

APRIL, 1914

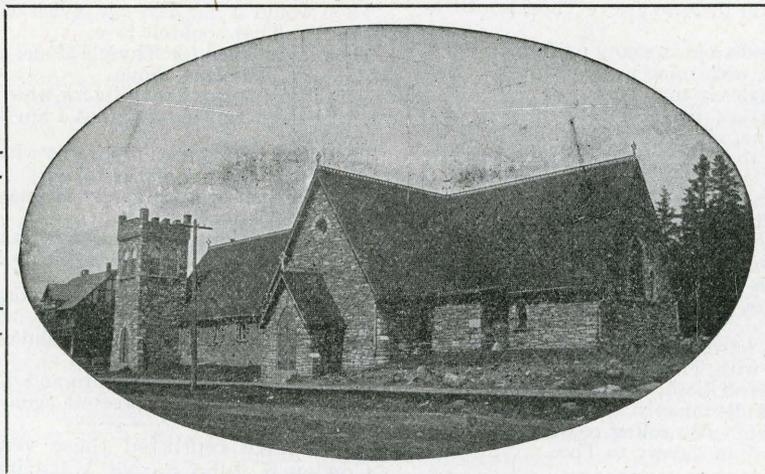
Now it is high time to  
awake out of sleep.



Let 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 **RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.**, Sault Ste. Marie, Ont.

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Principal of the Shingwauk and Wawanosh  
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## TO JESUS :

*Whilst meditating on the Memorial of His Passion*

Rest there ! blest image of my Lord Divine,  
 Close to my heart ;  
 Thus let me feel that we, oh Jesus mine,  
 Can never part.  
 Oh love, oh, love, oh love, surpassing thought,  
 Would I could love Thee, Jesus, as I ought.

Close to my heart, so close, ah closer still,  
 Come, Jesus, come !  
 That heart that lives but to fulfil Thy will,  
 Make it Thy home !  
 Hark ! how each time its throbbing pulses beat,  
 Jesus, Thy Name they ceaselessly repeat !

Thy thorn-crowned Head, Thy Face, ah contact  
 sweet,  
 So closely prest ;  
 Thy sacred Hands, Thy Arms, Thy pierced Feet,  
 Across my breast.  
 Over that breast of mine keep watch and ward  
 That nothing enter there to grieve Thee, Lord !

Thy Blood all shed amid so many pains  
 Is blent with mine ;  
 I feel it as it mingles in my veins,  
 And makes me Thine.  
 Thine, only Thine, oh ecstasy and bliss !  
 And what was I that Thou should'st give me this ?

The Body underneath the form of bread,  
 The outward sign,  
 I feel uniting me to Thee the Head,  
 By power divine.  
 Amazing love, oh wondrous mystery !  
 My Lord imparts His nature unto me.

Oh dearest Jesu, let my love for Thee  
 Be fed with Thine !  
 Thy love, oh dearest Lord, Thy love for me  
 Shall kindle mine.  
 And my whole life's one ruling passion be  
 To spend it, Lord, in slavery to Thee.

Nor life alone, oh Lord, for death but gives  
 Me more to Thee ;  
 And he who lives upon Thee, Saviour, lives  
 Eternally.  
 No time no power shall avail to sever  
 The bonds that bind me at Thy feet for ever !

In every change throughout life's chequered way,  
 Whate'er betide ;  
 In joy or sorrow, Jesus, do Thou stay  
 Close by my side !  
 So plainly to my soul Thyself reveal,  
 That I may all but see Thee, touch, and feel.

From early dawn, when first awakes my song  
 Of morning praise,  
 Be with me, Lord, till night, and all night long  
 Within my gaze.  
 For, dearest Lord, I cannot bear to be  
 One moment day or night away from Thee.

My life and love to Thee, oh Lord, belong,  
 My heart is Thine :  
 Thou wilt not let Thine own heart do Thee wrong,  
 Oh Saviour mine !

For if Thou wilt Thou can'st prevent me, Lord,  
 From once displeasing Thee by thought or word.

Thy love is infinite, oh Lord, to bless ;  
 Thy rod, to scourge ;  
 To bathe the soul in fire of holiness,  
 The heart to purge.  
 At any cost or sacrifice to me,  
 Oh make me, Lord, what Thou would'st have me be.

And deem me not impatient, Lord, if I  
 Should yearn for Thee ;  
 And if my heart's imprisoned longing cry  
 Should sometimes be,  
 Oh brightest, happiest, sweetest hour of life  
 That ends this wretched, weary, sickening strife !

I am not murmuring : from my heart I bless  
 Thy bounteous hand,  
 That strews the flowers of so much loveliness  
 Along life's strand.  
 But these, how great soe'er their sweetness be,  
 Are sweet because they're gifts that come from Thee.

Thou would'st not have me lavish on Thy gifts  
 That soul-felt love,  
 That loves Thee for Thyself alone, and lifts  
 The heart above.  
 'Tis Thee and not Thy gifts for which I pine,  
 Oh let me hear Thee say that I am Thine.

The blood that warms my frame with life, oh Lord,  
 If thou would'st take ;  
 I'd shed each drop so gladly at one word,  
 All for Thy sake.  
 That I am Thine, the sweet assurance give,  
 Then bid me as Thou wilt, to die or live.

With no cold spark of weak half-formed desire  
 I love Thee, Lord ;  
 But with a flame that sets my soul on fire,  
 Thou art adored.  
 So let my earthly nature burn and die  
 In one fierce pang of sweetest agony.

We have reprinted these verses from the Cowley S. John Parish Magazine of October, 1875. They were written by an Indian barrister, Mr. Iltudus Thomas Prichard, during his professional travels from place to place. He did much work as a layman for the Church in India, especially at Agra. During his last illness he expressed a wish that the verses might be of use to those who, although compelled to live in the midst of incessant business, "long to keep their minds," to quote his own words elsewhere, "attuned even amidst the noise and jar of the world and its affairs, to those brighter and purer harmonies which breathe the music of Heaven in the soul that lives in communion with the saints, with Jesus, and with the Heavenly Father through the Spirit." Mr. Prichard died at Dera Doon on December 23rd, 1874.

The Crucifix of which he writes was a large iron one that he always wore, which was laid on his breast when he died, with his hands clasped over it as he wished, and buried with him.



# The Algoma Missionary News

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## DEVOTION.

(From a recent copy of "The Advocate of India,"  
printed in Bombay.)

WANDERING in one of the byways of the Bombay Bazaar yesterday, I was a witness to a pathetic little street incident, which testifies to the devotion to their faith of some of our native Christians. Standing outside of a "Jerriparani's" shop (curiosity shop) stood a native Christian, poor and emaciated in appearance, who did not look as if he was earning Rs. 10 (13s. 4d.) per month, and as though he were in need of a good meal. His attention was riveted on a small model of a cross—a poor, crudely-fashioned wooden thing, that lay with a lot of other "unconsidered trifles" exposed for sale that the trader had purchased in job-lots at the back doors of many bungalows. Holding the miniature cross in his hand, he made an offer to the Mohammedan "boree" (shop-keeper) of 3 pice. This having been contemptuously refused, he raised his offer to 4, and subsequently to 5 pice (1½d.). This being the limit his slenderly-lined pocket would permit him to go, he laid it down lovingly, and was walking sadly away, the price demanded obdurately being 4 annas (4d.). An European standing by stopped him, and enquired why he was so anxious to purchase it. Immediately the poor fellow eloquently exclaimed, "Because, sir, that cross is the emblem to us of the Crucifixion of our Lord and Saviour. I have already one in my home, but it is a sin and crime to see it lying amongst a rubbish-heap in the hands of an unbeliever, and I would have rescued it; but that five pice is all the money I have." Needless to say, the cross was handed to him, and he went away joyful. Are there many white men that would have done as much as this poor fellow did for their religion?

## CHRISTIAN ENDEAVOUR FOR CHRISTIANS.

THERE can be no doubt that definite Christian education of an enlightened kind is very greatly needed throughout India and the East. The incursion of Western ideas has swept away many of the old beliefs. So long ago as 1885, the Government Blue Book stated that "already thousands . . . have lost all faith in their own religion, with no knowledge of a better creed." After twenty-nine years the evil is still further extended. The Indians are rapidly becoming conscious of this, and their consciousness of it is creating a state of things fraught with difficulty. At the recent Delhi Durbar, the Government of India undertook "to set themselves to making education in India as accessible and wide as possible." It is a laudable programme, but quite insufficient. It is disturbing to discover that at present education is not even keeping pace with the growth of the Christian community in India. Many of the new converts are illiterate. Yet the Bishop of Madras calculates that only the effort of the Church is necessary to teach not only these, but to reach the mass of the people of India. He says, "There are fifty millions of people in India who are quite ready . . . to put themselves under Christian teaching. . . . If a prompt, aggressive and adequate campaign were carried on among them, it could be quite possible to gather something like thirty millions of them into the Christian Church during the next fifty years . . . . The conversion of thirty million within the next fifty years is a perfectly practicable ideal to aim at."

## DIOCESAN NEWS

### ST. JOHN'S (PORT ARTHUR) CHINESE CLASS BANQUET.

**A** PECULIARLY interesting occasion was the banquet in St. John's Parish Hall, Port Arthur, tendered by the boys of the Chinese class to their teachers and the teachers' friends on Saturday evening, March 7th. The loaded tables adorned with beautiful flowers, provided for over a hundred guests, were so far from Lenten in character that they called forth an apology from the chairman, Canon Hedley, who disclaimed any responsibility for the arrangements. A number of leading citizens were present with their wives, including the Mayor and President of the Board of Trade, who both spoke in terms of highest appreciation of the Chinese character and of the value of the work of St. John's Chinese Class. The chairman explained the work which was being done and the expectation of a Chinese clergyman from Vancouver in the early summer to prepare a number of candidates for baptism and confirmation. Those already received into the Church have all proved fine characters, and Kee Joe, the leader, is unailing in his attendance and devotion. A programme of Bible readings and hymns, sung in English and Chinese, followed the speeches and made up an evening of quite unique interest. "The best missionary meeting I was ever at," was a frequent comment. The work is taken up under the auspices of the W.A., assisted by several members of the W.A. and under the direction of Miss Mansell. A similar work has now begun in St. Paul's, Fort William.

### MISSIONS OF CONISTON AND BISCOTASING.

**T**HE Mission of Coniston is a new one, having been formed but the past summer. (It owes its existence to the non-existence of the Victoria Mine Mission.) The Mond Nickel Co. having removed its smelting plant from Victoria Mine to Coniston, the workmen with their families were obliged to follow. The town is thriving very rapidly, and, although not yet a year from its birth, it is quite busy, and has a considerable population.

The Church started her work here in August, 1913, but there have been many grave difficulties to overcome. The little flock consists of but thirty souls, all told; but, as new families are coming along, it is likely our numbers will increase. (At least, it is sincerely hoped so.)

To begin with we had no place in which to meet for worship; but finally succeeded in procuring a room for use on alternate Sunday mornings. This we gladly accepted although very inconvenient, as some of our men have to work on occasional Sundays. It was rather disheartening at times to find that nobody had turned out for service. Late in the autumn the schoolroom was completed and we procured a room in that building for our services; but before we could get the room furnished part of the building was destroyed by fire.

We had to be content with the usual services until the building was repaired. This was soon done, and we used the room for the first time on January 11th.

The Bishop paid his first visit on Monday, February 6th. A service was held at 7.30 p.m., the Bishop preaching as usual. There was quite a nice little congregation, as all were glad to receive a visit from "the Bishop." All feel keenly the want of a suitable place set apart for the worship and service of God. It is to be hoped that ere long the building at Victoria Mine, in which they worshipped formerly, will be removed to Coniston.

The next morning his Lordship proceeded to Cartier, where a celebration of the Holy Eucharist was held, and some children baptized. In spite of the intensely cold morning, quite a few assembled. The Presbyterian church was very kindly lent for the occasion.

Mr. Hewens very kindly invited us to take lunch with him at the Y.M.C.A. Cartier has not been served of late, but it is hoped that, through the power of the Blessed Spirit, the Mission will again take root.

From Cartier we proceeded to Biscotasing, where a service was held at 7.30 p.m., the Bishop preaching from Psalm 27:9. The next morning (Wednesday) a celebration of the Holy Eucharist was held at 10.30. In spite of the thermometer registering 55 degrees below zero, some few gathered to receive the Blessed Mysteries. After lunch some few visits were made. The Bishop left Biscotasing by train No. 2 for North Bay from whence he intended going North.

Biscotasing was destroyed by fire during the past summer. Some thirty-seven buildings, including the R.C. Church, milling plant of Booth & Shannon, H. B. Co.'s store, C.P.R. station, dwelling houses, etc., were destroyed. We have to be thankful that our little church was preserved from the flames. The place is now gradually recovering. The H.B. is working as usual, and the mill is being erected again; but the place is yet very weak.

The little church is a very nice building, but is defective in some few ways—the greatest defect is the little chancel. It is much too small and unsuitable, but we hope (D.V.) to make it larger when our means permit. The church now lacks a font and a prayer desk. The desk now in use is very dilapidated, and is not becoming the House of God. The lectern is a very beautiful one, given in memory of the late Thomas Millar, who was the first warden of the church.

The set of Communion vessels is also incomplete, and a new set is needed. The altar frontal is very much worn, and looks quite shabby. We should like very much to see it replaced by a new one. Owing to recent losses, we are unable to furnish funds to procure these things. Perhaps some friends reading these notes may be able to give us a helping hand.

#### DEPOT HARBOR.

ON Friday evening (March 6) the Bishop of this Diocese paid his annual visit to this town for the purpose of holding a Confirmation. Service was held in St. George's Church at 7.30 p.m., when the Rev. C. E. Emerson presented to the Bishop five candidates for the sacred rite of Confirmation, after which the Bishop preached a most convincing sermon on God's Love, from St. Luke, chap. xxii., verse 19, "This do in remembrance of Me." The sermon, which was so scholarly and yet so full of practical help, showed that he had lost none of his mental vigour or natural force. His words were greatly appreciated and enjoyed by a large congregation.—Parry Sound Canadian.

#### IN DIFFICULTIES.

DEAR SIR,—It occurred to me that perhaps you would like to hear from one of the missionaries in the Diocese of Algoma working in one of the out-of-the-way missions at a distance from the railway, with a view to publishing the same in the Diocesan paper.

We have had a very hard winter here. Though it was very fine and mild at the beginning it did not sustain these features throughout the season, but like the man with the seven devils, was worse at the latter end than the beginning.

We had very bad Sundays. So much so, that the man who lent me his horse used to say, "Bad weather as usual; but I suppose you will be able to worry through." A week ago Sunday it was bad enough in all conscience. It was the deep snow that day. I was off for a ten-mile drive to church for the afternoon and evening service. I met with a man as I was driving out of the village. "You had

better go back home," he said, "for the road is impassable. A shanty-man with two teams of horses and empty sleighs would not tackle it, and there has been no one on the road."

This was not very encouraging, but I kept at it slowly. It was not so bad for a piece because an enterprising farmer had snow-ploughed into the village the day before. After that the benches of the cutter were dragging on the snow. The man told the truth, no one had been through; yet I persevered, and, not forgetting the mare, I went slowly, with frequent pauses. I passed a farmhouse. The old man came out to remark, "Pretty heavy, ain't she?" "A little," I remarked drily, and pressed slowly on. After a while I met a boy with a team, but this was toward the end. I wish it had been at the beginning. "How is it?" he asked. "Well," I said, "you have my track and I have yours."

What was most disappointing was this: that where I expected the road to be better it was worse because it was more filled in between the fences than in the bush.

Well, to make a long story short, I got there. At the schoolhouse where I preached, I was an hour late, but there was a good congregation, because a number of shanty fellows and others were storm stayed at a house near, and they all came to church, and besides these there were five women.

I went on to the next station when to help matters it commenced to snow heavily and to blow. However, it could hardly be worse. I did not get the horse to the church. I left her where I got supper. I ploughed through myself. The lad who lit the fire in the church had to do some chores before he started so I volunteered to light the fire and ring the bell myself. My warden was away with his team. A fairly good congregation of young men came—no women at all. It looked like gathering for a worse storm next day so I made for home. I got there between one and two on Monday morning.

F.

March, 1914.

#### McDOUGALL ROAD MISSION.

THIS is a mission near Parry Sound. It was visited by the Bishop on the evening of March 4th, who was accompanied by Rev. R. A. Cowling, of Parry Sound, and by Mr. L. L'Estrange, the lay missionary. A number of Parry Sound Church people were also present. The schoolhouse was well filled by the families and friends of the adjoining farmers. A most interesting address was delivered by the Bishop, and listened to attentively and appreciatively by the congregation. After service the visitors from Parry Sound, including the Bishop and Mr. L'Estrange, left for home, arriving about 11 p.m.

## PARRY SOUND.

THE Rev. C. E. Whittaker, of Fort McPherson, Diocese of Mackenzie River, gave one of the most convincing testimonies to the value of Christian Missions that one could possibly receive. Lecturing on February 26th, to a crowded hall, under the auspices of the A.Y.P.A., the veteran missionary showed the fruits of the arduous labours of the last twenty-two years among the Eskimos of the Mackenzie. His story was well illustrated by some sixty views, which were clearly shown by President Auldjo's fine lantern, the genial president himself manipulating the machine. Both story and pictures revealed the uplift of a degraded and down-trodden people, and this in spite of the evil influence of hundreds of American seamen, wintering each year for some nine months at Herschel Island.

To the late Bishop Bompas is due the honour of being the first missionary to visit these people, in 1870. The chief honour is due, however, to Bishop Stringer (said the lecturer), who, with his good wife, resided for years among these people, and won the respect of all. Mr. Whittaker, too, spent nineteen years, nearly, and his wife sixteen in Herschel Island and Fort McPherson. Seventeen years of devotion, during which Mr. and Mrs. Whittaker buried three of the five children who have been born to them, were required before the first two Eskimo converts, the first-fruits of the race, were baptized. And from that year, 1909, to 1912, 248 people were baptized. All the Christians volunteered to go, at their own expense if chosen, to carry the gospel with Mr. Fry to the Blonde Eskimos. And the contrast between the pictures of the people in their primitive state, and the nine communicants, was quite marvelous. From the bestial to the angelic, one might almost say. Our hearts rejoiced at this practical evidence of the way in which God blesses the efforts of His servants who undertake in His way to lift up the debased and wretched. May He continue to bless the Eskimo Mission of the Mackenzie.

Thursday, March 5th, was another great day in the history of Trinity Church, Parry Sound. Our beloved Bishop confirmed nine candidates, and preached an eloquent sermon on "True Service." He expressed himself as being much pleased with his visitation of the parish of Parry Sound.

On Friday, March 20th, Miss E. M. Wilgress of Huntsville is to address our A.Y.P.A.

The Rev. C. E. Emerson of Depot Harbour is to give the address at the three-hour service on Good Friday.

R. A. C.

## DIOCESE OF ALGOMA—MEETING OF SYNOD, 1914.

STURGEON FALLS, ONT.,

March 17th, 1914.

DEAR SIR :

THE Fourth Regular Meeting of Synod will assemble at Sault Ste. Marie, Ontario, on Wednesday, June 10th, 1914.

For the information of all incumbents of parishes and missions concerning the election of lay delegates to the said Synod, attention is directed to the following:—

For Qualifications and mode of election, see Constitution, Articles 3, 4, 5 and 6, as under :

"Article 3.—The Lay Delegates shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected triennially at the Easter meetings held in each separate cure of souls, or at any vestry meeting specially called for the purpose as hereinafter provided. Should there be no clergymen or lay reader in charge of the parish or mission the meetings shall be called and due notice given by the churchwardens, and all laymen within the cure of twenty-one years of age and upwards, entitled by the laws now in force, or by any canon of this Synod to be hereafter made, to vote at any such meetings, who shall have declared themselves in writing to be 'members of the Church of England in Canada, and to belong to no other religious denomination,' shall have the right of voting at the election.

"Article 4.—Every separate cure, irrespective of the number of stations therein contained, shall be entitled to elect one Lay Delegate and one substitute.

"Article 5.—Cures consisting of one congregation shall elect their delegates at Easter vestry meeting next preceding the regular meeting of the Synod.

"Article 6.—In cures consisting of more than one congregation, every organized congregation, at the Easter vestry meeting next preceding the regular meeting of the Synod, shall have the right to nominate one person for election as delegate to Synod, and the name of the person so nominated shall be forthwith communicated to the incumbent of the parish or mission, whose duty it shall be to receive such nominations and to transmit a complete list of the same to the churchwardens of each organized congregation in his cure.

"Vestry meetings, at which such nominations are in order, shall be adjourned for a period of two weeks, and at this adjourned Easter meeting in each station those present and entitled to vote shall record their votes each in favour of any one of said nominees. In the absence of the Incumbent, the Chairman of the meeting shall immediately communicate the result of the vote to him and he shall declare the nominee receiving the highest numbers of votes in the cure duly elected as delegate. The nominee receiving the next highest numbers of votes in said cure shall in like manner be declared the substitute for the elected delegate in case the latter is unable to attend the meeting of Synod. In the case of an equality of votes the incumbent shall have a casting vote.

"In this article the term 'incumbent' shall be taken to include any layman acting officially as 'reader' in charge of the parish or mission.

"In any case where there is neither clergyman nor 'reader' in charge of a cure it shall be the duty of the Rural Dean to see that steps are taken (acting as incumbent) under the provisions of this article for securing the election of a delegate to represent such cure.

"All lay nominees at the time of their nomination, shall signify their willingness to attend the Synod, if elected, and without such signification no nomination shall be received."

To entitle a station to rank as an organized congregation it is necessary that it contain not less than five (5) legally qualified voters and contribute not less than \$25.00 annually to the incumbent's stipend. See par. 4, Canon 13.

Attention is also directed to the rule of the Diocese (see Par. 4, Canon 5) that all Assessments to the Diocesan Expense Fund must be paid before a lay delegate can take his seat in Synod.

Enclosed herewith please find blank forms of certificate of election of lay delegates to Synod. Kindly fill in both copies. Send one to me immediately after the election and hand the other to the elected delegate with instructions to him to present it at the meeting of the Synod.

It is the intention of the Executive Committee to forward a notice in detail of the various Synod appointments, together with an agenda paper, showing as far as possible the business to be brought forward.

Notices of motions, etc., to appear on the agenda paper should be in my hands by May 1st next.

Yours truly,  
CHARLES PIERCY,  
Sec. Ex. Committee.

#### WORLD CONFERENCE ON FAITH AND ORDER.

**W**E commend the following letter to all our readers:—

March 21, 1914.

To our Christian Brethren in Every Land:  
Greeting.

We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and co-operation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfil.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, as far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on

agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order.

By WILLIAM T. MANNING,  
CHAIRMAN.  
ROBERT H. GARDINER,  
SECRETARY.

### VICTORY.

IN January, 1885, three brave lads met with a cruel death at Busega, not far from Mengo, the capital of Uganda, Central Africa, rather than deny their Lord and Master. Their story has often been told. They were caught and led away at night, and after being taunted with the fact that they were Christians, had their arms hacked off and were thrown into a fire and consumed to ashes. Bishop Wilkinson, of North and Central Europe, on hearing some time ago the details of the story, was so touched that he sent out a silver-granite Celtic cross with a suitable inscription to be erected on the spot where they suffered. Advantage was taken of the second Synod of the Uganda Church, which was held in July, to unveil this monument, and on the 14th a commemorative service was held at the place. Bishop Tucker writes: "As you may well imagine, it was a most solemn and heart-moving scene. One cannot but contrast the past with the present. The little band of Christians in the old days; the clouds and darkness which were hanging over the future; the young lads valiant for the Truth; the death agony; the apparent loss of all, and yet the victory won. And then, twenty-five years later, were gathered around that memorial cross the representatives of 70,000 Christians—members of a fully constituted Church, self-governing, self-supporting and self-extending."

Interdenominational societies tend to divert subscriptions that should be given to denominational ones. Convinced adherence to any Christian body is explicable, and commands respect; but in these tolerant, easy-going days people are ready to forsake the communion in which they were reared because they prefer Mr. A.'s preaching to Mr. B.'s, and will hand to any society that makes a moving appeal gifts that are due to the missionary enterprise of their own Church.—"The Expansion of Christendom."

### ARCHBISHOP HAMILTON'S RESIGNATION.

THE resignation of the Most Reverend the Archbishop of Ottawa (Dr. Charles Hamilton) has been forwarded to the House of Bishops of the Province. In his 81st year his grace finds his powers on the decline and that he cannot longer give to the Church that "best work and judgment which any man in his fullest strength can render" and to which the Church is entitled. For fifty-three years Archbishop Hamilton has served the Church as priest and Bishop. For 11 years he was the Bishop of Niagara and for eighteen years has been the Bishop of Ottawa.

Far beyond the boundaries of his diocese, the province, or even the Dominion are to be found Church men and Church women who will learn with regret that "time" has really led Dr. Hamilton to resign. Of him, too, as of the late Archbishop of York, it may be said that he possesses the courage to resign his exalted place when no longer able to fully perform all his duties.

We in Algoma, whether it be known or not—and we suspect it is not known—owe not a little to the wise counsel and sympathetic help he has been so ready to give to us.

In Algoma, too, may we assure his grace there are priests and people who will pray that he may be spared for some years yet to enjoy a rest and the love of friends.

### S.P.C.K. GRANTS TO CANADA.

The April report of the S.P.C.K. tells of grants made at its March meeting to the Church in Canada:

1. For studentships at Moose Fort and Chapleau Indian Boarding Schools (Diocese of Moosonee)—2 scholarships of £10 each at Moose Fort and 2 scholarships of £8 each at Chapleau with an additional scholarship of £8 to be allocated by the Bishop to the school most in need of assistance—in all £44.

2. For three churches in the Diocese of Qu'Appelle—at Punchley, £15; at Bredenburg, £15, and at Clinton, £15.

3. For the Indian School at Hay River, Great Slave Lake (Diocese of MacKenzie River). Towards new buildings, £250 and to provide 15 scholarships of £5 each for one year, £75.

Grants of books for libraries—personal—were made to clergymen and students in the Diocese of Toronto, Huron, Algoma, Rupert's Land, Qu'Appelle, Saskatchewan and Edmonton.

## GENERAL CHURCH NEWS

The Archbishop of Ottawa showed practical interest in the great Social Service Congress at Ottawa both by presiding at one of its meetings and also appearing on the platform at other services.

Venerable Archdeacon James John Bogert has resigned the rectorship of St. Alban's parish, after being rector there since June, 1881. His resignation takes effect on May 3rd.

It is reported that an anonymous gift of half a million dollars has been made towards the erection of the great national Cathedral on Mount St. Alban's, Washington, D.C.

Christian David Ginsburg, the Biblical scholar and writer, died on Sunday. He was born December 25th, 1831, and was one of the original members for the revision of the English version of the Old Testament. He was the author of many religious works.

The Rev. C. E. Whittaker and Mrs. Whittaker will return to Fort Macpherson in April.

A very interesting function took place at Santa Cruz de Teneriffe, Canary Islands, in the consecration of the Church of St. George by the Bishop of Sierra Leone on March 13. The history of the Church in Santa Cruz is indissolubly bound up with that of the Hamilton family, the leading bankers of the island, who have held that position for considerably over a hundred years. In times when it was illegal, according to Spanish law, for others than members of the Roman obedience to have churches, or even to assemble in any considerable numbers for worship, the Hamiltons fitted up a chapel in their own house, and there gathered together the little band of Anglican Churchfolk each Sunday during the winter season, and thus kept alive the spirit of Churchmanship until better times allowed better things. Through evil report and good they held the Church's services, and now a really beautiful church with a devout and reverent congregation is the reward of their long-continued generosity and self-denial.

At a well-attended and enthusiastic meeting of clergy and laity of the Church of England, held in the Synod Hall, Monday evening, March 23rd, a diocesan branch of the Canadian Church Union was formed. The union, a society for the maintenance and defence of the Catholic Faith and Practice as laid down in the Book of Common Prayer, originated in the Diocese of New Westminster, B.C., last November, and has been favourably received in the East. Its objects, as stated in the constitution adopted at the meeting, are to give members of the Church opportunities for meeting for mutual encouragement, information and instruction in Church matters. To help realize the Church as the divine society with the Holy Communion and the three creeds as the bond of fellowship. To maintain the status and character of the Church of England in Canada as an integral part of the one Catholic Church and to protect its doctrine, discipline and ceremonial and all its rights and liberties against laxity and indifference within and hinderance and aggression from without.

The Rev. Alfred Stephen Hewlett, A.K.C., vicar of St. Paul's, Tranmere (Birkenhead), since 1907, is resigning his benefice in August next to go out as a missionary to lepers and a chaplain to the hospital founded by Miss H. Riddell twenty years ago at Kumamoto in the Island of Kyushyu, in South Japan.

The Bishop of Uganda intends to pay a flying visit to his diocese in East Africa, leaving England on April 23. He will return in July in time to attend the Conferences of the Consultative Body appointed by the Lambeth Conference which the Archbishop of Canterbury has asked to adjudicate upon the Kikuyu controversy.

Dr. Frere, Superior of the Community of the Resurrection at Mirfield, has gone to Russia, and last week delivered an address to a distinguished gathering of Russian ecclesiastics. The Procurator of the Holy Synod, Dr. Sabler, afterwards made a short speech, in which he said he rejoiced to see the possibility of union between the Greek and Anglican Churches.

YUKON—NEED OF EPISCOPAL  
ENDOWMENT.

AT the March meeting of the S.P.C.K. in London, Bishop Stringer (of Yukon) gave an address. He reviewed the history of the church's work in his far Northern diocese. With one small exception there are no workers of any other Christian body in that Arctic region. The Church is therefore entirely responsible for the evangelization of these Eskimo people.

The difficulties of the work among the people on the Arctic Coast were alluded to by the Bishop, who said that it was 17 years' work which brought the first convert to Christianity, but that now there were more than 300 baptized people among the Eskimos on the Arctic Coast.

A great need at the present time was an endowment fund for the provision of an income for the Bishop, who was at present supported by annual grants from various sources. The Society had voted 1000*l.* in 1907, and though this had not been claimed within five years, and had therefore lapsed in accordance with the Society's rules, the Bishop hoped that he would not appeal in vain for the renewal of this grant. The delay in raising money for the endowment fund had been caused by the many other demands to help Canada, which had been put before English Church people in the last few years. The Bishop said that he had postponed his appeal until the present time, on the advice of the Archbishop of Rupert's Land, but he was hopeful that, during his present visit to England, the greater part of the fund might be obtained.

The British Columbia and Yukon Church Aid Society has succeeded in raising during their past financial year the sum of £23,471 14*s.* 3*d.*, from all sources.

Plans have been approved by the trustees of the Cathedral of St. John the Divine, New York, for the erection of the Chapel of St. Boniface, which is intended for services in German, and which will be given by Mrs. G. S. Bowdoin at a cost of \$175,000. It will be on the north side of the Cathedral, next to the Huntington Chapel.

Plans are being laid for an aggressive campaign in connection with the work of the Hamilton Anglican Mission to Jews.

ALGOMA ASSOCIATION

FROM the "Church Times" of March 27th we take the following report of the annual meeting of our good friends in England:

The annual meeting of this Association took place on Thursday, March 19. A Service of Intercession in St. Stephen's, Gloucester-road, was conducted by the Rev. Roland Allen, and by the kind invitation of Mr. and Mrs. George Macmillan, a large gathering was held at 27 Queen's Gate Gardens.

The Dean of Westminster took the chair, and expressed his strong and keen sympathy with the work in the diocese of Algoma.

Canon Masterman spoke on one aspect of those appeals from the mission field to the home Church which we were often inclined to resent because they were so constant, and to put on one side because of the claims at home. He believed that the Algoma Association was helping to do the important work of spiritualizing our conception of imperialism, and enabling us to express it in terms of spiritual responsibility. Our Church was trying to help those sister Churches across the seas which we could no longer call daughter Churches, to plant in new lands that Christianity for which the English Church had stood for so many years, and to claim the Empire for Christ. He would ask them "What does the Church of England stand for?" For three things of vital importance. First, the Church is bringing to those lands the historic episcopate. It not only plants Christianity, but it claims for those new countries their place in the historic past of the Church and makes them inheritors of traditions and institutions older than their organized life. The importance of the Church as found in the history of early States was true to-day for States in the making.

Secondly, he would urge another point of great value. The Church stands for a definite standard of truth. We do not want to transplant to new areas a fading mist of emotionalism. It was vital to the welfare of Christian society that the objective standard of the Christian creeds should be witnessed to, and by these the Church stood.

Thirdly, the Church was the one Christian body which had never abandoned the hope of re-union, but had always, in the thought of the great High Priestly Presence, believed that in some way God will bring back the scattered bodies to the One Great Body; it was the society which stands for continuity, going back to the beginning, and which, in face

## The Algoma Missionary News

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of all discouragement, has maintained the unconquerable hope of re-union, without which we should almost despair. Wherever the Church of England went it stood for these things, and it was these things we wanted to plant. Every right-minded citizen was called upon to have one corner of the Empire to things of the home, and it was better to know one diocese in detail and to concentrate on one department than to have a widespread but shallow interest.

The Rev. H. Noel Nowell, vicar of North-leach, described a visit he paid to Algoma to enable the rector of St. Luke's, Fort William (the Rev. S. M. Rankin), to take a holiday after six years' work. On the journey his train was held up for some hours by a "wash-out": a violent storm had washed away all the ballast so that only the rails were left suspended; all round was absolutely lonely bush, only one house, the wooden shack of the railway ganger, miles from any other. There was no Church, no Sunday School, but he found the three children of this man had been taught the Catechism. These "wash-outs" were a serious difficulty for the Bishop, in delaying his arrival to keep appointments. To attempt any work under such a man as Bishop Thorneloe was a privilege; the kindness of the people was overwhelming, and their delight at hearing of the old country was most touching. We had not always sent the most fit to Canada, and some who had gone there from England had left for their country's good. These had not learned to appreciate the value of religion, just as in our childhood we did not see the value of education, and for these religious services must be provided free. Because we had not had the

funds to build well, the Nonconformist chapels were generally much finer than the churches, and so attracted people, that children were in this way lost to the Church. The speaker urged the importance of intercessory prayer for the workers overseas, which meant much to them, and the knowledge of which cheered them in their difficulties and depression.

The Rev. J. E. S. Ward, assistant priest at Yiewsley, spoke as a Canadian from the overseas point of view. He referred to a very imaginative statement he had heard made about the roughness of Algoma, which, from his own experience, he knew gave an absolutely untrue impression. People asked why England should be asked to give to so rich a country as Canada. Knowing that land from sea to sea he said emphatically that the needs of Algoma and the Desert of Algoma were greater than those of any other part of Canada. The diocese was bound for some years to need help; the population was a shifting one; people came and went as mining and lumbering rose and waned, and for this reason inexpensive churches were often put up. Eighty per cent. of the population gave well and willingly both in money and in kind. Church people in Algoma give at the rate of 19s. 6d. a head a year for every man, woman and child for Church work. Mr. Ward described a typical valley, with space for only thirty farms, shut in by rocks and forest, fifteen miles from a railway, where the peaceful farms surrounded the little white church, the only place of worship, which the people had built mainly themselves. It was their one link with the Old Country which many of them had left, the one link which took many of them back to the days of their boyhood. The interest of their church to these people was pathetic and such as we could hardly understand, and without the help of this Association such churches could not be built.

In the report read by the hon. secretary the urgent need was emphasized of raising at least £1,400 a year for stipends, so that the clergy might have a living wage, and of £2,000 for capital of the superannuation fund to provide pensions for them when they break down.

Miss Strickland of Tarn-Taran, India, has returned to Canada on furlough.

By the death of Dr. Driver, Regius Professor of Hebrew at Oxford and Canon of Christ Church, one of the foremost British scholars has passed away. His books are among the best known in use by students. Dr. Driver was one of the revisers of the Old Testament.

There's a whisper of Spring around me,  
A scent of the first sweet flowers,  
A hope, and a peace as reminders,  
Like sunshine in April showers.

Beneath the great masses of snowflakes  
Although deeply hidden from sight,  
There's an ever increasing vigour—  
A stir, and renewal of life.

There are gems of exquisite beauty,  
Awaiting the rays of the sun,  
Each a perfect work of creation  
Revealed when the due time has come.

We must wait yet awhile in patience  
Ere removing the soft white snow ;  
No hurried rough movements are wanted :  
We might injure them doing so.

Our hearts must have wrestled right bravely  
Through the stress of the wintry storm,  
If we wish to value these treasures—  
Purest emblems of Easter Dawn.

The emerald bright and the coral,  
Diamonds all sparkling with light,  
The wee frond and pink bud unfolding,  
Rejoicing that past is the night.

So surely when life's at its darkest  
And our faith and our hope grow dim,  
We can stand at our post in patience  
Rooted firm and grounded in Him.

Above and around are great masses  
Of sloth and of hard unbelief,  
Yet below the soil is nourished  
And in God's time there comes relief.

Schreiber.

—BEATRICE H. STEPHENSON.

## ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 28th  
February, 1914 :—

## FOREIGN MISSIONS

McDougall Road, \$1.38 ; Falding, \$1.35 ; Pow-  
assan, \$8 ; Uffington, \$1.92 ; Purbrook, \$1 ; Gras-  
mere, 46c. ; Quinns, 76c. ; Baysville, \$1.30.

## MISSIONARY APPORTIONMENT

Englehart, \$4.75 ; New Liskeard W.A., \$10.

## SPECIAL PURPOSES

Sheshewaning Church—Quebec Cathedral W.A.,  
\$50.

## MISSION FUND

Grasmere, 72c. ; Quinns, 43c.

## CHURCH AND PARSONAGE FUND

Rev. J. Frances, \$10 ; Mrs. Molony, \$4.86.

## EXPENSE ACCOUNT

Garden River, \$2.97 ; Marksville, \$1.80 ; Jocelyn  
\$1.61 ; Richards' Landing, \$3.56 ; Powassan, \$7.80 ;  
Trout Creek, \$3.10 ; Chisholm, \$2.10.

## INDIAN HOMES

Niagara-on-Lake, \$25 ; Ottawa Juniors, \$20.

## LANDS AND HOMES

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virgin soil to be developed*

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CANADA

CAN PRODUCE A GREATER VARIETY OF CROPS SUCCESS-  
FULLY THAN ANY OTHER STATE OR PROVINCE  
IN AMERICA

"There is a tide in the affairs of men  
Which taken at its flood leads on to fortune."

Now is your opportunity before the great land boom  
commences.

**Southern Ontario** produces, without an equal, all the tender and hardy fruits, such as peaches, pears, plums, grapes, apples, apricots, cherries, bush fruits, and also early vegetables. **Central and Eastern Ontario** is the greatest cheese and butter section in America ; Ontario's cheese is first in the British markets. **Northern Ontario** raises excellent vegetables, potatoes, No. 1 hard wheat, oats, barley and hay in abundance, besides the hardier fruits. Wheat yields 30 to 50 bushels, oats 50 to 80 bushels, barley 30 to 60 bushels, and hay 2 to 4 tons per acre. Apples return from \$200 to \$400, peaches \$200 to \$450 per acre, strawberries \$100 to \$450, and currants \$125 per acre. Early tomatoes and vegetables are making many men rich ; returns vary from \$300 to \$1,200 per acre. Tobacco produces \$150 to \$225 per acre.

Secure a piece of land now while it is cheap : \$40 to \$100 will purchase good land—it increases in value several times as development takes place. In the **Clay Belt** homesteads can be secured for 50c. per acre.

Ontario is centrally situated in North America—she is closely in touch with America's largest cities. Her markets are of the best. She has a large growing home market ; within a few years Ontario will be a self-sustaining province. Her shipping facilities are excellent—three trans-continental railroads, with numerous lines and electric roads intersecting, and the greatest chain of lakes in the world on three sides.

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 460 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

Ontario's school system offers equal opportunities to both rich and poor. Her agricultural college is the best in the world. Agricultural experts are placed in almost every district to aid the farmers. Libraries are located in all small towns and villages and in most of the rural schools.

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HON. JAMES S. DUFF, Minister of Agriculture, Parliament Buildings, Toronto.	MR. H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto.
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