

AUGUST, 1914

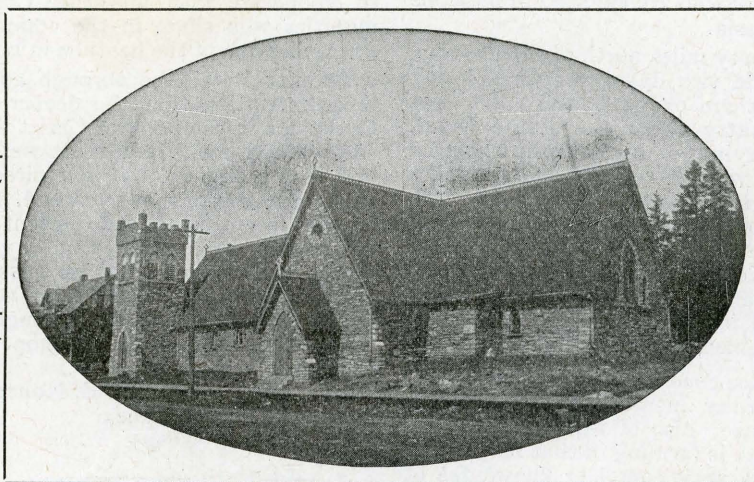
Now it is high time to
awake out of sleep.



He maketh his sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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THE NEW TESTAMENT IN CHILA.

I HAVE recently returned from Kasenga, the chief station of the Primitive Methodist Mission, on the Kafue River, about fifty-two miles north of Mapanza. I went there with Mr. MacLennan at the invitation of the Rev. E. W. Smith (of the Primitive Methodists), to consult with him and others about the Chila version of the New Testament which he hopes to get printed soon. It was an opportunity I was only too glad to avail myself of, as we are always anxious to co-operate in all possible ways with the other missions in this country, and the translation of the Bible is a subject which affects us all.

It is to Mr. Smith, who is our chief Chila scholar that we owe the excellent handbook of the Chila language, and many other works of great use to all who are engaged in missions in North Rhodesia.

Kasenga is forty miles north of Shakashina. We walked it in two days; a rather trying journey going there owing to the great heat in the flat country about the Kafue River, and still more trying coming back, as it poured with rain, and we had to walk twenty miles without a stop, and then to encamp with everything belonging to us more or less wet. However, there is much that is enjoyable in African travelling, and if you are burnt up one day and half drowned the next, one can try and realise inwardly a sort of mean between the extremes, which is quite delightful.

The committee consisted of the Rev. E. W. Smith and another member of his Mission, the Rev. J. Price; also of Mr. Arthur Dale, a gentleman who is farming in that neighbourhood and has a very complete knowledge of the Chila language. There were four African teachers who acted as referees as to the exact meaning of certain Chila words and their use in the vernacular, and our two selves. I was asked to be president.

The committee sat for six hours (or more) for three days, and we finished all the work we had come together to consult about. There was perfect harmony, and a great readiness on the part of the others to accept words or forms of expression which seemed to me more suitable than those hitherto in use. I myself learnt a great deal, and the conference was in every way helpful and instructive. Certain difficult words which come in the Prayer Book did not come into the field of discussion, and on these we Church people will follow our own uses. Other words which had seemed to me not quite adequate in Mr. Smith's translations, he was good enough to alter, frequently

in accordance with my wishes. The sessions began with prayer and ended with Compline.

Mr. Smith has himself translated, with the assistance of others, all the New Testament, and the Bible Society, with their usual generous help, will before long be able to print it.

At the close of the meeting a suggestion was made for a United Missionary Conference to be held next year at Livingstone, to which all members of all the missions in North Rhodesia are to be invited to discuss the many questions which we all have in common, Native education, industrial work, tribal customs, and the relation of Christian converts to them; native marriage questions, divorce, &c., and discipline, will all come under discussion; and I hope, though I shall not be here myself, that great benefit to all of us will result from this meeting. It is on lines such as these that the Church of England can co-operate, and ought to co-operate with all other Christian communities who share in the common work of evangelisation of the heathen in lands like this.

Perhaps it will be through conferences of this description that the deeper unity of all Christians in the body of Christ will be in the end worked out. It is what we all pray for, and it is a step in the right direction toward the attainment of that great end, far off though it may seem to be at present. Doctrinal differences do not come into view, controversial points would not be raised, but practical matters only which intimately concern us all, and on which we all ought to have a common line of action. We hope great things from this conference.

J. E. NORTH RHODESIA.

Mapanza, Nov. 22, 1913.

The Secretary of the London Society for Promoting Christianity among the Jews contributes a letter to "The Guardian" of June 11th. He takes the opportunity of the announcement of the Bishop in Jerusalem's resignation (Right Rev. Dr. Blythe) after an episcopate of 27 years, to relate some facts concerning the creation of the Bishopric, under circumstances wholly exceptional. He relates the connection of the London Society with the Church's work in Jerusalem and concludes by saying:—"Bishop Blyth has had a very difficult task to perform, and the London Jews' Society has every reason to be most thankful for his ever ready kindness and sympathetic counsel at all times. We trust that for years to come he may enjoy a well-earned rest after so many years of laborious toil in the service of the Master."



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THE POTENT TOUCH.

"Mouth to mouth, eyes to eyes, hands to hands."

The child revived when kisses blest
Had touched its pallid face,
When mouth and eye and hand caressed
Had felt restoring grace.

The seer had prayed, but this indeed
Had strangely seemed to fail;
As though both act and prayer, in need,
Combined would best prevail.

The scene pathetic tells of one
Revealed in sacred scroll, —
Where CHRIST Incarnate's touch alone
Recalled the dying soul.

His contact, personal with each,
Still thwarts the power of sin,
And quickens souls His arms to reach,
And Bliss Eternal win.

Incarnate SAVIOUR, send the fire
Which kindled life of old,
With sacramental touch inspire
Our spirits dull and cold.

—REV. J. D. H. COCHRANE.

God blesses the home where the family altar is maintained; and if the altar has never been set up or has been neglected for a season, it is not too late to get into the path of blessing.

THE FUTURE OF THE ARCHBISHOPS' WESTERN CANADA FUND.

THE Bishop of Southwark has issued a statement to the three Canadian Bishops in whose Dioceses the Archbishops' Western Canada Fund is working—the Bishops of Calgary, Qu'Appelle, and Edmonton—with reference to the future of the Fund. He writes that in the original appeal it was implied that the object of the Fund was to support the work in Western Canada during the next ten years, and it is not desirable that it should assume the character of a separate Society in the Mission-field. Dr. Burge adds:

"If, then, it is thus made clear that the Archbishops' Western Canada Fund is coming to an end at the expiration of ten years from its original start, it becomes evident that it is not a competing Missionary Society, and the arrangement with the Missionary Societies working in Western Canada which was come to five years ago may legitimately be revised. It is therefore suggested by the Archbishops that the scope of the Fund should after this year, 1914, be the work for which the Council administering the Fund has from the first been responsible—namely, that at Edmonton, Regina, and in Southern Alberta, consolidating and extending the work in those three fields as much as possible. The resources of the Fund will be devoted to this purpose for the last five years of the ten years' work of the Fund."



DIOCESAN NEWS

LOYALTY TO TRADITION.

[Being an Extract from the Charge of the Bishop of Algoma to the Synod of Algoma, 1914.]

I AM convinced that in these days of independent thought there is no small danger of underestimating the authority of the Church's witness. Men find it easy to despise the heritage of faith and practice handed down to them from the beginning and, for shadowy present gains, to cast away the precious treasures of the past.

Consider what the Church is: a living, intelligent creation of God. Into the body fashioned and prepared by Christ the Blessed Spirit entered as the Breath of Life at Pentecost. The Church thus formed is no fortuitous concourse of human atoms, but a living body held together by the spirit of life as the atoms of dust which form our human body are held together by the power of ordinary life. And, by virtue of this indwelling Spirit, she has a mind of her own, which is not merely the aggregate wisdom of her members but their wisdom amplified, corrected, irradiated from above. There is a mystery just as human instinct or intuition is a mystery—but it is a reality.

Now this mind of the Church is expressed in the form of tradition which is more or less clear and perfect as the Church is true to her calling. Schism and sin impair and distort it. It was clearest and most authoritative in Apostolic days because the Apostles and their co-workers were so truly conformed to the mind of their Master and because they had a special illumination of the Holy Ghost.

My brethren, we do not begin to realize as we should do the value of Apostolic tradition. With the plausible idea of making the words and example of Christ the sole criterion of thought and action we belittle the witness which the church bears to Christ; we undervalue the Apostolic tradition which speaks for Christ. This attitude of mind I am persuaded is largely responsible for what is happening around us. Since it is not like Baptism and the Supper of our Lord in having Christ's definite command behind it, Confirmation is regarded by many as an ordinance of no very special obligation. It is proper to use it. It is

helpful. But it must not be made a *sine qua non*, a necessary link in the chain of Sacramental rites. It rests upon the authority of the Apostles and the tradition of the Church; that is all.

That is all! But surely that ought to be more than enough to command our most loyal obedience!

Think of it: Our Lord's own specially selected and trained Apostles, who had been instructed by their Master Himself concerning the Kingdom of God, and commissioned by Him to establish it, who, moreover, had been specially inspired by the Holy Spirit for their task, instituted and employed among other agencies, this Ordinance of the Laying on of Hands as a means of invoking and conveying upon the newly-baptized the gift of the Holy Ghost. The unbroken history of the rite leads us back to the inspired record of the acts of these inspired Apostles. Surely then they who explain away or belittle this Holy Ordinance are, to say the least, assuming a grave responsibility. No courteous consideration for those outside the pale of the Historic Church, and no desire to make the pathway of reunion smooth and easy can justify our bartering away or bringing into light esteem this Apostolic Institution which, as an integral part of the framework of the Apostolic Church, may be believed to be in entire accordance with the mind of Christ.

But it is not Confirmation only which is being threatened. Episcopacy itself is challenged. It has become a fashion in certain quarters to believe that modern criticism has weakened, if not overthrown, the case for Episcopal Succession. But in his recent Open Letter on the "Basis of Anglican Fellowship" the Bishop of Oxford, than whom no one has more right to speak, declares: "I totally disagree with those who say that modern historical criticism has tended to weaken the distinctive Catholic position about the Apostolic Succession of the Ministry or the place of the Episcopate. I think its effect has been the opposite." Behind the attitude alluded to no doubt there lies a yearning and sincere desire to find a speedy method of healing the awful divisions of the Christian world. But those who are wise and patient realize that no short cut can be a safe one. And we shall all of us do well to ponder carefully the issues which are at stake.

1. Episcopacy as we know it cannot be relegated to the lumber room of non-essentials unless we first cast aside the authority of Apostolic tradition. Bishop Lightfoot's great name has been used in support of the laxer view of the Ministry. But his position has been sadly misunderstood and misrepresented. He certainly tried to be just even to generosity to those who held a different view, but these words represent his final conclusion: "If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction; and, short of an express statement, we can possess no better assurance of a Divine appointment, or, at least, a Divine sanction."

What more can we ask? Yet we have more. The latest scholarship, as represented by Cuthbert H. Turner, Fellow of Magdalen College, Oxford, faces the question of the evolution of the ministry out of its earliest into its present form. Quoting 1 Cor. 12 : 28: "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles," and so on, he finds in the Apostles, Prophets and Teachers named by St. Paul the earliest form of the three-fold ministry. He quotes Harnack also as taking this verse to prove that these three orders, Apostles, Prophets and Teachers, the clergy of that primitive age, alone held definite rank in the Church. It was a general missionary ministry he tells us.

Out of this general ministry, as the Church spread throughout the Roman Empire and became localized, he finds the later ministry developing until, in the second century, it was fully established and localized in the form of Bishops, Priests and Deacons, accepted, practically without dispute, for nearly 1,500 years as an Apostolic heritage.

The exigences of modern sectarianism may drive men in self defence to question and cavil and to demand a clearer intimation of the Divine mind, but the issue is plain. If we cast Episcopacy aside we are running counter to Apostolic tradition, and to be consistent we must cast away with it many another precious thing that rests upon the same foundation, for example, our Christian Sunday, the Baptism of Infants, and even our New Testament itself.

2. But again Episcopacy, our traditional threefold Ministry, coming by an evolutionary process from the earlier ministry of Apostles, Prophets and Teachers, links us back to Christ. It must be remembered that the only Ministry our Lord Himself established was the Ministry of the Apostles. If that Order died, leaving

no successor, then no Ministry remains which can trace itself back to our Lord's appointment. Unless, in some way, our Ministries can trace their descent back to the act of our Lord they have to justify themselves by finding some other satisfactory basis to rest upon.

Again the issue is clear. Either our Ministry comes through the Apostles from Christ, or it is a new thing needing to be specially accredited. We may cast Apostolic tradition to the winds if we will and say that our Lord gave His Commission to the Church at large, leaving it to make any, and as many, ministries as it may choose to make. But we have then no reasonable account to give of Christ's selection, training and commissioning of the Twelve, and of the solemn pledge He gave them that His Presence would be with them to the end of the days. And all ministries become mere human institutions, shaped and colored by the changing fancies of men.

3. Yet once more, to abandon Episcopacy would be to give up that which is at once the safeguard of the Church's permanence, the pledge of her unity, and the guarantee of her faith.

For if casting aside tradition we give to each group of Christian people the right to set up its own ministry and to order its own teaching there will be no end to the variety of ministries and beliefs which will ensue, and no stopping place at which we may rest and say, this at last is the limit beyond which none may go. Not only may each group of Christians have its own ministry and gospel, but, in the ultimate issue, each Christian may claim the like liberty and become his own minister and his own arbiter of truth, which of course, would mean that the Church had ceased to exist.

Is this mere theory? We know it is not. We may actually see the process going on before our eyes. We are so used to the divisions of Christendom that they have ceased to convey to our minds the sad truth for which they stand. A brief study of the Census returns should arouse us. We find there a list of 62 religions, 42 being Christian. And the list ends with the significant item, "various sects." A footnote tells us that this item covers 31 smaller bodies, most of them less than 100 in membership, together with 108 other sects each numbering less than 10 adherents. Nor is this all. For the list concludes with this ominous item: "Unspecified," to which unhappy class are assigned no fewer than 43,222 souls.

Discarding the unifying and safeguarding influence of Apostolic tradition, and relying on

their own ecclesiastical preferences and interpretations of Holy Scripture, sects divide and sub-divide until, by the law of reaction, many are led to set light store by religion, as a whole, if not absolutely to repudiate and discard it.

And now you will be asking: "Why does the Bishop repeat to us these old and commonplace truths?" I answer not to weary, but to warn you.

For good or for ill the spirit of criticism is abroad in the land. Like fire, it is a good servant but a bad master. We are doubtless indebted to it for many a good turn. At the same time it threatens us with much that is evil. How real the danger is we may judge not merely by the light esteem in which many today hold the ancient institutions of the Church but by the attitude they assume towards certain great verities of the Faith, and, in particular towards the great doctrines of our Lord's miraculous Birth and Resurrection.

And it is not merely the learned world that is affected. The critical spirit has penetrated into every stratum of society. It is all around us in the air. We breathe its influence. It makes us ready to question, quick to cavil, prone to doubt. The sane man who makes a healthy use of it may indeed be strengthened in his spiritual life. But he who becomes possessed by it, its slave, to whom no doctrine is sacred, no institution authoritative, no tradition certain, no view trustworthy, no order safe, is surely, to say the least, on his way to spiritual disaster, if not to the utter shipwreck of his soul.

I wish to say with all possible emphasis, in view of these considerations, that it is for us today in the old Historic Church of England, a day of testing and a day of opportunity. To hold firmly to the heritage of our fathers, despite all plausible pretexts and temptations or to take short cuts to desired ends and to cast everything into the melting pot of criticism that we may see what will come out. There is our test. But, thank God, it is a day of opportunity, also! "We live," it has been well said, "in times of flux and rapid change. Ideas and principles lately accepted as matters of course are being challenged and discarded. To some it seems as if everything worth having was about to vanish away, as if nothing certain would be left to us, as if the world were drifting on at the mercy of every changing current of thought and opinion towards the breakers and rocks of spiritual disaster and ruin. Here lies our opportunity. The Church of England, linked to the past by her history, her faith, her worship, her ministries reaching back through the changing

centuries to the Apostles' days, sometimes threatened, often corrupted, but never dismayed; the Church of England living in the hearts of her people, ministering to them still the old life-giving Word and Sacraments, in the same Order as when Aidan landed on the shores of Lindesfarne, yet manifesting to a new generation in fresh conditions a God-given flexibility and a marvellous power to adapt herself to the needs of the day; the Church of England, the friend of progress, putting no ban on activity of mind, but encouraging her children to think for themselves, above all rejoicing in every change that lifts the life of men nearer to the presence of God; the Church of England, just because she stands so firmly on the foundation of the past, while yet her hands are busied with the duties of the present and her eyes are fixed upon the possibilities of the future, is surely the pledge and promise of all that is best and noblest and most enduring in the life of our nation, if not in the future history of the world." If only she will be careful not to be moved from her position, but to go on calmly with the fire of God's love burning in her heart; if only she will remember that unity, like charity, begins at home, then "she can afford to watch, not indeed without concern, but without panic, the changes of human thought which are taking place around her, the fresh ideas and ideals" of this busy, bustling, outreaching wonderful Twentieth Century.

BURK'S FALLS MISSION.

ON Tuesday, Aug. 4th, the scholars and teachers of the Sunday School, accompanied by a number of friends, held their annual picnic at Doe Lake. The day was perfectly fine, and all present enjoyed the shade of the bush, after the heat and dust on the road. The teachers and other lady members of the congregation soon busied themselves with preparations for lunch, and there was a splendid spread, to which all did justice. It was a great day for ice-cream, and the Misses Allman were kept busy serving out cones, with other sweet-meat delights. But the lake was the greatest attraction for the children, so cooling and refreshing and the parents and friends had need to do little else than let them go and return at will. Canon Allman got the children together from some races, which were much enjoyed and the prizes eagerly received. In those special exercises assistance was rendered by Miss

Lush and Messrs. Bishop and Kinton, and there was much fun over three-legged races, and married women's races, owing to the difficulty in starting. Again the ladies got to their baskets, and a plentiful tea was served to all. The clearing up was cheerfully done, and then the vehicles were on hand to take back the happy picnickers, the first cheering party leaving soon after six o'clock.

BEAUMARIS MISSION.

THE Auxiliary here recently held a Sale of Work in aid of the proposed new Church at Milford Bay. The gathering took place at Scarcliff, the much improved summer hotel of Mr. Charles Riley and his two sisters, at Point Kaye. On this site nearly 50 years ago stood the first post office on the lake and the first services in the mission were held. Its rough bold outlook is still the same, on three sides the wide expanse of water, the rocky cliffs surmounted by cool foliage facing the beautiful islands of Beaumaris and Keewaydin. But the modern up-to-date hotel is a complete contrast to the old log house which first stood there. There is no road to this house, and so all who wanted to buy had to come by water, but in Muskoka we are used to that. From every side boats crowded in, and the work that for weeks has patiently accumulated, was all swept away in an hour—and still the visitors came, anxious to buy when there was nothing to sell. The proceeds amounted to \$173.00. Next year the Auxiliary will have enough to satisfy even Beaumaris tourists.

EMSDALE MISSION.

THE Burk's Falls "Arrow" says: "On Wednesday evening of last week (July 22) while unloading a load of hay into the barn, Mr. Geoffrey Streatfeild, it appears, had just began hauling hay and was on the first load which had been driven up close to the barn, when after the first forkful had been tripped and he went to pull the fork back, the rope suddenly snapped, causing him to lose his balance, falling off the load upon a fence which was beside the waggon. He fell on his back and was internally injured, suffering fearful agony until the arrival of medical aid relieved him. The accident took place shortly after supper on Wednesday, and the injured man lived until the next morning at 9 o'clock."

AN APPRECIATION.

At the funeral of the late Mr. Geoffrey Streatfeild, on Monday, July 27th ult., not only was it apparent that he was respected, but also loved. The more than crowded church, with others outside, of old and young, from near and far; persons of various ranks and stations; members of every denomination; even a Roman Catholic Priest; and farmers with their families from a wide range; all bore testimony to the esteem and affection felt towards the deceased. And why? The simple, genial, industrious and Christian life that deceased had led for so many years had told. Farm life had an attraction for him, and coming out to his cousin, Mr. W. E. Streatfeild, they worked happily, devotedly and affectionately, realising mutual pleasure through long years of cheerful toil, until last May, when Mr. W. E. Streatfeild left for England. The funeral itself was solemn and simple, being carried out according to the rites of the Church of which deceased had been a faithful and useful member and officer. Rev. Canon Allman, R.D. and Rev. J. Norman, Incumbent, took the service at the church and grave. An address was delivered by Canon Allman, based upon the words—"I am distressed for thee, my brother Jonathan, very pleasant hast thou been to me." Mrs. Norman was at the organ, and the beautiful hymns—"On the resurrection morning" and "Peace, perfect peace," were reverently sung.

SAULT STE. MARIE—THE BISHOP AND THE SOLDIERS.

OVER two thousand people gathered in the vicinity of the Court House grounds yesterday afternoon (Sunday, Aug. 16) when its first regimental service of the 51st Sault Rifles was held with Rt. Rev. Geo. Thornloe, Bishop of Algoma, officiating.

The regiment formed at the Armory and marched along Queen street to the grounds at three o'clock, about 350 of the members of the regiment taking part in the parade. After the service they marched to the Ship Canal, where the guard was changed, and then returned to the Armory.

His Lordship, Bishop Thornloe, addressed the gathering, speaking more particularly to the soldiers of the 51st. He spoke of the thrill that the sight of soldiers and the sound of martial music caused in the human breast. Peace was the message of the great Teacher,

he said, but it was sometimes necessary to fight to make peace secure. Britain had been one of the greatest agencies for peace, he declared.

It was right to fight against tyranny and injustice, he said, but he also urged the men to be true to themselves and live clean and honest lives. In closing he addressed a few words specially to those who volunteered for service at the front.

The Bishop was assisted in the service by Archdeacon Gillmor.

The field officer for the day was Lieut. Col. Penhorwood and the Captain for the day Capt. W. B. Culbert. The next for duty are Major C. V. Campbell and Captain P. T. Rowland.—The Sault Star.

DIOCESAN NOTES.

The Bishop has been very busy travelling about the Diocese since the close of the Synod. Among other places he visited the Indian Mission on Lake Nipigon, where still exists a small band of Indians who are very loyal to the Church, but who have not all the privileges of Church ministrations that once they enjoyed.

Miss E. Eda Green, the Hon. Central Secretary of the English Algoma Association is doing much strenuous travelling in the Diocese—north and south and east and west. The knowledge thus gained at first hand will doubtless be of much value when our co-worker returns home. That return must be uncertain in consequence of the war. And absence from home at this time must be a source of anxiety.

From every quarter of the Diocese we learn of men who, upon hearing the sound of the alarm of war, are volunteering for service over-seas in defence of the honor of the Empire. Among these are a good proportion of Churchmen.

Rev. J. Leigh with Mrs. Leigh and children arrived home safely by the Teutonic. They have had a holiday in England but saw it end with the grim spectre of war overshadowing the Old Land.

The war has deprived many men of work in this section of the Province of Ontario. Railway construction has been stopped, at Sault Ste. Marie the steel industry has reduced its output, at Coppercliff the nickel industry has lessened by many the number of its employees. Throughout this part of the Diocese are hundreds—even thousands of foreigners out of employment—Austrians, Poles, Russians, Scandinavians, etc., etc.

The death of Rev. G. Gander, of Coboconk, in the Diocese of Toronto, will be learned with regret by the older Church people of South River and vicinity. Mr. Gander was a missionary in the Diocese of Algoma for a number of years. He was ordained to the Deaconate by Bishop Sullivan and appointed to the Mission of South River, which then included Sundridge and Powassan. He was raised to the priesthood by Bishop Thornloe and appointed to Uffington Mission. In 1906 he left us and went to Saskatchewan. Thence he returned East to Toronto Diocese. He served 19 years in Algoma. Having been in poor health for some time he took a trip to the Northwest, hoping to recover. He was on a visit to his son when he passed away. His simple and godly life endeared him to the people to whom he ministered. R.I.P.

A correspondent writes: "The Dunchurch people (Magnetawan Mission) were favored recently by a visit from their former clergyman, Rev. W. H. Trickett, of Sheguiandah, who has been spending a few days visiting in the vicinity. A service was held in St. Andrew's Church, Dunchurch, on Wednesday evening, Aug. 13th. Despite a heavy thunderstorm a good congregation assembled. Two infants were baptized. Mr. Trickett preached a splendid sermon taking Joshua for his subject.

On May 8 a hundred years will have passed away since the consecration of the first Bishop, who was sent out to carry on work in our Indian Dominions. Bishop Middleton was born in 1769, and in 1814 he consecrated the first Bishop of Calcutta, where he did excellent pioneer work, being laid to rest in the Cathedral in 1822.

The Diocesan W.A. holds its meeting this year at Sault Ste. Marie at the same time as the Synod.

GENERAL CHURCH NEWS

The Triennial Meeting of the Woman's Auxiliary will not be held in Vancouver next month.

"The Bishops of the Anglican Church were only too glad to receive Wesleyan ministers." So said the President of the Wesleyan Conference upon the announcement of the resignation of Dr. Arthur Guest that he might take Holy Orders in the Church of England. The statement is true. The Wesleyans are so close to the Church which they were so unhappily allowed to leave—which, indeed, they left contrary to the expressed wishes of John Wesley himself—that any movement back to us is necessarily welcomed.—The Guardian.

Next Christmas Day will be the hundredth anniversary of the first time that the Church's service was held in New Zealand, and it is proposed to mark the event in that country by a special series of commemorative services and gatherings. On Christmas Day there will be a celebration of Holy Communion at, or near, the Marsden Cross—which occupies the identical spot where the Rev. Samuel Marsden held the first service one hundred years ago; the Bishop of Auckland, all the Maori clergy of the Diocese, and as many of the other clergy as can be spared from their parishes will be present.

The Central Board of Finance for the Church of England was inaugurated last month at the Church House, Westminster, when representatives from thirty-five out of the forty Dioceses of the two Provinces met to confirm the constitution of the Central Board as drafted by the Archbishops' Committee on Church Finance.

The Bishop of London, going to the front with British soldiers, has for awhile disappeared with them.

In 1600 Christian Powers ruled about 7 per cent. of the earth's surface; they now rule 82 per cent., five of the world-empires being Christian, the other two looking to Christendom for light and guidance.

In 1800 one in five of the world's inhabitants was Christian in name, in 1900 one in three; and more than half of the non-Christian inhabitants of the world are now under Christian rule.

Apart from Roman missions, precise statistics of which cannot be given, there are now about 5,000 mission stations in the world, nearly 20,000 missionaries (the larger number British and American).

The Bible has been translated, wholly or in part, into 450 languages.

On May 8th, 1814, the Rev. Thomas Fanshaw Middleton was consecrated in Lambeth Chapel to be first Bishop of Calcutta, having for his diocese the whole of India, Ceylon and Australia. In one hundred years Bishop Middleton's single diocese has been transformed into 35 bishoprics and 5 archbishoprics.

Notwithstanding their extreme poverty the Chinese communicants give on the average two weeks' wages a year for religious purposes.

"Our duty is to help to plant the Catholic Church in its fulness with its Creeds and Sacred Orders, in the regions where it is called to work. We are sympathetic towards all types of devoted Christianity; we lament that we are not in communion with some of the most noble and fruitful forms of it. Without judging or hindering others, we stand in the old ways as we understand them in the phrase "The Catholic Church."—Bp. Montgomery.

The Chinese Missionary Society has been at work for 15 years in a large country district near Hanchow. It is entirely financed and managed by Chinese, Archdeacon Sing being President. It employs a Chinese clergyman and several catechists, who have charge of seven congregations. The work is progressive and thorough.

The Dominion Convention of the Brotherhood of St. Andrew will not be held in Winnipeg in September, the war is calling out too many of the men.

GENERAL SYNOD—NO MEETING.

UNDER the circumstances few will be surprised to learn that the General Synod is not to meet next month. The Primate's duty took him to England, nor could his return in time be assured. The following is the circular issued to the members of the Synod:

CHURCH OF ENGLAND IN CANADA.

To the Right Reverend Bishops, and the Clerical and Lay Delegates to the General Synod:—

The Archbishop of Ottawa, acting as Senior Archbishop under Article 6 of the Constitution of the General Synod, and advised by a majority of the Bishops, and some of the Clergy and Lay Members of the Church, begs to inform you that there will be no meeting of the General Synod on September 9th in Vancouver.

The members of the General Synod will kindly observe that the Archbishop is not assuming any power to prevent the Synod meeting, or to postpone it.

The Archbishop is informed by a majority of the Bishops, and by some Clerical and Lay Delegates, that the trying circumstances of the world-wide-spread war at this time will, in their opinion, make it exceedingly difficult for men to leave their families and their business for the long period necessary to attend Synod, and to make the long journey to and from Vancouver.

In the Archbishop's opinion, there would not be a quorum. Further, it is strongly held that many of the important questions before the Church ought to have the large advantage of a good attendance of both clergymen and laymen from the whole Dominion.

The Archbishop has been very reluctant to take the responsibility of issuing this notice in the absence of the Primate; but the improbability of the Primate's getting back to Canada in time to act has left the Archbishop and the members of Synod in great uncertainty; and then there might be no Synod for lack of a quorum, or the attendance might be so limited as to occasion wide-spread regrets.

CHARLES OTTAWA, Archbishop.

T. W. POWELL, Prolocutor.

Ottawa, August 13, 1914.

In order to cope with the ever-swelling tide of immigration, the Bishop of Montreal seeks at once (in England) the help of six young, single Mission-priests to grapple with the work of new parishes and Mission districts which have been founded or are in need of formation.

ANGLICAN CHURCH MISSION IN JERUSALEM AND THE EAST.

NOT a few of our readers will read with interest the following portion of a speech by the Bishop of London, telling as it does of the splendid advances made under the leadership of Bishop Blyth.

The Bishop of London presided at the Annual Meeting of the Jerusalem and the East Mission, held at the Church House. His Lordship said that what was mostly in their minds was, that after twenty-six years of devoted labour, their dear Bishop had felt it right to resign his post on the 18th of October. He (the Bishop of London) must express on behalf of them all what they felt of the wonderful work Dr. Blyth had done at Jerusalem. It was probably only those who had actually visited Jerusalem who could appreciate what the Bishop had done. Let them take first of all the wonderful little creation he had made from a material point of view—the beautiful buildings he had erected. There was nowhere such a beautiful little quadrangle as that of S. George's Cathedral. Then there were two charming schools for Syrian boys and girls, the former of whom were a thoroughly manly set, and the latter a charming set of girls, who formed a sort of choir in the Cathedral. Besides that there was the wonderful way that Bishop Blyth had held his own with the other branches of the Catholic Church; it wanted an immense amount of tact, and very few men had had such a difficult task as Bishop Blyth when he went to Jerusalem twenty-six years ago. What did the Church of England stand for, we had been asked? He had to know what the Church stood for, and he had to stand very firm on his own principles, and yet be on cordial relations with the great Churches of the East. Every one would admit how splendidly Bishop Blyth had fulfilled that part of his office. All the Patriarchs were very fond of him and respected him greatly. He himself hoped that the appeal which he had made last year, which perhaps did not receive quite such universal support when it was not followed, as some people seemed to expect, by the Bishop's immediate resignation, would now be better backed up. He thought that £1,000 was a very poor testimonial to a man who had done such a splendid work. They ought to get £5,000 or £10,000 for Prebendary Ingram, who was acting as Treasurer of the Fund. If they did that he would be able to keep his promise to the boys, whom he promised should have a new playground. They also wanted to see the completion of the school, so that when Bishop

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The Rev. Canon Piercy,
Sturgeon Falls,
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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.

Blyth left he might feel that the Church at home had appreciated his work and had given a worthy testimonial for what he had done.

Then of course they had to give their minds to the most important question as to who was to succeed Dr. Blyth. That question was in the very able hands of the Archbishop of Canterbury, in whom they all had absolute confidence. His Grace had a great experience of men and knew the various elements of the population in Jerusalem for whom he had to find a Bishop. Let them think why it was such an important post. In the first place they had to get some one who would worthily represent the Church of England as Bishop Blyth had done. People from all parts of the world came to Jerusalem, among them being thousands of Russian pilgrims and other members of the Eastern Church. What did the Church of England stand for? All they had to look at was what the Bishop in Jerusalem had to show them, at that particular spot where the eyes of the whole world were centred. They had got to have a man who would worthily represent the traditions of the English Church. Then they had got to have a man who would be a Father in God to every one who worked there, from whatever school in the Church they came. The Church Missionary Society and London Jews' Society workers would have to feel that they had a man who was their father just as much as anybody else. He (the Chairman) wanted every one to feel that the new Bishop was equally interested in their work—a man who would make every worker in that enormous diocese feel that he was broad enough to sympathise with their work. He must also be an evangelist—a missionary-hearted man. It might be recommended that the Soudan should be cut off into a separate Bishopric;

he was in favour of that himself. They must do all they could to back up the work among the Dinkas and among the huge masses of tribes absolutely unevangelised, and make Khartoum a wonderful missionary centre, stretching right up to Uganda. At Jerusalem they should have a Bishopric which should comprise Egypt and Palestine, but which should stretch up to Assyria, where there was an enormous field for missionary work. They wanted a man with broad missionary ideas who would carry on that missionary work.

THE RELIGIOUS POPULATION OF JERUSALEM.

OWING to the non-existence of reliable official records," says a Consular report on Jerusalem for 1913, issued last week, "it is impossible to give an exact estimate of the population of Jerusalem, and although it is believed that it figures at 110,000, 95,000 might perhaps be a more correct estimate. It is, roughly speaking, composed of 13,000 Christians, 12,000 Mohammedans, and 70,000 Jews, many of whom are immigrants from Russia, who, with the remaining part of the Jewish population, have so well adapted themselves to local conditions that they have succeeded in practically monopolising the greater part of such trade as exists. It should, however, be remarked that, in spite of the emigration of many Jews to escape military service, there has still been a marked increase in this section of the population on account of the continuous influx of aged Jews, who come with the intention of ending their days in Palestine.

"There has practically been no variation in the size of the British community, which numbers about 350 souls, most of whom are missionaries. Besides these there are about 200 Jews, including a few naturalised in the Colonies."

It is proposed to observe in 1920 the centenary of the planting of the Church in Western Canada. In 1820 the Rev. J. West landed in the Red River settlement, and began his work in the parish of St. John in a very modest log-building on the bank of the Red River. The Archbishop of Rupert's Land has announced that, with the support of the Diocese, he proposed to begin with the New Year an effort to build a Cathedral in St. John's parish, to be completed in 1920, as a suitable commemoration of the hundredth anniversary of the work of the Church that has grown from such humble beginnings into the ten Dioceses of Western Canada that form the Ecclesiastical Province of Rupert's Land.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31 July, 1914.

M.S.C.C.

Uffington \$6.95; Gillies, \$5.46; St. Luke's S.S., Fort William, \$27.00; Huntsville, \$50.00.

DOMESTIC MISSIONS.

Powassan, \$4.00.

SUPERANNUATION FUND.

Rev. L. Sinclair, \$5.00; English Association, £57 16s. 1d. (\$282.95).

BISHOP SULLIVAN MEM. SUS. FUND.

Port Sydney, \$6.83; Newholme, \$1.00; White River, \$10.35; Sheguiandah, 85c.; Bidwell, 90c.; Broadbent, 50; Seguin Falls, \$1.47; Uffington, \$2.47; Purbrook, 62c.; Vankoughnet, \$3.96; Grassmere, \$1.73; Quinn's, 40c.; English Association, \$19.21.

MISSION FUND.

S.P.G., £100 (\$486.75), £69 15s. (\$339.51); C. & C.C.S. £58.10s. (\$284.31); M.S.C.C. Grant, \$1,900.62; Surplus Nipissing Deanery, \$2.31; S.P.G. £28 11s. 8d. (\$138.75); English Association £80 (\$391.60).

CHURCH PARSONAGE FUND.

Rose and Lloyd Bowen, \$1.00; Byng Inlet, \$25.00; Avon £21 (\$102.06); St. John's, Hamilton, \$25.85.

SPECIAL PURPOSES.

Sheshegwaning Church—Miss Robina Hamilton, Quebec, \$100.00; Quebec W.A., \$15.50; Toronto W.A., \$300.00; Huron W.A., 50c.; Montreal W.A., \$27.00; Ontario W.A., \$5.00; Quebec W.A., \$2.00; English Association, Font, &c., £3 13s. (\$17.87).

Special Students' Fund—E. C. Whitney, \$50.00; Miss H., Thankoffering, \$51.03; Algoma W.A., \$136.19; Mrs. Edgill, \$1.00; Avon, \$1.00; Mrs. Bowen and Lloyd, \$1.00; Boys' Association, St. Peter's, Sherbrooke, \$5.00.

Espanola and Steelton Churches—Huron W.A., \$59.50; Ontario W.A., \$31.50; Niagara W.A., \$50.00; Columbia W.A., \$59.00.

Providence Bay Church—Toronto W.A., \$5.00.

Schreiber Church—Mrs. Martin, \$5.00; Algoma W.A., \$200.00.

Nepigon Boat—Algoma W.A., \$75.00.

INDIAN HOMES.

Toronto W.A., \$250.00; Mrs. L. Baldwin's Children, \$17.08; Quebec W.A. \$3.00; Ottawa Babies B. and W.A., \$35.00; Balance, W.A. pledge per Miss Carter, \$300.00; S.P.G., Special, \$1.05.

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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.

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