn things. Harbingers of a new era may run before they are sent. Great bodies move slowly. More haste, less speed.

There is already on foot a movement, in which the Archbishop of Canterbury is taking a leading part, and to which a great impetus was given by the recent Ecumenical Council on Foreign Missions in Edinburgh, to study the phenomena of growing church unity with a view to the encouragement of any feasible scheme of mutual recognition and friendly co-operation among the several branches of Protestant Christendom, if not ultimately their organic union. At every successive Lambeth Conference progress in this direction is reported, and the most heartfelt aspirations toward further advance recorded. The dissenting bodies of Great Britain are now federated into a "Council of Free Churches," whose relations with the Established

Church are yearly becoming more and more cordial. Apparently the changes that time is bound to bring, as the cleavages of the past recede into the dim distance and greater breadth of vision is granted in reference to the unfolding future, are coming with surprising rapidity in the land of Cranmer and Knox, of Laud and Wesley.

In Canada there is a similar movement, with which the Bishops are thoroughly en rapport, and which they are striving to guide in safe and profitable channels. But they realize that any developments thereanent, to be fraught with more good than harm, must be such as will carry herewith the whole of the Anglican Church, and not merely an impatient section of that Church. The danger of any premature or unwarranted impulse is that, instead of diminishing the divisions of Christendom, it may but tend to increase them. In the Anglican Church, there is a section which sets great store upon the historic episcopate, and is inclined to the sacerdotal view of the functions of the priesthood. There is another which takes a view of these matters of such a hue as to facilitate intercourse with other than prelatical bodies. As things are now, the three schools of thought may agree to disagree, and go on their way with every indication of mutual respect and helpfulness. But if the second school of thought in the Anglican Church, in their yearning not only for co-operation but for coalition with Nonconformity, should strain the leash too hard that binds them with the first school in their communion, the result can only be a severance of their own venerable church, and an addition to the number of those unhappy divisions in the manifestation of Christ on earth which they so sincerely lament. Unless there is a greater power of agglutination between the episcopal and the non-episcopal fraternity than we have seen in operation anywhere else, the rent in the Anglican Church would not be balanced by anything like organic union between one of those sections and, say, the anticipated amalgamation of three non-episcopal bodies. Where there were two entities before, there would be three.

And it is greatly to be desired from the standpoint of those without as well as within the Anglican Church of to-day, that any agitation in the direction of greater comprehension, however well meant, shall not be allowed to go out of hand. The pendulum ought not to swing to unregulated lengths, and then, for lack of timely energy within regular bounds, to sink to inanition. The Bishops represent every

phase of thought and feeling in the Church of which they are appointed leaders. Let only that be done which, in the union from on high with which they are so richly dowered, they are fully prepared to sanction. It was not until the fullness of time that Christ Himself could come into the world.

#### AWAY UP THE A.C.R.

**A**BOUT the middle of May—to be correct, the 12th—the Bishop was travelling over new ground in the diocese—between Franz and Hobon, on the Algoma Central Railway. Transportation was by means of Mr. T. J. Kennedy's railway motor car. Not more, perhaps, than 15 miles of this territory is within the bounds of Algoma Diocese. North of our line and in Moosonee Diocese the "clay belt" is reached—a soil of black rich mould and clay, obviously suited to agriculture and capable of maintaining a large population. Within Algoma's bounds it is all broken country, but the road from Franz to the Sault is one long superb scenic picture. It is worth a journey to travel through and enjoy the Agawa canon—a deep gorge in the mountains with rocks hundreds of feet high on either side. The "Twin Falls" is another beautiful spectacular feature. Nor could one fail to be struck with the view as emerging southwards the eye is cast over a valley 1,000 feet below with Lake Superior in the distance. It will become a tourist's paradise not many seasons hence. Mr. Kennedy was very kind in his hospitable care of the Bishop. A service was conducted by the Bishop in a room kindly placed at his disposal by the storekeeper at Hobon.

#### S. S. COMMISSION.

Dear Mr. Editor:—

**E**LSEWHERE will be found the latest report of our Diocesan Sunday School Commission Fund. I find myself able to send \$15 more to the treasurer of the Canadian Church Sunday School Commission. This makes \$140 towards our apportionment of \$150. We are not to forget though that we have been helped in this by \$23 left in our fund from last year. This money should have been paid over really to our last year's apportionment but it came in late so I have been using it towards this year's apportionment. I mention this to show that we have really since Children's Day last au-

tumn only raised some \$125 towards our apportionment of \$150. However now we only owe \$10 and we have \$4.29 on hand. Leaving that in the bank for any running expenses which might occur what Sunday Schools will help in raising the \$10 required to square us with the Commission?

North Bay will contribute \$1.

Please send contributions to me as soon as possible after reading this.

Yours truly,

C. WILFRED BALFOUR,

Treasurer of Fund.

North Bay, June, 1913.

#### BIRCH ISLAND.

ON May 21st, the Bishop made a trip to Birch Island with Rev. George Prewer, of Sheguindah. It rained all day. After a journey of 25 miles they arrived at mid-day and held two services. In the evening there was a confirmation at which fully 50 Indians were present. There were 10 confirmed. This place is now a point on the Algoma Eastern Railway and is awaiting the completion of the bridge near Little Current which will connect the north shore of Lake Huron with the Manitoulin Island. This Indian Reserve will be—might almost say is—an important point, for it is one of our spots with lovely views near and in the distance. Indeed, McGregor's Bay is already noted. The party went back to Little Current in the launch of the Indian Agent. It was still raining.

#### DIOCESAN NOTES.

REV. Jethro Norman has removed from the Mission of Oliver in the far west of the diocese, to the Mission of Emsdale, in Parry Sound District.

The catechists and summer students in Algoma now are Mr. L'Estrange, serving the Parry Sound outmissions and Seguin and Broadbent; Mr. H. Cocks, at Michipicoten and Missanabie; Mr. W. C. Dunn, at Morrisville, on the Manitoulin Island; Mr. C. F. L. Gilbert, at Bear Island, Lake Timagami; Mr. E. Montizambert, at Torrance; Mr. P. Paris, at Muskoka Station; Mr. O. L. Jull, at Parkinson; Mr. R. Fleming, at Englehart; Mr. R. S. Ferguson, at Falkenburg and Mr. J. W. Hamilton, at Callander and North Bay.

The Bishop goes to Lennoxville for June 20th, where he is to be the preacher on the occasion of the celebration of the diamond

jubilee of the charter of the University of Bishops' College.

The daily press announces the names of those upon whom the University of Bishops' College, Lennoxville, Quebec, will confer honorary degrees at the coming convocation. Among them we in Algoma are gratified to see that our worthy Chancellor of the Diocese, A. C. Boyce, K. C., M.P., who becomes a D.C.L. Long may he live to wear his honour.

The Bishop hurries from Lennoxville to Kingston to take part in the consecration of Dr. Bidwell, Bishop-elect of Kingston and coadjutor to the Bishop of Ontario.

A joint meeting of the Rural Deaneries of Algoma and Manitoulin is to be held at Gore Bay, on Wednesday and Thursday, July 16th and 17th.

On the 25th of May the Bishop was at Callander where eight persons were confirmed.

Rev. E. G. Heaven comes to Algoma from Calgary Diocese and has been appointed to the Mission of Oliver.

A chancel guild has been organized at Holy Trinity Church, Little Current.

#### PROGRESS.

A GREAT change has taken place in India with regard to Christianity during the last hundred years. When Dr. Middleton was appointed first Bishop of Calcutta on May 8, 1814, we were so nervous lest we should offend Indian susceptibilities that the Bishop was consecrated privately in the chapel at Lambeth Palace. It was not even thought advisable that the sermon by the Dean of Winchester should be published. But those days are gone. Christianity is now a force in India and is recognized as such. On the recent occasion of the consecration of the first native Indian Bishop, Bishop Azariah, at Calcutta, Lord and Lady Carmichael, the Governor of Bengal and his wife, were present in the cathedral, and there was an immense congregation, largely composed of Indians. The only feeling, so far as we can judge, among the Indians themselves is one of gratification that at last one of their countrymen should have been judged worthy of so high an office in the Church.—Scottish Church Chronicle.

THE S.P.G. IN CANADA.

IN looking through the Report of the S.P.G. for 1912, we note that this old English Missionary Society, through its grants to the Bishops of the Church in Canada helps many missions. In a glance we may see where the aid is given :

Diocese.	Missions.
Algoma.....	12
Rupert's Land.....	12
Saskatchewan.....	15
Calgary.....	24
Qu'Appelle.....	38
Keewatin.....	3
Kootenay.....	5
New Westminster.....	17
Caledonia.....	5
Calgary, 10 Hon. Missionaries ; Qu'Appelle, 5 Hon. Missionaries ; New Westminster, 1 Hon. Missionary.....	16
Total.....	147

With three or four exceptions for Indian and Chinese work this number is at work among white people.

The above may be called regular grants and do not include gifts for special and emergent purposes.

"Where the missionary is successful in the foreign field he is rendering immense service to the Church of his own land in more ways than one. Apologists often speak of the 'universal note' of the Gospel, and point out that our Master makes His powerful appeal to all sorts and conditions of men. It is, perhaps, the strongest of all arguments that there is nobody too good for the Gospel and nobody too bad. It is a great claim to make that Christ can win the strong and make them stronger, and that He can lift and fortify and purify the poor 'routed leavings' of the world as well—in a word, that He can make bad men good and good men better."—Australian

A hopeful note was struck at the 150th anniversary meeting of the London Jews Society. It is stated that the Jews as a people are far more accessible than they were. The old prejudice against and hatred of our Lord is dying ; He is becoming more and more revered as a great Teacher and Leader with a message for all mankind, and especially to the Jewish nation. This is so much to the good. But Judaism is not what it was. It has largely succumbed and is succumbing, to the spirit of worldliness and materialism ; and in Jerusalem itself there are many of the children of Abraham who have utterly lost their faith.

PROMINENT AFRICAN CHRISTIANS.

AN English paper says :—"His Highness, Daudi Chwa, Kabaka of Uganda, is now on his way to visit this country." This is the interesting announcement made by the Rev. Cyril C. B. Bardley. The young King of Uganda is a son of Mwanga, the King of Uganda who murdered Bishop Hannington in 1885, and who, after a life notorious for profligacy, persecution, and rebellion, was baptised shortly before his death in exile in the Seychelles Islands. Now his son, an educated Christian boy, is visiting our country accompanied by his tutor, Mr. J. S. R. Sturrock, and three chiefs. King Daudi has shown his interest in the faith he professes, being confirmed at his own request, having been prepared for this rite by the Rev. E. S. Daniell. He has also built a church in his courtyard. Of the three chiefs one, Hamu Mukasa, came to England in 1902 with the Katikiro for King Edward's Coronation. He is a member of the Synod and the Diocesan Council. The next man, Tefiro Musalosalalo, holds the Bishop's lay reader's licence. He also is a member of the Synod and the Diocesan Council, being in addition, church warden of the pro-Cathedral. Few men are more respected among officials and missionaries alike. The third, Blasio Mubito, is the eldest son of Katikiro, and was educated in England from 1903 to 1908.

DUBLIN AND CHOTA-NAGPUR.

TRINITY College, Dublin, this year will celebrate the coming of age of its Mission to Chota-Nagpur under the auspices of the S.P.G. This Dublin University Mission is worked somewhat on the same lines as the Universities' Mission to Central Africa. The members form a Brotherhood, and follow a rule. They are bound to avoid matrimonial engagements for five years at a time, and receive no salary beyond a sum of £25 a year for personal expenses. The lady associates work in the mission on the same terms. A gratifying fruit of their twenty-one years' labours is found in the necessity for the establishment of a Christian village, the ceremonies in connection with which will form part of the anniversary celebration next November. At present the need for medical help in the Mission is very great.

"There are ninety-nine names for God in the Koran, many of them beautiful, but the name of Father does not occur."

## GENERAL CHURCH NEWS

IN England there is a movement to revert to the old model of Church government by diocesan synods. The Bishop of Chichester takes a forward step in calling his first diocesan synod for the middle of June.

The death of Bishop Doane, of Albany, at a ripe old age removes a striking personality from the episcopate in the United States. He was a vigorous advocate of the missionary cause of the Church. He was also an uncompromising foe to the divorce evil in his country.

Canon Scott, of Quebec, has suggested that a memorial church to General Wolfe be erected in Quebec—on a site within his own parish of St. Matthew. The Roman Catholic organ in the city strongly opposes the scheme and makes the mistake of saying that the church is to be built on a site on the Plains of Abraham.

The members of the choir of St. John the Evangelist, Montreal, have decided to raise \$5,000 for the renovation of the church organ. The men of the choir have already promised \$750.

At a C.M.S. conference last month a Birmingham layman proposed an appeal for £100,000—one thousand gifts of \$100 each—to extinguish deficits and to start an advance movement. In twenty-four hours £12,000 had been subscribed on the spot.

The late Lord Avebury, unlike a few other scientists was a religious man. He recognized the place of faith in the spirit's life. His general position on the subject may be expressed by a sentence from his book entitled "Peace and Happiness."—"Now among all the Churches none seems to me wider, more tolerant, more progressive, more truly Catholic and Christian than the Church of England."

The right of women to vote in vestries is one of the live questions to-day. The question comes up in several diocesan synods.

Rev. W. Trickett, for some years a missionary in the Diocese of Athabaska, has been appointed missionary at Maganawan.

Presbyterian reunion in Scotland goes forward. The General Assemblies of the Established and Non-Established bodies agreed lately to go forward with the movement. The committees are instructed to set to work at the difficult task of setting down a constitution in black-and-white that may be acceptable.

Holland has, or soon will have, two new Anglican churches in which English residents and visitors can worship. At Utrecht a new church was recently consecrated and at Rotterdam the foundation of a new church and Seamen's Institute was laid.

At the beginning of 1912 the number of baptized persons in Japan was as follows: Roman Catholics, 66,689; Eastern Orthodox, 32,246; Anglican, 16,746; Non-Episcopal Mission, 66,898—Total, 182,579.

Preliminary to the consecration of the Bishop of Kingston (Very Rev. Dean Bidwell) we learn that the Bishop's robes will be presented to the Bishop-elect by the congregation of St. George's Cathedral. The pectoral cross and signet ring will be presented by the clergy. At the luncheon which will follow the consecration, Judge McDonald, of Brockville, Chancellor of the Diocese, will preside, and Judge Reynolds, of Brockville, will present the congratulations of the laymen of the diocese to the newly consecrated Bishop.

The Ven. Archdeacon Davidson (Guelph), was the preacher of the sermon at the opening of Huron Synod.

Miss Clara Thomas, of Kangra, India, is seriously ill. She has been moved to the hills.

Among the speakers at the annual meeting of the British Columbia Church Aid Society at the Mansion House, London, we notice the name of Mrs. Willoughby Cummings, D.C.L., well-known throughout Canada as the Editor of "The Letter Leaflet" of the W.A.

The Bishop of Quebec is to hold an ordination on St. Peter's Day.

For lack of funds the Sabrevois School, Montreal, is to be discontinued for the present.

## THE BIBLE IN INDIA.

THE late Hindu Maharajah of Travancore in the course of a lecture once told his people, "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives these to them; and now they bring this Bible to us and say, 'Take it, read it, examine it, and see if it is not good.' They do not force it upon us as the Mohammedans did their Koran, but they bring it saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced; do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our Land."

## THE YELLOW PERIL.

FROM a late issue of the "Sydney Diocesan Magazine" we note that the general secretary of the Australian Board of Missions has received an interesting letter from the Bishop of Carpentaria written on the return voyage from a hurried visit to China. The Bishop notes the immense population at a distance of ten or eleven days from Australia, their wonderful awakening to the life and thought of the West and the apparent absence of any foreign feeling. He points out that now is the opportunity to avert what Sir Robert Hart speaks of as a terrible menace, the danger arising from a highly civilised but heathen nation at our gates. The Bishop's words are a timely reminder of what the "Yellow Peril" really is. It is not a matter of yellow versus white. It is paganism versus Christianity.

## CHURCH UNITY—THE ATTITUDE OF THE ANGLICAN BISHOP OF COREA.

TO make haste slowly in the matter of Church unity is not the policy of our leaders in English-speaking Christendom alone.

The Bishop of Corea, Dr. Trollope, writing to the readers of "Morning Calm"—the magazine of the Korean Mission—refers in the May issue of his "Letter Leaflet" to anxieties of the morrow's problems, to wit, those connected with the week's conference to be held in Seoul by Dr. Mott, on behalf of the Continuation Committee of the Edinburgh Conference.

The Bishop says:—"that the Clergy of our Mission after careful deliberation de-

ecided to accept the invitation to take part in the Conference on two conditions:

(1) That no attempt was made to exclude the missionaries of the Roman Catholic and Russian Orthodox Churches, but that their co-operation should be frankly invited. We have not the slightest intention of merely joining with the Presbyterians and Methodists to forward the creation of a Pan-Protestant Church for Corea!

(2) That the proceedings should be of a private, unostentatious and confidential character. This was meant to make it more possible for the first condition to be fulfilled, and at the same time to protect ourselves from the unwarrantable interpretations likely to be put on our participation in the Conference by unscrupulous partisans or inconsiderate enthusiasts. Experience shows that over and over again, when representatives of the English Church have with difficulty succeeded in persuading themselves to take part in such Conferences, by making certain stipulations, reservations and distinctions, somebody (shall we say like Dr. Horton?) is ready with a flamboyant screed for the newspapers, in which all the stipulations are suppressed or made light of while the great outstanding fact that the Church of England has taken her part in this great pan-denominational effort is heralded and trumpeted all over the world."

The next month's issue of the same paper records the fact that the Conference of all Christian Missions had taken place at Seoul and Bishop Trollope gives his impressions of the Conference. He writes:

"Our second tangle was, you will remember, the then approaching Conference to be held in Seoul under the chairmanship of Dr. Mott, in connection with the world-famous Edinburgh Conference of 1910. Small and unimportant as we are in Corea, as compared with the overwhelming size and influence of the American Presbyterian and Methodist Missions, great pressure was put upon us to take our full part in the proceedings and to identify ourselves with any conclusions arrived at, as Anglican Missions seem to have done in India and elsewhere. And, provisionally, Frs. Drake and Hodges, with Dr. Weir were selected by the whole body of the Clergy in Conference last December, to act with me as delegates, in the event of our deciding to attend. At the last moment we nearly wrecked the whole proceedings by insisting on one point, which we had maintained all along, that a Conference which professed to represent "all the missionary forces of Christendom"

**The Algoma Missionary News**

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REV CANON PIERCY, STURGEON FALLS, ONT.

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,

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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.

was bound to invite the co-operation of the French Roman Catholic and Russian Orthodox Missions, as well as those of the Church of England and the Presbyterians and Methodists of North America. While anxious to avoid a mere "Little Jack Horner" attitude in the face of the terrible problems created by the divisions of Christendom, we were quite determined to have no hand in any schemes for creating a new "pan-denominational" Church on Protestant or any other lines, and equally determined to abstain from anything which might lead to any action of ours being misrepresented or misunderstood in that sense. In spite, therefore, of the great kindness and special consideration shown to us by Dr. Mott, we felt bound to adhere to our point and to mark our sense of the unsatisfactory constitution of the Conference in which we were asked to take part. It was finally arranged that at the opening meeting (from which I purposely absented myself), two of our delegates should attend and read a carefully prepared statement of our position, on the basis of which it was agreed that our delegates should be invited to take part in the Conference in a private and unofficial capacity, with power to join in the debates, but with no power to vote or to implicate the Mission in any "findings" at which the Conference might arrive. Thus safe-guarded it was a real delight to take part in the proceedings. We certainly did not hide our little rush-light under a bushel, and we both gave and received some hard knocks, without loss of temper. As being in some measure free lances, we were allowed to

play the part of "enfant terrible" to the Conference, defending positions, and advocating aspects of truth, which would certainly have found no champion in our absence, and correcting a good many erroneous ideas and inaccurate statements, which would otherwise have gone unchallenged. Dr. Mott was, I have reason to believe, well satisfied with the part we played. Of the delegates who numbered well over 100, including not a few native Korean "pastors," many, like Drs. Gale, Underwood, Moffatt and Baird—protagonists of the Presbyterian Mission—were old personal friends, some of them of over twenty years' standing. And of those whose acquaintance one made for the first time not a few came up and expressed their delight at our presence and at the independent attitude we had taken up. The "findings" of the Conference were, I should say, of very unequal value. In any case, they will be printed with a prefatory statement to the effect that the English Church Mission in Corea accepts no responsibility for them, and is not in any way bound by them."

"The cause of the extraordinary growth of the Christian Church lay, not in her apostles, apologists and martyrs; but in the faithful daily life of the average common Christian."—A. Harnack.

SUNDAY SCHOOL COMMISSION.

DIOCESAN Sunday School offerings for Canadian Church Sunday School Commission :

Balance on hand according to last report printed in Algoma Missionary News, March, 1913 .....	\$12.62
Aspdin, Allansville, Lancelot, per W. M. Duncan.....	1.05
(Omitted by mistake from first report made.)	
Parry Sound, per Vera M. Newburn.....	3.62
Michipicoten, per H. F. Cocks.....	2.50
Garden River, per Rev. S. H. Ferris.....	1.08
Interest.....	.17
	<hr/>
	\$21.04
Paid for printing circular letter re "Our Empire".....	\$ 1.75
H. Plummer for Canadian Church S.S. Commission towards \$25, balance of our apportionment.....	15.00
	<hr/>
	\$16.75
Balance on hand.....	\$ 4.29
	C. WILFRED BALFOUR, Treasurer.

## ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st May, 1913:—

## DOMESTIC MISSIONS

Port Sydney, \$9.02; Newholme, 75c.; New Liskeard, \$4.70; Sudbury, \$34.86; Silverwater, \$1.02; Falkenberg, \$3.31; Beatrice, \$1.82; Ufford, \$2.51; Jocelyn, \$5; Haileybury, \$9.86; Richard's Landing, \$1.90; Bracebridge, \$10; Little Current, \$7.80; Sucker Creek, \$1.33; Cobalt, \$21.37; North Bay, \$23.95; Gore Bay, \$7.20; Kagawong, \$2; West Fort William, \$16.85; Burk's Falls, \$3; Mills, 75c.; Rosseau, \$18.53; Bent River, \$1.31; Ullswater, \$2.10; North Cardwell, 76c.; Rossport, 30c.; Jackfish, 87c.; Schreiber, \$6.54; Webbwood, \$4.50; Nairn, 91c.; Thessalon, \$5.20; Baysville, \$2.50; Parkinson, \$2.70; Copper Cliff, \$2.84; Big Lake, 76c.; Providence Bay, \$1.15; Manitowaning, \$1.15.

## THE JEWS

St. Paul's, Fort William, \$17.90; Gore Bay, \$5.03; Burk's Falls, \$2.30; Manitowaning, 40c.

## MISSIONARY APPORTIONMENT

Bracebridge S.S., \$40; Port Arthur, St. George's, \$1.70; St. Michael's, \$3.66; St. John's, \$5; Sturgeon Falls S.S., additional, 50c.; Gore Bay S.S., \$11.93; Burk's Falls S.S., \$6.35; Manitowaning, 50c.; Englehart S.S., additional, 34c.

## EXPENSE ACCOUNT

Elk Lake, \$1; Burk's Falls, \$1.44; Trout Creek, \$2.12; Chisholm, \$2.07; Powassan, \$4.50; Nipissing, \$2.65; Restoule, \$1.50; Sundridge, \$4.16; Elk Lake, \$2.45; South River, \$7.05; Kearney, \$3.45; Sprucedale, \$7.35; Burk's Falls, \$7.48; Midlothian, \$1.70; Magnetawan, \$4.47; Depot Harbor, \$6.58; Broadbent, \$5.01; Desbarats, \$1.26; Rydal Bank, \$1; Bruce Mines, \$2.50; White River, \$3.65; Slate River, \$5.50; South Gillies, \$2.20; Murillo, \$2.85; Nepigon, \$9.60; Dorion, \$2.65; Schreiber, \$7; Missanabie, \$1; Birch Island, \$2.61; Byng Inlet, \$25.50.

## MISSION FUND

New Liskeard, \$10.85; Byng Inlet, \$333.30.

## SPECIAL PURPOSES

S.P.G. and C. & C.C.S., New Liskeard, \$1.75; Rosseau, \$1.20.

## FOREIGN MISSIONS

New Liskeard, \$2.25.

## BISHOP SULLIVAN MEM. SUST. FUND

New Liskeard, \$1.50.

## STUDENTS' FUND

Rev. F. G. Sherring, \$10.

## INDIAN HOMES

Manitowaning, \$6.14.

## LANDS AND HOMES

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