

MARCH, 1914

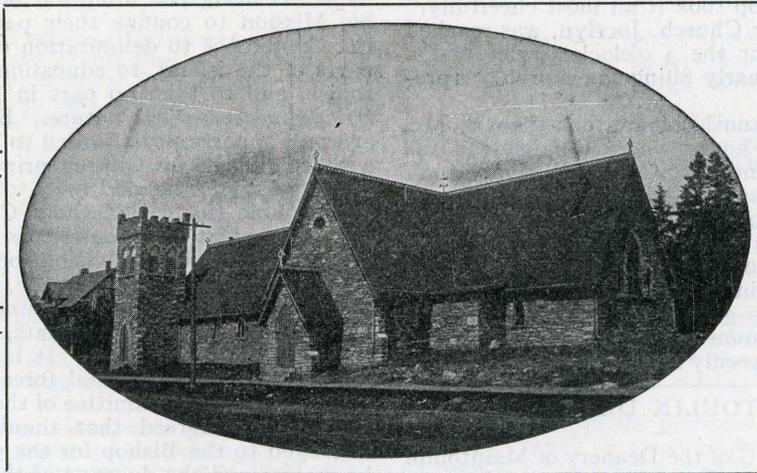
Now it is high time to
awake out of sleep.



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



Bishop:

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

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Principal of the Shingwauk and Wawanosh
Indian Homes - - - Sault Ste. Marie, Ont.

ST. JOSEPH'S ISLAND.

ON Sunday, February 1st, the Rev. E. G. Heaven and the flock over which he has lately received the oversight were much encouraged by the presence and words of the Bishop of the Diocese. As yet the Rev. E. G. Heaven has not the necessary means of travel, he has to rely upon chance lifts, walking "some" unless some kind well-wisher makes provision for the 33-mile route. On this Sunday the Bishop preached three most inspiring sermons. At 10.30 a.m. there was matins and Holy Communion at St. John's Church, Marksville, and a congregation that was not bad (numerically) considering it was very stormy indeed, the snow deep and walking very heavy. At 1 p.m., the Bishop and pastor started out with a team in what was quite a heavy snowstorm, and "going against the storm, it was impossible to see ahead." Yet "the Bishop took it all most cheerfully."

Holy Trinity Church, Jocelyn, was reached just in time for the 3 o'clock service and a congregation nearly filling the church was present.

From there another team took them to Mr. J. Campbell's house where they stayed for refreshments and Mr. Campbell kindly took them to Emmanuel Church, Richard's Landing, for Evensong, at 7.30 p.m. The church was practically filled with a mixed congregation of people of various denominations. All appeared to join in the service most heartily and the Bishop gave a rather deep but very interesting sermon emphasizing the importance of the heavenly and spiritual side of life.

MANITOULIN DEANERY.

A MEETING of the Deanery of Manitoulin was held at Providence Bay on January 21st and 22nd. Evening Prayer was said on the evening of the 21st, at which Rev. C. Simpson of Little Current was the preacher.

Next morning at 8 o'clock there was a celebration of Holy Communion, followed by Matins at 10 o'clock. A "Quiet Hour" was conducted by Rev. H. A. Sims, of Silverwater. The afternoon meeting was presided over by Rev. C. Simpson, who gave a paper on "How we Got our Prayer Book," and the Rev. H. A. Sims read a paper on "Church Finances," the Rev. R. Haines another on "Development in the Bible," and Rev. H. F. Hutton's contribution was entitled "The Preacher and His Work." A social gathering, attended by most of the people of the village, was held in the evening, when a musical programme was given, interspersed with addresses by the clergy.

The Ven. Archdeacon Gray of Edmonton is the Bishop-elect of the new Diocese of Edmonton.

THE COMITY OF MISSIONS IN MADAGASCAR.

AT a recent Missionary Conference at Antananarivo of different religious bodies in Madagascar an arrangement was made by the Bishop with the representatives of other Missions that there should be as little overlapping as possible. Of the Church's Missions or out-stations it need hardly be said that not one is to be given up, and certain parts of the country are to be reckoned as entirely the Church's sphere of action. While the Conference was an assembly of the representatives of different religious bodies, the Bishop of Madagascar was most careful to make it perfectly clear to those whom he thus met and to all concerned that he went as a Bishop firmly adhering to the principles of the Catholic Church.

At the first meeting he handed in a statement declaring the intention of himself and his Mission to confine their participation in the Conference to delimitation of unoccupied parts of the island, to education and general topics, and to take no part in business of a strictly ecclesiastical nature. He had, however, an opportunity afforded to him of giving a short address on Church principles, in the course of which he said:—

"We hold that the Catholic Church, which we represent at this Conference, is in its outward aspect a concrete, visible, organized body with a corporate spirit, message, and life of its own. It has its history, its historic Creeds, its outward rites and Sacraments, its ordained and accredited ministers. It is the outward shrine of a great spiritual force."

The Standing Committee of the S.P.G. have unanimously agreed that thanks should be conveyed to the Bishop for the way in which he maintained the doctrine of the Catholicity of the Church of England.

AN INDIAN "THANK YOU."

BELOW we give an Indian's letter of acknowledgement for Christmas presents sent to him. It is a pretty well written letter, in the original much more easily read than some manuscripts that come to hand:

Whitefish River, Jan. 24, 1914.

DEAR SIR,—I received your letter on the 28th Dec., and I received your presents well and safe. We was very much thankful for your good presents and the children was very Happy. I am going to tell you the good time we had on Christmas. First of all we had supper, and after that we took Prayer, and after Prayer we had our Christmas tree. Everyone was happy, and I was very much pleased to see them all enjoying the good time. Good Bye.

Your friend,
JOHN KESHEYOINIS.



The Algoma Missionary News

New Series—Enlarged
Vol. 11. No. 3.

TORONTO, MARCH, 1914.

Published Monthly
50 cents per annum in advance

THE MARCH OF THE CHURCH ARMY

The banners are waving, the trumpet sounds,
The soldiers are girding their armour for war ;
The summons is sounded to form in rank,
And gather from near and far.
The shield of the Faith on the arm made fast.
The sword of the Lord in hand !
We march in the glorious Host of God,
We fight at the King's command.

The man and the maiden, the old, the young,
Are all in the Kingdom the Church of God ;
And all have to fight in the self-same fight,
And tread where the Saints have trod.
The Captain above us is Jesus Christ,
His Banner the Cross so red ;
We march in the glorious Host of God,
We follow our King and Head.

Three enemies threaten on every side—
The devil, the flesh, and the subtle world ;
We ward off their darts with the silver shield,
And flutter the banner unfurl'd.
We echo the angels' triumphant shout,
When Satan from heaven fell ;
We march in the glorious Host of God,
To battle with sin and hell.

But One is the army that God commands,
In ages succeeding that pass, but One ;
But One is the warfare wherever waged,
In the self-same way begun.
The Faith of the Army of Christ is One,
The strength of its Hope the same ;
We march in the glorious Host of God,
In the great Commander's Name.

Then who will be found from the Host to stray ?
And who from the one true Faith to fall ?
As Satan of old from the ranks above,
From Jesus the All-in-all ?
With shoulder to shoulder, and firm as flint,
We swerve not to left or right.
We march in the glorious Host of God,
The soldiers and sons of Light.

FUGITIVE VERSE

Lord touch me with Thy touch of fire
And kindle me to pure desire !
To Thee, Thee only, I aspire.

One gift I offer, Love Divine,
The only thing I claim as mine,
And yet, Creator : it is Thine :

My will, O God, I bring to Thee.
Take it, O Master, set it free.
To work out Thine own Will in me.
—*Jean Roberts.*

It is not well that I should move
For ever in life's easy street.
How should my feet not bleed for Love ?
Love's bled for me. And Love is sweet.

I follow though the brambles tear
And though the mountain track is rough,
How should I moan a cross to bear ?
Christ went this way. It is enough.
—*Norman Gale.*

The heart that's truly blest
Is never all its own ;
No ray of glory lights the breast
That lives for self alone.

The amount contributed by the various religious bodies in London to the Metropolitan Hospital Sunday Fund in 1913 was £28,410, of which the Church of England gave £21,479, rather more than three-quarters of the whole amount.

The trustees of the Cathedral of St. John the Divine, New York, have approved of the plans for the Chapel of St. Boniface, for services in German. This will cost \$175,000, and is the gift of one member of the congregation.



DIOCESAN NEWS

THE BISHOP'S LENTEN PASTORAL.

Burk's Falls, Ont.,
February 21st, 1914.

DEAR FRIENDS,—
It is late, yet I hope not too late, to sound a Lenten call.

Lent is a time for fasting. During these few weeks it is our bounden duty to restrain not merely our bodily appetite, but our inordinate desire for gain and pleasure, and the passionate impulses of our unruly spirits. We are to restrain them now that we may be the better able to control them always. It is a time not merely to find and face, and curb, but to conquer our besetting sins.

Lent is also a time for prayer,—for special prayer. Without such prayer fasting will be of little avail. The spirit and power of self-restraint are the gift of God to those who seek them at His hands. They are wanting in those who seek them not. Fasting and abstinence may indeed be practised, but except they be quickened by prayer, and blessed of God, they may be merely dead formalities.

Lenten prayer, however, is never complete while it asks for self alone. He who prays, at any time especially in Lent, must call down upon others the blessings he desires for himself. He must cover by his intercessions the whole wide range of his personal friendships. He must deliberately include in his petitions those from whom he differs, those with whom he is at variance, and, if there be such, even those he hates. Only thus will his prayers result in any fullness of blessing.

And he must intercede for corporate and social interests,—God knows how truly in these days there is need of this,—and especially for the Church, that it may be what God would have it, that without the violation of Charity it may be true to its principles; that it may not be wrecked by the wilfulness of men; that it may be true to the teaching and person of its Lord.

At this time as rarely before we have need in this Branch of the Great Church Catholic to "pray for the peace of Jerusalem," that we may be saved on the one hand from disloyalty to truth and on the other from external division. By praying thus each Christian man and woman should be lifted into the light and wisdom of God, and the Church as a whole should rise above the shadows and conflicts of earth to a higher conception of its duty.

Finally, since no prayers can be properly efficacious except they be offered in harmony

with the finished sacrifice of Christ, we should seek the blessings we desire for ourselves and others in the Great Memorial Service instituted and enjoined by our Blessed Lord Himself on the eve of the Atoning Sacrifice which it commemorates. In union with Him Who thus gave His life for the world let us make our little offerings of self-discipline and prayer that the Great Father of mankind, for His Blessed Son's Sake, may be moved to look with Divine Compassion upon us and all His erring but repentant children.

Let this Lent be to us pre-eminently one of special prayer, self-offering, and communion with Christ.

Believe me, dear brethren,
Your faithful Bishop and Friend,
GEORGE ALGOMA.

OUR MISSION FUND.

AT the January meeting of the Executive Committee a resolution was adopted asking the Bishops to issue a letter to the Church people in the diocese in the interests of our Diocesan Mission Fund. The Bishop wrote the letter following which was sent out in good time for the annual special collection on the First Sunday in Lent:

To the Clergy and Laity of the Diocese of Algoma.

MY DEAR BROTHERS,—It has been to me a cause of deep thankfulness and satisfaction that our Diocese from year to year has striven so faithfully to raise the Apportionment assigned to it by the M.S.C.C. I rejoice over this because I am persuaded that the Missionary spirit is an essential part of the Christian character, and that no diocese, parish or mission can possibly prosper without it.

But my satisfaction has been greatly diminished by the fact that during the past three years, though the M.S.C.C. contributions have kept up, the offerings towards our diocesan mission work have decreased. This is distressing not only because it violates the principle that missionary work, like charity, should begin at home, but also because it threatens the well-being, if not the very life, of our struggling outposts.

The following figures speak for themselves. In 1910, in response to the appeals made to our people on behalf of Diocesan Missions, the sum of \$2,003.17 was contributed. In 1911 the sum fell to \$1,048.11; in 1912 to \$914.68

and last year, though it rose a trifle, it only reached the figure of \$987.09.

For long years to come, our back country missions will remain a heavy drag upon our Mission Fund. And so long as the Diocese continues to expand and grow fresh demands will be made from time to time by newly created centres. The English and Canadian Missionary Societies are doing what they can to help us; but still the supply falls sadly short of the demand. It is not to be expected that the help we are now receiving can be continued very much longer. One Society is already reducing its allowance to our diocese. What remains then but that we should cultivate the spirit of self-support. It is surely both our duty and our wisdom, each year that passes, to make every possible effort to increase the contributions to our own diocesan fund.

I feel sure that this simple reminder will suffice to awaken to their duty any who have been careless and neglectful in the past. And I earnestly entreat all Church people in the Diocese, both clergy and laity alike, without neglecting the imperative demands of the M.S.C.C., to do their very best henceforth to make our people's contributions to Diocesan Missions what they ought to be.

I am,

Your faithful friend and Bishop,
GEORGE ALGOMA.

Bishophurst,
Sault Ste. Marie, Ontario.
January 31st, 1914.

SHESHEGWANING.

ANOTHER memorable day in the history of the Anglican Church Indians of the Sheshegwaning reserve, Manitoulin Island, has just passed. About nine months ago the Indians gave an entertainment, in aid of their Church Building Fund, at the adjacent white settlement at Silverwater. Such was the delight and appreciation of the white people that it was a natural consequence that a similar venture should be entered on this year. On February 4th, therefore, the programme of the Christmas entertainment held on the reserve was repeated, with several additional items. The Foresters' Hall at Silverwater was packed for the occasion, many people remarking that they had never seen such a big crowd in the building. Not only were nearly all the white settlers of the neighbourhood present, but visitors who had driven distances varying from nine to forty miles. The programme began with the National Anthem in Ojibway. Then followed a variety of items, including choruses, songs, recitations, dialogues, and an Indian dance. The whole

of the programme of sixteen items was given by the Indians. Next came the auction of some quilts and clothing made by the W.A. on the Reserve, the proceeds amounting to \$30. Lunches were provided by the ladies of Silverwater, who by this means added their quota to the profit of the evening. Before closing with the singing of the National Anthem, the chairman, Rev. H. A. Sims, announced that the total result of the entertainment was over \$70. All who were present expressed unstinted praise for the way in which the Indians had carried out the programme. Those who had come from great distances said that it was well worth the journey.

The following account, written, entirely unaided, by one of the scholars of the Indian day school, may be of interest:

"The Indian concert was held on February 4th. The concert was grand, some people say that concert was the best the Indians ever had. The programme was a good long one, just the Indians by themselves. After the programme was over they sold quilts which the W.A. made at Sheshegwaning. Some people came for a long distance and the hall was very crowded and after the auction sale was over they sold lunch bags which the ladies of Silverwater made."

It is interesting to note the progress of the Church Building Fund since its inception. It is just a year since a definite start was made in this direction. The fund now stands at \$425; of this about \$150 was given by friends in England, but the remainder has been raised by the Indians. The men have contributed \$90 in cash, in addition to ordinary church offertories. The women, by means of the sale of the products of their working parties, have contributed \$75. When it is remembered that the Mission only numbers seven families, these figures are ample evidence of the earnestness and self-denial of this little flock. Steps are now being taken to ensure the building of the church this summer.

POWASSAN.

THE Lord Bishop of the Diocese commenced his annual visitation of Parry Sound Deanery on Sunday, February 15th, when he was at Powassan. Until a short time before Christmas this parish had, unfortunately, been vacant for some five months, and in consequence it had not been found possible to present a class of candidates for confirmation at this visitation. It is hoped, however, that the Bishop will be able to pay another brief visit later on for the purpose of administering the sacramental rite.

At the morning service the Incumbent, Rev. Percy A. Paris—presented a former

Roman Catholic, and the Bishop received her into the communion of our branch of the Catholic Church. After shortened Matins, His Lordship celebrated the Holy Communion and preached a most helpful sermon on the "Revelations of the Eucharist," taking as his text 1 Cor. 11 : 26, and pointing out that the chief act of worship reveals (1) the deadliness of sin ; (2) the great love of God ; and (3) Christ Himself.

In the afternoon the Bishop and missionary drove to St. John's Church, Chisholm,—some 8½ miles away—where Evensong was held at 3 p.m., the Bishop again addressing the people from the text—St. Matthew 11 : 28. Chisholm is really situated in the Diocese of Ottawa, but, by special arrangement, is placed under the care of the Bishop of Algoma. His Lordship was again at St. Mary's, Powassan, for Evensong at 7 p.m., when he delivered a magnificent sermon on the subject of "Service."

Early next morning the Bishop, accompanied by the missionary, journeyed 10 miles to Nipissing village, where he was met by the catechist in charge,—Mr. H. G. Watts. The day was spent in Nipissing, the Bishop seizing the opportunity to attend to some of his correspondence. Evensong was held in the little log church at 7.30 p.m., when, besides preaching, His Lordship baptized an infant. After service a reception was given in the Bishop's honour, by one of the ladies of the village, which was highly appreciated both by Bishop and people.

A fifteen-mile drive on Tuesday took the Bishop to Restoule, where a neat little church has been recently erected, owing largely to the efforts of the missionary in charge, Mr. H. G. Watts. His Lordship formally opened the building for Divine worship and held Evensong. In the course of his sermon he heartily congratulated all concerned on the success which has now crowned their efforts.

Another long drive of some 25 miles ended in the Bishop reaching Trout Creek on Wednesday evening. This station is in the Powassan Mission and possesses a very pretty little church. Evensong was read by the Incumbent at 8 p.m., after which His Lordship preached very earnestly from the words of the salutation of St. Paul to Timothy,—"Grace, mercy, and peace from God the Father and Christ Jesus our Lord" (2 Timothy 1 : 2). At 10 o'clock next morning His Lordship was celebrant at the Holy Communion, and later left on the train for the next mission—Sundridge and South River. Thus ended a most helpful and inspiring visit from our beloved chief pastor.

RURAL DEANERY MEETING.

THE quarterly meeting of the Deanery of Thunder Bay was held at Port Arthur on January 1st, 1914. A celebration of Holy Communion was held in St. John's Church at 8.30 a.m., the Rector being the celebrant, assisted by Rev. F. G. Sherring. After breakfast in the rectory, Matins were said by Rev. F. G. Sherring, the lessons being read by Mr. Ronald Merrix.

At eleven o'clock the members assembled in the rector's study, those present being : Rev. H. G. King, R.D., chairman ; Revs. Canon Hedley, Canon Burt, A. A. Adams (secretary), E. H. C. Stephenson (Schrieber), F. G. Sherring, and R. C. Bartels.

The subject for Greek was 1 Cor. 20, from v. 20, and the analysis of argument was given by Rev. F. G. Sherring, and the exegesis by Rev. R. C. Bartels. At 12 o'clock noonday prayers were said and the business of Deanery proceeded with. The secretary read the minutes of previous meeting, which were adopted. The following programme was decided upon for the next meeting,—to be held at St. Luke's, Fort William, the date to be decided on later. Subject for Greek, the continuation of the exegesis on 1 Cor. 15.

Rev. R. C. Bartels was asked to prepare a paper on the book entitled, "Personality—human and divine." The evening meeting to be devoted to the S.S. Institute.

After dinner served in the rectory, the Rev. E. H. C. Stephenson gave a very interesting paper on "Work among railway men," and a profitable discussion followed. It was felt by all that something should be done to diminish Sunday railway work, and the secretary was authorized to write the General Secretary of the Lord's Day Alliance and ascertain what has been done by them with a view to reducing Sunday work on railways, and see if any steps can be taken towards securing for employees a Sunday rest at regular intervals.

At this juncture Canon Hedley, on behalf of the clergy of the Deanery, made a presentation to Rural Dean King, who is leaving for Vancouver, of a "preacher's scarf," as a slight token of the high esteem in which he is held by his fellow clergy, accompanied by warm words of the sense of loss felt by all the members, and their good wishes for him and his family in the important work he is taking up.

Mr. King made a suitable reply, saying how very much he regretted leaving a place where he had made so many friends and especially among the clergy of the Deanery.

The chairman then asked Mr. Ronald Merrix to accept a cheque for \$15.41 (the balance left over from the Brotherhood Con-

ference) as a slight token of esteem for his splendid services as secretary of the Conference, and if possible, to put it to such use in his future work as might help him in his studies.

Canon Hedley gave a most interesting and instructive talk on the "Church's Missions in the Foreign Field," mentioning especially Honan, Mid-Japan, and India, illustrating his address by maps.

Evensong was said in St. John's at 5.30, and the evening was devoted to the work of the S.S. Institute, Rural Dean King giving a talk on modern Sunday School methods. Rev. Canon Hedley also spoke on "Teacher Training Classes," and urged on all S.S. teachers the yearly examinations which were arranged by the S.S. Commission for teachers and scholars.

At the close of the meeting refreshments were served by Mrs. Hedley. About thirty were present.

A. A. ADAMS,
Secretary to Deanery.

HUNTSVILLE.

THE Bishop arrived here on Monday afternoon, and went at once to the hospitable home of Mr. and Mrs. W. M. Duncan, which he made his headquarters while visiting in the neighborhood.

On Tuesday His Lordship drove out with Mr. Duncan to the missions of Allansville, Lancelot and Aspdin, conducting services in each in the order named, and meeting the people assembled for divine worship. All three stations are served by Mr. Charles Myles, a young Englishman, who came to the diocese last summer, and who with his wife and two small children live at Aspdin. Evidences of earnestness were not wanting to witness to the esteem in which Mr. Myles is held throughout his wide field.

At Aspdin the Bishop and Mr. Duncan were the guests of Mr. and Mrs. Lakeman. Here early on the morning of Ash Wednesday, there was a celebration of the Holy Communion, after which a hurried drive of about 13 miles brought the Bishop to Huntsville, where he assisted and made a short address on the nature and purpose of Lent, at the 10.30 a.m. service. In the evening the church was comfortably filled and fifteen young people were confirmed. His Lordship preached from St. Luke 22, part of v. 27—"I am among you as he that serveth"—alluding to the life of service all are called upon to give. Two kinds were indicated as deserving attention: (1) The service of the lip, wherein we have opportunity in what we so commonly call divine service, to render the gratitude that fills the

heart—the debt we owe to God—when we come to His house; and (2) The service of life. Too often one day of lip-service is followed by six days of unmitigated worldliness; whereas these days should be employed in applying what we profess and learn in His sanctuary on His own day.

It is needless to say the Bishop's instructions are always attentively listened to. Huntsville has, in the years past, been many times favoured by visits from the Bishop. Still he is always eagerly greeted and affectionately remembered. His Lordship appears to be in good health and cheerful notwithstanding that he has been travelling about incessantly throughout the whole period of extremely cold weather.

SAULT STE. MARIE.

ON Sunday, February 1st, the Rev. Canon Brooke, M.A., preached a most helpful sermon on the subject of the festival of the day following—the Purification of the Blessed Virgin Mary. Among other points the rector called attention to the Prayer Book and its provisions of a special service for "The Churching of Women." The solo at the same service was "The Prodigal Son" and was sung by the Rev. P. J. K. Law after the setting by Van de Water.

At the Church of St. John the Evangelist, on February 6th, there were many present at the burial service. The sympathy of many goes out to Mr. A. O. Davies, our people's warden, and to his family in the bereavement of their baby daughter. Many beautiful wreaths spoke of loving hope and sympathy. Few have worked so faithfully for years in the spiritual interest of children as Mr. Davies, and it must be not solely grief but thankfulness to know one of his own is "Safely, safely gathered in."

SUNDRIDGE MISSION.

THE Bishop visited this mission on February 19th and 20th. On Thursday evening, 19th, a service was held in Grace Church, South River, at which three candidates were presented for confirmation. A large congregation assembled. The Bishop was the guest of Mr. and Mrs. McGrath.

On Friday morning the Bishop and the Incumbent, the Rev. E. F. Pinnington, drove to Eagle Lake, and after dinner with Mr. and Mrs. Quirt, divine service was held in St. John's Church at 3 o'clock. The congregation at Eagle Lake has diminished in numbers since the Bishop's last visit on account of two families of staunch Church people having moved away, but those who are still there

turned out loyally. The school children were given a holiday so that they might go to church.

After the service the Bishop drove to Sundridge, a distance of fourteen miles, for Even-song at eight o'clock, when he preached a most invigorating sermon. A new organ, subscribed for by members of the congregation, and used for the first time on February the 8th, greatly added to the brightness of the service.

The Bishop, who was the guest of Mr. and Mrs. Joseph Edgar, left at noon on Saturday for Burk's Falls.

AN AFFECTIONATE FAREWELL.

FROM the local newspaper we learn that the departure from New Liskeard of Rev. J. B. Lindsell was taken with expressions of regret from the townspeople as well as from those to whom he had ministered. The public feeling aroused was a notable tribute to the esteem in which our friend was held and was, perhaps, without any precedent in that northern part of the diocese. Of course he received gifts and gave speeches of grateful acknowledgment.

The people at Harley—the pioneer farming families—gave him a carving set to remind him of their warm friendship and their regret at his departure.

At New Liskeard the Church women gave him a similar gift. The members of the Sons of England lodge, of which he has been chaplain, presented him with a gold watch. The congregation assembled in a public hall, when an address was presented together with a purse of \$100 in gold—the latter being the total sum of the many small contributions made by a people who, if not described as poor, are certainly not rich in this world's goods. Six or eight speakers voiced the feelings of the congregation, nor were Mr. Lindsell's hospital visitations forgotten. Here his services were conspicuous, and many have cause to bless him for them.

Mr. Lindsell is now the rector of Gravenhurst, where we trust the people will very soon learn to appreciate his services as their parish priest.

DIOCESAN NOTES.

Rev. Canon Piercy thus early intimates the necessity for a prompt return of the parochial return forms after Easter. The Synod must be in possession of these returns, after they have been through the hands of the several rural deans and the Executive Committee.

The Bishop lately visited Elk Lake and the country round about. "Cane" is a very promising farming settlement. About 30 families are there already. We had a fair service in the schoolhouse on a crisp night, the thermometer pointing down to 30 below zero. We slept in the hospitable house (log) of Mr. and Mrs. Howe, settlers from Coniston in the English lake country. Not a few English people have settled here. Mr. Pelletier is rousing wide interest in the work of the Church and moves vigorously about among the people.

Coniston is building up into a nice village. It is rather unique, being built amid the trees. The houses are nice. The smelter is fully three-quarters of a mile to the south—a pretty safe distance—and in a quarter from which the prevailing winds do not come. At present the schoolroom is used for purposes of worship. In the spring it is hoped to move the church from Victoria Mines.

The rector of Port Arthur has received two subscriptions for the new Church Building Fund, both unsolicited, one a thank-offering of \$50, for blessings during 1913, one a self-denial offering for 1914; also \$50. Could a better beginning be made for such a work?

Biscotasing, commonly abbreviated to "Bisco," is building up again after the fire. The Bishop was there and held a service on the 17th ult. It was not difficult to keep cool. The thermometer went down to 56 below zero.

We are asked to make a correction. In the Treasurer's statement under Church and Parsonage Fund receipts, the lecture credited to "Rev. E. H. C. Stephenson," should be corrected to read "Mrs. E. H. C. Stephenson."

Rev. Canon Brooke has been offered the post of vicar of Christ Church, Deer Park, Toronto.

A branch of the Mother's Union has been started in Gore Bay, and is steadily growing, Miss Hulton being the enrolling associate.

MISSIONS TO JEWS.

AS our Bishop has issued no directions with regard to Good Friday's collections for the Jews and as there is still fear in some quarters lest the summary withdrawal of funds from those we have so long aided should perplex them in their work, we understand that parishes and missions will be justified in giving their Good Friday offerings this year where they have been accustomed to give them heretofore.

GENERAL CHURCH NEWS

The Provincial Synod of British Columbia has been formed with the Bishop of Caledonia as Metropolitan. It comprises the four dioceses west of the Rocky mountains.

The series of papers entitled "Church History from Canadian Archives," by Rev. Canon Kittson, now appearing in "Church Life," are not interesting but of much value and should be read by Church people especially. Canon Kittson's earlier publications upon this subject are contributions to Canadian Church History which should also be read by all.

Bishop Lucas has returned to Toronto from England and leaves for the Diocese of Mackenzie River about the first of April. The Bishop reports a very satisfactory visit to the Old Country.

The Tinnevelly Christians have promised to present a new church, estimated to cost 10,000 rupees, to the Dornakal Mission as a thank-offering for mercies which they have received through the introduction of Christianity into their midst, as well as for the benefits conferred upon them by the missionary societies for many years working among them.

Sir Henry M. Pellatt, of Toronto, has guaranteed the endowment (\$1,500 per annum) of a chair in philosophy in King's College, Windsor, N.S., and Mr. J. H. Plummer, of Toronto, has agreed to endow a fellowship in English (\$500 per annum). The chair in philosophy is at present occupied by the President, Canon Powell. King's College is the oldest British university in existence, outside of the Motherland. It was founded in 1789 and granted a Royal Charter in 1802.

At the meeting of the committee of the Church Missionary Society it was reported that the promises for the Special Swanwick Fund now approximate £110,000.

The Rev. J. E. Watts-Ditchfield, of Bethnal Green, was consecrated on February 24th at St. Paul's Cathedral first Bishop of Chelmsford. The Bishop of Yukon assisted in the consecration.

A proposal to include S. Margaret of Scotland among the saints in the Ecclesiastical

Calendar was made at the Canterbury Convocation of the Church of England.

An American Bishop—Dr. Roots, of Hankow—attended the S.P.C.K. December meeting in London and expressed the thanks of that part of the Church which he represented for the Society's help in providing Chinese Christian literature.

The Archbishops' Western Canada Fund has sent to the S.P.G. and to the Colonial and Continental Church Society out of their income for the year 1913, cheques to the amount of 2,862 l. each. This money is to be sent by the respective Societies for their work in Western Canada.

The Bishop of Lahore's Ordination, held on St. Thomas' Day, was the largest the Diocese has ever witnessed, five candidates being admitted to priest's Orders and one to deacon's Orders. Of the six ordinands one was an Englishman (C.M.S.), two were Canadians (Missionary Society of the Canadian Church), and three were Punjabis (two C.M.S. and one National Missionary Society of India). The three Punjabis were by birth and education respectively a Sikh, a Mohamedan, and a Christian, the last-named tracing his descent from the converts of the time of Francis Xavier.

At the January monthly meeting of the S.P.C.K. the Bishop of Athabasca gave an address. Of the grants made there were for churches in the Diocese of Qu'Appelle—(1) church at Wawota, £20; (2) St. Barnabas, Church, Moose Jaw, £25; (3) church at Glenavon, £10.

The raising of \$1,000,000 for the completion of the nave of the Cathedral of St. John the Divine, New York, has been undertaken by a committee of 100 men and women, each of whom will aim at raising \$10,000.

At the new Italian Church of St. John the Evangelist, Chicago, on the Feast of the Conversion of St. Paul, Bishop Anderson publicly received 25 Italians who had been confirmed in the Roman Church.

ENGLAND TO COREA VIA CANADA.

THE Quarterly Magazine of the Church of England Mission to Corea bears the title of "The Morning Calm." The November number contains a letter from Miss Grosjean, which will interest Canadians because of its passing glimpses of the Dominion which the writer had en route to the East. Here it is:

"On March 5 I left England to return to Corea via Canada, where, at the Bishop's request, it had been arranged for me to speak, on behalf of the Japanese work in Corea, at meetings organized by the Women's Auxiliary of the Missionary Society of the Church in Canada.

"After an unpleasant voyage in the Royal George (a top-heavy three-decker belonging to the Royal Line, Canadian Northern Railway), I arrived at Halifax on the 12th inst., and stayed at the Bishop's house till the 15th, having one evening meeting and a gathering of officers of the W.A. Considering the scarcity of Catholic privileges in the greater part of Canada, I was the more grieved to be unable to avail myself of the daily Eucharist in the cathedral, but I was not well enough to do anything but rest and only just managed the one address; in fact, I had to have the doctor the day I arrived.

"On the morning of the 15th I left for Montreal, arriving next day (Sunday) at 9.30 a.m. I stayed at the house of the Principal of the Theological Training College, who, though I am sure he would be the last to wish to be called a 'Catholic,' I found, nevertheless, to be most Catholic-minded and extremely interested in the C.E.M. to Corea. I was very struck by the tone of deep reverence in the College Chapel services. I was taken to different churches for Matins and Evensong, and made my first acquaintance with gowned and mortar-boarded angelic choir. This seems a necessity in Canada owing to the poor quality of boys' voices, but I must say I prefer the custom of the ladies sitting behind, in ordinary garments, and not walking in the procession with the choir-men and priests, which good custom is followed in the beautiful Church of St. Thomas, Toronto. However, I was destined to have a far greater shock at another church, when a lady sang an ordinary song during the offertory! At Montreal I addressed a large and enthusiastic meeting and had the honour of speaking to the widow of the famous Bishop Bompas. It was still very cold, there being often nothing but a sheet of ice like glass to walk upon. I think I did well in only once measuring my length thereon. I gave a short talk to the students of the College,

who were most keen. On Wednesday, 19th morning, I left, and reached Toronto that night. Here for the rest of Holy Week and till Low Sunday I had a beautiful time with our dear friends the Cartwrights. Of course I need not mention the enthusiasm of the St. Thomas' branch of the W.A., and it would be impossible to write of the loving devotion and interest of Mr. and Mrs. Cartwright and the Misses Cartwright. Miss Cartwright the elder, President of Toronto W.A., has great hopes that they may be able to help us even more than at present, at some future time. Needless to say, anything concerning Inaba San, Kurose San and Mujagawa San proved specially interesting. As regards myself, St. Thomas' Church was a veritable oasis in the desert.

"From Toronto I went for the day to Hamilton, and had a small meeting and a most glorious visit to Niagara.

"At Winnipeg I had two meetings. One being a special one, as I had missed the Board meeting owing to the train being four hours late.

"At Brandon and Regina we had good meetings. These two towns are particularly interesting as they are very much in a state of growth, so that, side by side with primitive wooden sidewalks and very muddy roads, are found huge steel-frame buildings, and at the latter place really beautiful Parliament buildings with solid marble pillars.

"Leaving Regina on the morning of the 9th, I arrived on the 10th at Calgary at 3 a.m.! However, the Calgary passengers had a special coach which was unhooked and stayed in the station, so we were able to wait in it till about 8 o'clock, when Mr. Geddes, my host, met me with his motor-car and took me to the house, situated above the town on the edge of the prairie. The fact of there being no road when we left the town apparently made no difference to the motor, and we flew straight ahead over all obstacles, with the result that as we drove out again later in the day, making in all three rides over that part, when I came to lie down at night I found my head on the go with the motion. I suppose it was hardly to be wondered at, as it was in addition to twenty-four hours in the train! At Calgary a meeting was impossible owing to the town being en fete for the Horse Show, but I met several W.A. ladies and of course had many talks with Mrs. Geddes. So far the journey had been very unexciting and uneventful, through the bare prairie, but the vastness and quietness filled one's soul with a sense of rest, though I should like to have seen something of the working time in that great wheat field.

"From Calgary I had my first view of the

The Algoma Missionary News

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PUBLISHERS:
THE ALGOMA MISSIONARY PRESS,
144 GEORGE STREET, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 144 George Street, Toronto. THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum. All items of news and other communications should be sent direct to the Editor,

The Rev. Canon Piercy,
Sturgeon Falls,
Ontario.

Subscribers and friends are asked to bear in mind that all receipts, beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

Rockies. The day I left, we motored over early to the Mission School on the Sarcee Indian Reserve, and my great wish to see real live Red Indians was fulfilled.

"I boarded the train that evening and she left at 3 a.m. next day, April 12, getting right into the mountains after an hour or so. The Rockies completely baffle description beyond saying they are superb. At 1 p.m. we were held up for four hours by an avalanche which fell ten minutes before our arrival at that spot, just below the Pass by Mt. Sir Donald. I spent practically the whole day in the observation car, or rather outside it, and grudged the time for meals. Sunday morning I woke to find we were in the Fraser Canon, weird and terrible, creeping along a narrow ledge hundreds of feet above the river.

"The surprise, I had almost said shock, after leaving Laggan, of suddenly jumping into spring, with green grass and a carpet of enormous yellow tulip-like flowers, I shall never forget. It was one of the most joyous moments I've ever had. I arrived about 11 o'clock, my hostess, the widow of the late Bishop Sillitoe, meeting me at Vancouver station. That afternoon I addressed a very large Sunday School, and had a W.A. meeting on Monday and two particularly splendid ones on Tuesday. Wednesday I spent quietly till the evening when I went on board the Mont-eagle, which left that night, and in which I had a delightful voyage to Yokohama. We unfortunately had two cases of smallpox on board, but were thankful both were slight. We were also very glad that the authorities did not send us to quarantine.

"I received a most touching and affectionate welcome from the Seoul folk, which made it all the harder to leave them again. I am now

here in Fusan while Miss Elrington is at home. There is plenty of work to do and I am very busy every day visiting and teaching. We ask for many prayers that the Kingdom of God may indeed come and the 'effectual working of His Power' be manifest in this place.

"Yours sincerely,

"VIOLET C. GROSJEAN.

"Sei Kokwai, Fusan,

"July 20, 1913."

A SUNDAY IN THE MISSION FIELD IN THE TROPICS.

THE following description of Bishop Hine's (of North Rhodesia) visit to the Belgian Congo State gives one an idea of the variety of work in the Mission Field:—I spent a Sunday here and had a curious mixture of services. By kind permission of a merchant, a Spanish Jew by race, I was able to have a Chinyanja celebration of the Holy Communion in a shed in the yard of his business house. About fifty Nyassas and Yaos came, a few of them Likoma and Kota Kota Christians, others representing the Scotch and Dutch Reformed Missions in Nyasaland and North-West Rhodesia. When this was over I walked on to Lubunbashi, some two miles away, and took an English celebration in the house of the manager of the mine, where also later on I had English mattins and sermon.

In the afternoon I went to the Cinematograph Theatre to baptise the child of the proprietor, who is a Greek, and belongs to the Holy Orthodox Church, but was anxious to have his child baptised by me, as no Greek priests visit this country. It was a curious ceremony, surrounded by scenery of the stage, the friends sitting in the stalls, none of them, I think, speaking or understanding English. However, I have baptised in many places and under many strange conditions in the last twenty-five years. Trine immersion is considered essential to a valid baptism in the Orthodox Eastern Church, and the parents had provided a foot-bath full of warm water for the purpose. But rather to my relief, at the last moment they decided that the child was too delicate to be immersed, and asked to follow the usual Anglican method. After the ceremony everyone drank champagne and ate cakes.

Later on in the evening I went to the Hotel Rio Albert to take English evensong in the concert room attached to the hotel. This finished the day.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st Jan., 1914:—

MISSIONARY APPORTIONMENT.

Powassan, \$25.00; Haileybury, \$105.00; Aspdin and Lancelot, \$4.00; Allansville, \$5.25; New Liskeard, \$16.00; St. John's, Sault Ste. Marie, \$43.16; Missanabie and White River, \$22.25; Burk's Falls, \$37.00; Thessalon, \$9.23; Englehart, \$10.00; Byng Inlet, \$26.00; St. Paul's, Fort William, \$112.28; Magnetawan, \$10.00; Callander, \$10.15.

SPECIAL PURPOSES.

Sheshegwaning Church from Sucker Creek, \$1.59; Novar Church, Mrs. Pardoe, \$5.00; S.P.G. and C. and C.C.S., Westfort, \$5.00; Burk's Falls, \$1.55; S.P.G. and C. and C.C.S., St. Paul's, Fort William, \$10.00; S.P.C.K., Powassan, \$1.15; St. Paul's, Fort William, \$10.00; per Rev. G. H. C. Stephenson, \$11.55; at Bishop's Discretion, English Association, \$24.31; Port Carling, English Association, \$1.34.

STUDENT'S LOAN FUND.

Rev. F. G. Sherring, \$10.00.

FOREIGN MISSIONS.

Blind River, \$1.40; Algoma, \$1.15; Cobalt, \$20.55; White River and Missanabie, \$6.38; Byng Inlet, \$1.70; Sudbury, \$24.23; Falkenberg, \$1.95; Beatrice, \$1.75; Ufford, \$1.55; Port Sydney, \$9.31; Newholme, \$1.85; Seguin Falls, \$1.02; Little Current, \$4.50; Sundridge, \$8.00; South River, \$2.90; Eagle Lake, \$2.00; North Bay, \$26.20; New Liskeard, \$2.50; Thessalon, \$7.00; Englehart, 50c.; Silverwater, \$1.30; Schreiber, \$21.95; Sucker Creek, 78c.; Broadbent, \$2.00; Webbwood, \$3.80; Nairn, \$2.25; Callander, \$3.50; Providence Bay, \$3.80; Big Lake, 47c.; Hilly Grove, 55c.; The Slash, 75c.; Manitowaning, \$4.93; St. Luke's, Fort William, \$20.60.

MISSION FUND.

St. Paul's, Fort William, \$15.00; St. John's, Sault Ste. Marie, \$7.83; M.S.C.C. Grant, \$4,040.06; English Association, £317, (\$1,541.80).

BISHOP SULLIVAN MEM. FUND.

St. Paul's, Fort William, \$20.00; Miss L. C. Wicksteed, \$150.00; English Association, \$9.73.

EXPENSE ACCOUNT.

St. Paul's, Fort William, \$41.92.

CHURCH AND PARSONAGE.

Sale of work, \$1.00; rent Missanabie pars., \$3.00.

SUPERANNUATION.

St. Paul's, Fort William, \$10.00; English Association, £38. 12s. 6d., (\$187.85).

INDIAN HOMES.

Burk's Falls, \$1.85; St. Paul's S. S., Fort William, \$6.00; English Association, £12. 19s. 6d., (\$63.10); Devon pupil, \$17.03; St. Luke's, Battersea, for Benj. Augustin, \$34.06; Diocese of Fredericton, \$12.50; Diocese of Montreal, \$8.95; Diocese of Huron, \$1.00; Diocese of Nova Scotia, \$15.00.

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