

JANUARY, 1915

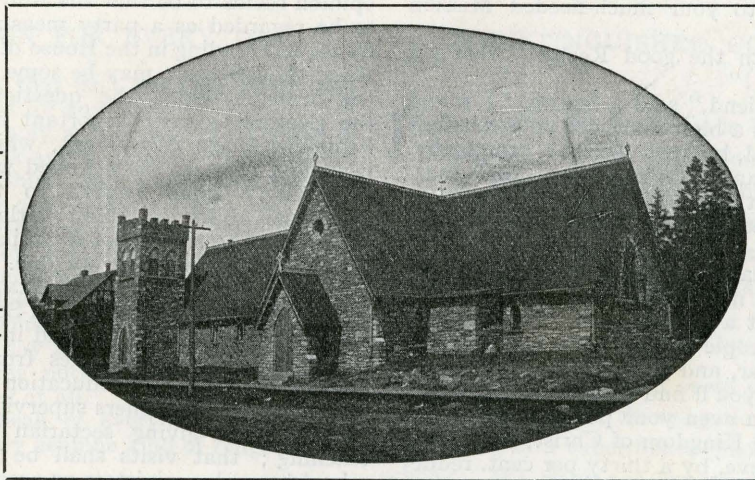
Now it is high time to
awake out of sleep.



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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Indian Homes - - - Sault Ste. Marie, Ont.

MUSIC AND MISSIONS—POVERTY AND PROGRESS.

SAID an English Bishop to the writer : "I can get £20,000 for new towers to the Cathedral, but not £20 for missions!"

Quoth a London priest, with pride : "My people have spent thousands in decorating their church!"

The collection that evening for Missions was under £3.

"Our music costs us £1,000 a year," said a delighted Canon as he showed the writer over his church.

On the church door there was pinned up a small wind-swept bit of paper with the legend, "Collection for Missions, £1 3s. 2d.!"

"Our organ will cost us £1,500," said a Rector.

"And how much," said his hearer, "are your people giving to your much-needed Mission church?"

"Ah!" quoth the good Rector, "that's a different story!"

"My dear friend," said a Squire, "I would gladly give you a big cheque for your missions in Mashonaland, but you see that, practically, I am a poor man. 'Tis true that I have fourteen or fifteen thousand a year, but I have to live up to people with twenty and thirty thousand."

Quoth his hearer : "Ah, I sympathize with your poverty, my friend, and your regrets. Let me suggest a certain cure. Suppose you live down to people having, we'll say, only ten thousand a year, and give me the balance for my missions : you'll find then what real riches there can be in even your poverty, and what progress in the Kingdom of Christ, in which I know you believe, by a thirty per cent. reduction in personal expenditure!"

Surely, as followers of Him "Who for our sake became poor, that He might make many rich," we ought to limit at least our luxuries, both in religion and social life, and put "first things first" (In the beginning, God!), and see that our poorer brethren have, at least, the bare necessities of life and religion. We ought to obey (with some cost to our tastes and fancies) the Master's last command to evangelize and give "saving health" to the world (St. Matt. xxviii. 19, 20). The only true progress is by sacrificial mercy, which "blesses him that gives and him that takes." It is progress by reaction ; by getting back to first principles, not by "gauging progress by fussy self-importance, or dilating into unreal greatness," but by living

"Each for his brethren, all for God."

W. T. GAUL (Bishop).

—From "The Church Abroad."

THE BIBLE IN NEW ZEALAND SCHOOLS.

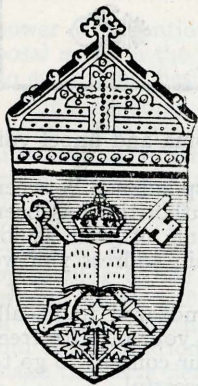
A CORRESPONDENT of "The Guardian" (London) writes :

The Bible-in-Schools controversy has now become a prominent topic of conversation in political and religious circles, and unless Parliament agrees to allow the people to decide the matter for themselves by means of a referendum the question will probably be forced into the general election in December next. Anglicans, Presbyterians, and Methodists have declared, through their representative assemblies, in favour of the movement, and they are supported by the Salvation Army. The Congregationalists and Baptists appear to be divided on the question, while the Roman Catholics, the Unitarians, and the avowed Secularists are strongly hostile. The general opinion seems to be that the Bill, which is not to be regarded as a party measure, will pass its second reading in the House of Representatives, though there may be some alteration in the form in which the question is put to the electors—a very important matter. The Bible-in-Schools Movement, which has now become a force to be reckoned with, owes its surprisingly rapid growth to the splendid organizing ability of Canon Garland, to whose leadership the success of a similar movement in Queensland was largely due.

THE PROPOSED SCHEME.

The proposals of the Bible-in-Schools League are that Lessons shall be read in school hours by the children themselves from Scripture-books provided by the Education Department, the State school teachers supervising the reading, but not giving sectarian or dogmatic teaching ; that visits shall be made during school hours by ministers or accredited teachers from the churches, instructing the children in the faith of their fathers ; that a conscience clause be provided by which the parent has complete control of the child's religious instruction in the public school. Parliament is not asked to legalize this scheme, but merely to provide the machinery through which the matter can be settled by the vote of the nation. In his address to the Wellington Diocesan Synod the Bishop of Wellington (Dr. Sprott) dealt with the question in a masterly manner, and the Synod, by 100 votes to 2, carried a resolution calling upon Parliament to pass the Referendum Bill.

The Universities Mission to Central Africa is likely to feel the effects of the war more than any other mission, as a large part of work is carried on in German East Africa. It is not yet known what hardships the missionaries are undergoing.



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The Algoma Missionary News

TORONTO, JANUARY, 1915

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RELIGION FOR EVERY DAY.

The religion that isn't good for every day isn't much good for any day.

If it doesn't stay with a man on Monday it was only a cloak and a mockery on Sunday.

If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed.

If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all.

When we speak of everyday religion, we speak of the only genuine kind of religion that there is.

And it is its homely, everyday quality that will commend it to the world, and will in the end win for it the allegiance of the world.

Religion is for every day.

Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women.

It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and encourage and power.

A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things.

A DISTINGUISHED CONVERT.

IN the confession lately made by Mr. R. J. Campbell, at the City Temple, London (Dr. Parker's Church), is found the bold statement of a convert to the number of those who believe in and who advocate a foremost place for religion in our schools.

He said :

"If I had my time to come over again, I would never vote for the relegation of religious instruction to a subordinate place in our day schools. We want not less of it, but more. Character is more important in a teacher than accomplishments ; the moral should come before the mental." Commenting on the undeniable statement that the present generation does not know the Bible as our fathers knew it, he remarked further : "If that be so, we have made but a poor exchange in the flood of sensational literature that is pouring from our Press week by week, in popular journalism, in picture-palaces without number."

What have we in Ontario to say ? What ought we to do ? Now.



DIOCESAN NEWS



THE BISHOP.

OUR readers learned by our last issue of the Bishop's reluctance to leave Algoma. We now make known something of what has since happened. After the ordination at Sudbury on December 21st, and the Bishop's departure for the evening services at Copper Cliff, the following letter was prepared and sent to all the clergy of the Diocese:

Sturgeon Falls, Ontario,
December 21st, 1914.

Dear Sir and Brother,—

The Bishop has honoured us by consulting us in the matter of his election to the Bishopric of Ottawa.

We know how keenly he feels his duty is to Algoma. His proposed translation weighs heavily upon him. His removal from us would, we fear, lead to a breakdown.

Our duty to the Diocese and to our Bishop combine to urge us to send him the accompanying memorial. We feel that he would welcome from us an expression of our desire to retain him as our Bishop.

With this end in view we send you the accompanying memorial, asking you to sign it if it appeals to you, and to send it, by return mail, if possible, to Rev. Canon Piercy, Sturgeon Falls, Ont.

Sincerely yours,
GOWAN GILLMOR,
Archdeacon.
CHARLES PIERCY,
Hon. Cler. Sec. of Synod.

THE MEMORIAL.

Sturgeon Falls, Ontario,
December 21st, 1914.

To the Right Reverend George Thorneloe, D.D.,
Lord Bishop of Algoma:

Dear Bishop,—

We, your Clergy of the Diocese of Algoma, beg again to approach you with a memorial concerning your election to the Bishopric of Ottawa.

May we not beg that you will reconsider the reply last given to the Ottawa authorities?

We are confident that despite the repeated election, and your consent at length given amid the acclamations of the representatives of the Diocese of Ottawa, your conscience, your calm judgment and your knowledge of the crisis existing in the affairs of this Missionary Diocese continue to make you shrink from

the thought of leaving Algoma and impel you to stay with us.

We know that the correspondence between yourself and the Ottawa authorities has been made known by you to some of your senior clergy, whose advice to again address you we unhesitatingly accept.

You are our Bishop. Endeared to us all, we are grieved to learn that your plea for freedom—for a release from your consent to go to Ottawa—has not been successful.

Unwilling to oppose your translation if you deemed it best to go, we are absolutely opposed to your translation under any other conditions. Is it not a pity that Algoma could be deprived of its Bishop without its consent?

Therefore, we pray you to again ask the Synod of Ottawa to make you free to withdraw from a position that would seem to be forced upon you. We are unwilling to lose you; we cling to you.

Moreover, we would add our pleas to yours that for the reasons you have given to the authorities of the Diocese of Ottawa, that Diocese should generously release you and permit you to remain the Bishop of this Diocese as long as you are able to fulfil the duties of your high office.

We are, dear Bishop,
Most faithfully yours,

This address to the Bishop has practically received the endorsement of every priest and deacon in the diocese, some signatures having been received after the document had been forwarded to the Bishop with, in some instances, letters conveying similar sentiments. In the letter following will be read

THE BISHOP'S REPLY:

Bishophurst,
Sault Ste. Marie, Ont.,
Jan. 9, 1915.

My dear Canon Piercy,—

I have this morning received the very impressive and touching Memorial which you have forwarded to me, in the name of the diocesan clergy, begging me to reconsider the reply which I made to the representatives of the Ottawa Diocese when for the third time they urged me to become their Bishop.

So weightily expressed and numerous signed a document demands and deserves very serious consideration; and were it within my

power conscientiously to act upon the proposal made in the Memorial I should certainly do so without hesitation or delay.

But I am sorry to say it is too late for such action. For having carefully considered the situation in which I found myself placed, I came to the conclusion a week or so ago that the only legitimate course remaining open to me was to place matters in the hands of the House of Bishops of the Province of Ontario by sending to the Bishop next in seniority to myself my formal Resignation of the Diocese of Algoma, together with all such statements and representations as might be necessary to make the issue clear. This accordingly I have done and now in view of all the facts and after careful weighing of the various considerations presented to them, it will be the duty of the Bishops on the 21st inst., to determine the question before us by accepting or refusing my Resignation according to their judgment as to what is right and wise.

I am therefore commending the memorial you have placed in my hands to the House of Bishops and asking that it may receive the consideration it so well deserves.

I cannot adequately express the gratitude I feel for the affectionate devotion which the clergy of Algoma have shown towards me by the presentation of this Memorial. I can only hope and pray that God may guide us all in the paths of righteousness and peace, and that whatever happens to its Bishop the Diocese of Algoma may ever continue to be blessed with devoted and self-sacrificing clergymen, loyal at once to their Diocesan and to the Great Master whom all alike serve.

With deepest thanks and affection,

Most faithfully yours,

GEORGE ALGOMA.

It should be added that a copy of the Memorial was sent to the Bishop of Ontario, the Bishop next senior to the Bishop of Algoma in this Province, several days before the memorial was received by our Bishop, together with a recital of the steps which led to its preparation. And the Rural Deanery of Thunder Bay, assembled at Port Arthur, on the Feast of the Epiphany, unanimously adopted an address to the Bishops of the Province, in which they urge "the Right Reverend the Bishops of this Ecclesiastical Province to take into full consideration all the facts of the situation and to take such action as commends itself in their wisdom to relieve the Right Reverend the Bishop of Algoma of the necessity of leaving his present field of labour, where he commands the united and deep devotion of clergy and laity alike, and where we have cause to believe his own happiness peculiarly lies."

ORDINATION AT SUDBURY.

ON the Fourth Sunday in Advent (December 21st and St. Thomas' Day), the Bishop held an ordination in the Church of the Epiphany, Sudbury.

Matins was said at 9.30 a.m. by the rector, Rev. Canon Boydell, the lessons being read by the Ven. Archdeacon Gillmor and Rev. Canon Piercy.

The ordination followed at 11 a.m., Rev. Canon Piercy being the preacher. The Archdeacon duly presented Mr. Fred W. Clayton and Mr. Algernon Cooper for the Order of Deacons and Rev. Sydney F. Yeomans for the Order of Priests.

In the afternoon the Bishop left with Rev. Rev. S. F. Yeomans for Copper Cliff.

At Sudbury, Evensong was said by the rector and Rev. F. W. Clayton, and the lessons were read by Rev. Canon Piercy and Rev. A. Cooper. Rev. F. W. Clayton preached an excellent sermon.

At the several services the church held good congregations—better than might appear to the stranger, for our Sudbury friends have erected a beautiful church with the intention of taking care of a larger congregation when the Church family grows larger as the town progresses.

HYMERS MISSION.

WE publish an extract from a report made to the Bishop by Mr. J. Templeton, the lay-missionary at work in the Mission of Hymers and South Gillies, whither he has recently been sent:—From the first, I have received very cordial welcomes in each district, and there seems to be a decided interest aroused in the hearts of most of the people with whom I have come in contact. This is especially shown in the Townships of O'Connor (six miles north of Hymers) and in the Township of Scoble (nine miles east of Hymers). In the former place, there is a "union" church, managed by a board of trustees, and owned by the people; not by any one denomination. I have visited many of the people in this township, and I am confident that the Church has a warm place in their hearts. In Scoble, we have a number of families together, and others further south and east. Here, too, I find the people very ready, and desirous of Church ministrations. Gillies is, of course, the base. The majority of the settlers are Anglicans, and I rejoice to state that they are most decidedly in earnest. The attendance at church, hitherto, is encouraging. The branch of the Woman's Auxiliary has been reorganized, and a church choir of adults started.

At the vestry meeting held on Wednesday evening, the 18th November, in the church, there was a large and representative gathering. It was encouraging to find so many men present. The chairman reviewed the work of the Church in this part of the Diocese, and, after reminding the audience of the definitions of the vows of baptism, renewed again at confirmation, called upon each person for individual support by giving prayers, interest and alms to further the work of the Church. Some very hearty speeches followed.

It was my sad duty to bury a child on Sunday last. By a most unfortunate oversight, a bottle of strychnine had been left where little fingers could touch. The result was that this child drank some of the contents, and died a few minutes later. An inquest was held and a verdict of "accidental death" was returned. I buried the child, on the coroner's certificate, between services. The parents, who reside in Duluth, were staying 11 miles north of here.

There is a large number of children in Gillies township. I anticipate a well-attended Sunday School, and am making plans for this. There is also a goodly number of young people who are ready for preparation for confirmation. These, I trust, will attend the classes which will be arranged shortly.

I purpose asking the Rural Dean, Rev. Canon Hedley, to come here very soon to baptize a number of children and to give us a celebration of the Holy Communion. I sincerely hope that we may have a celebration near Christmas.

I have been fortunate in receiving offers to drive me from place to place each Sunday. This will greatly facilitate matters.

THE DAY OF HUMBLE PRAYER.

THE Bishop issued the letter following :

Sault Ste. Marie, Ontario,
December 16th, 1914.

Dear Sir and Brother,—

"The first Sunday in the New Year, January 3rd, is to be observed in England as a Day of Humble Prayer and Intercession to Almighty God on behalf of the cause entrusted to our King, our Empire, and our Allies, and on behalf of the men who are fighting for it on sea and land."

It is proposed that we in Canada should observe the day in like manner. The Primate has taken action to this end.

I now call upon you to make all due preparation, and to observe the day by special Services, founded upon the Forms of Prayer already duly authorized by me, more especially the Forms put forth with the authority of the

Archbishops of Canterbury and York, copies of which were sent you some time ago.

I trust that wherever possible a Celebration of Holy Communion will be included in the arrangements for the day.

There is no need to emphasize the importance of united prayer at this solemn period of our national history. It is a time not for boasting and bravado, but for humble approaches to the Throne of Grace. I trust that our people throughout the Diocese will unite in this effort to secure the Divine blessing upon our arms and brave defenders, and so to avert the perils which threaten the world at large.

I am,

Most faithfully yours,

GEORGE ALGOMA.

Throughout Algoma, as well as throughout the Dominion of Canada, the above day was duly observed.

POWASSAN MISSION.

THE Lord Bishop of the Diocese paid a visit to this Mission on Monday, November 23rd—the second visit this year. Service was held in St. John's Church, Chisholm, in the afternoon, at which the Bishop confirmed five candidates. Evensong was said at St. Mary's, Powassan, at 8 o'clock p.m., followed by another confirmation—ten candidates being presented. The Bishop's discourses were intensely practical and as usual were listened to with rapt attention. Much regret is expressed throughout the Mission at the prospect of the Bishop's possible removal to Ottawa.

SHEGUINDAH MISSION.

THE bazaar held under the auspices of St. Peter's Church on December 19th, at the parsonage, was quite a success. The sale began at 10 o'clock a.m., and both dinner and supper were served. The entire proceeds will total a net amount of seventy dollars. This is indeed gratifying and helps out a worthy cause,—a debt on which payments are long past due. The goods offered for sale were of a high class, seldom found outside of city stores and readily found purchasers. Good honest value was given for every cent invested. The success of the venture was achieved largely by the indefatigable efforts of the Women's Auxiliary, which has made arrangement for a winter's programme of work and contemplate holding a series of such sales in the future. Mr. R. S. Ferguson, lay missionary, is in charge of this mission at present.

The chapter of St. Andrew's Brotherhood at North Bay has been revived.

DIOCESAN NOTES.

It is with much pleasure we are able to say that Rev. E. H. C. Stephenson is so far recovered his health and vigor that he purposes leaving Toronto about the middle of January to resume his work at Schreiber. No doubt church building is just now a more worrying undertaking than usual. However, it is hoped the new building will soon be ready for occupation and that the problem of paying for it will be solved in a short time.

Rev. J. Tate, of Thessalon, leaves this month for a three months' trip to England, whither he goes for rest and recuperation. As far as may be, Mr. W. Duncan, of Huntsville, will serve Thessalon Mission until Mr. Tate's return.

Christmas Day, 1914, is said to have been the coldest of any yet recorded in Ontario—records having been kept by the meteorological department for 63 years. No missionary in Algoma is likely to dispute the statement.

St. Simon's Mission Church, North Bay, is showing vigorous life and growth. Soon the little church will be too small for all who would attend. This presents another problem for the rector and people of North Bay.

Sunday, February 14th next (Quinquagesima), is to be observed generally as a day of thanksgiving in commemoration of the Hundred Years of Peace between the British Empire and the United States of America.

Mr. R. Booth is the new catechist sent to Seguin and Broadbent. He has had experience in such labors in British Guiana. He will certainly find a change of conditions, climatic and otherwise.

Rev. Algernon Cooper, deacon-assistant to Rev. C. W. Balfour, North Bay, is to take a fortnight's holiday at the beginning of the year.

HUNTSVILLE.

THE annual entertainment of All Saints' Sunday School was held in the Parish Hall on Tuesday, Dec. 29th, and in spite of somewhat stormy weather an unusually larger number were present. A sumptuous supper was served for the scholars at six o'clock, and at eight a very interesting program was commenced. The chair was taken by the Rev. P. K. Law, who in his opening remarks showed his interest in the Sunday School. The excellent program, each number enthusiastically applauded, was rendered by members of the Sunday School, assisted by

the Rev. P. K. Law and Mr. M. Onyett whose tenor solos delighted every one; and by the Huntsville Orchestra whose pleasing selections added much to the brightness of the entertainment. At the close of the program, the Superintendent, Mr. George Highstead, in a brief speech, gave a concise account of the past year's work, after which the prizes were awarded and candies and oranges presented to each scholar.

MISSIONARY APPORTIONMENT—
RECEIPTS FOR 1914.

THE books of the M.S.C.C. for 1914 closed on Saturday the 16th of January. The General Secretary reports the following results: The income on General Apportionment was \$151,556.84, on Jewish Apportionment \$10,460.23, and for objects which do not count on apportionment, including receipts on "Mission World," etc., \$37,393.56, a total of \$199,419.63. An increase over the previous year in receipts on total apportionment, regular and Jewish, of \$15,020.00. This, while falling short of the full amount asked, represents an encouraging advance, made during a year of unprecedented crisis and stress. For this advance thanksgivings are returned to Almighty God, and grateful acknowledgments are made to those who have loyally supported the mission work of the Church. The above total does not, of course, include the Reserve, or Working Fund, of \$40,699.37, which is carried forward intact.

THE ENGLISH CHURCH IN PALESTINE.

REV. Dr. Theodore E. Dowling writes: A letter has been received, dated November 16th (by private hand at Alexandria), from Miss Basham, dispenser at the English hospital, Haifa-under-Mount Carmel, Galilee, in which she states that she is a prisoner, and not allowed to write in English. Turkish soldiers guard her night and day, "and you see," she adds, "they count me very precious, fearing that I shall hide everything in the hospital." They have taken the drugs, instruments, operating-table, beds and bedsteads away, and sealed all the rooms, supposing that they will later on have the opportunity of appropriating the contents.

St. Mary's boarding-school for Syrian girls, opposite St. George's Collegiate Church, Jerusalem, belonging to the Jerusalem and the East Mission, is also occupied by Turkish soldiers. Mr. Reynolds, Head Master of St. George's School for boys, opened the building for the small boys in October, but he and Canon Hichens are prisoners of war; allowed, it is true, to roam about in the Holy City, but on no account to leave it.

ORDINATION OF FIRST TWO NATIVE DEACONS IN NEW GUINEA.

SUNDAY, September 20, 1914, was an important day in the history of the New Guinea Mission, for on it two New Guinea natives were ordained deacons. Peter Rautamara and Edwin Nuagoro were the first two Papuans to be admitted to Holy Orders. (The natives of British New Guinea are called Papuans.)

Peter Rautamara is about thirty years of age, Edwin Nuagoro about twenty-five. They are men of singularly blameless and devoted lives. The Ordination was held at Dogura, the headquarters of the Mission, the priest-in-charge of which (the Rev. H. Newton) has been the trainer and instructor of the candidates. The native language was used. It was fitting that the ordination sermon should be preached by the Rev. Copland King, who in 1891 started the New Guinea Mission when, together with the Rev. Albert Maclaren, who died five months later, he landed on the beach at the foot of the hill on which Dogura is built.

The candidates behaved with quiet reverence which left nothing to be desired. Immediately after the laying-on of hands for ordination they put on their stoles, and the Gospel was read by the Rev. Peter Rautamara. On the following Sunday the two newly ordained deacons administered the chalice in Dogura Church, when the number of communicants was large. Nearly all the members of the white staff were present at the Ordination, the annual Conference having been fixed for a date almost coinciding with it.

The formation of a native ministry has been the aim and desire of the Mission from the beginning. In taking the great step which has been initiated, the Bishop acted with the full concurrence and approval of the European staff, and their feeling is one of true thankfulness that a beginning has been made in that which has so long been desired, but which, in the first days of the Mission, must have seemed so impossible of attainment.

TURKISH OPPRESSION AT BEIRUT AND IN THE LEBANON.

DR. Dowling writes:—"A sadly interesting letter from a resident lady at Debayeh, eight miles from Beirut, dated November 8th, has just been received. It was sent through the kindness of American friends, who availed themselves of the opportunity of posting correspondence on board the American frigate, *South Carolina*, bound for the United States. Letters are now only allowed at Beirut written in French, German,

Arabic, or Turkish. English is forbidden, even on postcards. This regulation came into force on November 5th. It seems that the American College in Beirut were then preparing to receive a thousand refugees. The engines on the little French train running past Debayeh have been transferred to Damascus. The larger railway French line between Beirut and Damascus has been seized, all the French directors and heads of departments dismissed, and Germans put in their posts. The Beirut waterworks have been seized. There have been persistent rumors of British and French men-of-war being close by, preparing for an occupation—so much so that the Muslim population were fleeing to Damascus. All the small boats and lighters have been sunk in the harbor, as well as a large German steamer, just outside the bay—all to make it more difficult for vessels to enter.

"The Rev. J. E. Cheese, Assistant-Chaplain, has bravely stuck to his post, and carries on Anglican services in Beirut, and until quite lately kept open the Mission schools at Ain Ariub. But late reports record that he has been stopped from going there, the Turks having placed a cordon around Beirut, and not allowing British, French or Russians to leave. The Russian Consul-General of Beirut was also not allowed to leave, but sent as a prisoner to Damascus, and similar treatment has been meted out to the British Consul at Damascus, and several other European Consuls in the interior. The British Consul-General of Beirut only just escaped in good time. Open looting prevails. Terrible poverty and distress have commenced. Every night the little village Maronite church at Debayeh has a special service for the success of the Allies and the restoration of peace."

{The Rev. J. E. Cheese, above mentioned will be remembered by Church people in Sault Ste. Marie. He was in Algoma in 1909, and was a visitor at our Second Synod.]

The Rev. J. McQueen Baldwin and Mrs. Baldwin have arrived home from Japan.

It is officially announced from England that no University boat race will be rowed this year, for the first time since the Crimean war. The race was hardly possible this year, for all the leading oarsmen at both Oxford and Cambridge have gone to the front, or have joined forces in training.

By the death of Thomas Whittaker, the well-known Church publisher of New York, on December 28th, the Church has lost a faithful layman, who was an active helper in missionary and social works.

GENERAL CHURCH NEWS

At the September Ordination in Dogura Cathedral, the Bishop of New Guinea ordained deacons Peter Rantamara and Edwin Nuagoro, the first Papuans to receive Holy Orders.

The Universities' Mission to Central Africa has heard from Zanzibar that the missionaries in the Magila and Korogwe districts are interned by the Germans at Arusha, one of their hill stations. One priest, probably the Rev. J. C. White, is a prisoner at Pangani.

The Bishop of Chelmsford takes a strong stand against "Modernism." He stated to his Diocesan Conference that he could show no toleration whatever to the man who denies the Virgin-birth, questions the truth of the Atonement, and whose teaching on the Resurrection is simply that it has no foundation in fact, but is a spiritual parable. "Let him pursue his investigations outside the ministry, for in it he has no place or right."

At the recent meeting of the Canterbury House of Laymen, the following resolution was moved by the Duke of Devonshire and carried unanimously: That it is unjust to take advantage of the loyalty of Churchmen in order to pass during a period of great national crisis, the Established Church (Wales) Act, a measure which is known to be highly controversial, and which the great majority of Churchmen regard as an outrage to their deepest religious convictions.

By the death of Mr. Frederick Sherlock the Church in England loses a keen, enthusiastic and practical-minded Churchman. He is best known to us by his establishment of "The Church Monthly," a little magazine which filled a felt gap, and which has led to the birth of several other like publications. His activities may be imagined if it be said that he was a member of the Canterbury House of Laymen, the London Diocesan Conference, the Representative Church Council, and the Bishop of London's Evangelistic Council, that he was a familiar figure at Church Congresses and was a vigorous temperance worker.

The Very Rev. Dean Doull, of Columbia, will be consecrated Bishop of Kootenay on February 24th.

The Centenary of the Enthronement of Thomas Fanshawe Middleton, first Bishop of Calcutta, was celebrated on December 2nd, when a special service was held in St. John's Church, the old Calcutta Cathedral, where the Bishop lies buried in front of the Altar. At the service the spot was marked by a beautiful wreath of flowers, and the same Communion plate was used as was handled by the Bishop when he first celebrated the Eucharist in India.

The consecration of the Ven. H. R. Hulse, Archdeacon of Orange, as the Bishop for the missionary diocese of Cuba took place in the Cathedral of St. John the Divine, New York, on the 12th inst. This was the first consecration service which has up to the present time been held in this Cathedral. Fourteen Bishops took part in the act of consecration, one of whom was the Right Rev. Prince de Landes-Berghes et de Rache, an Old Catholic Bishop. The participation of an Old Catholic Bishop in the consecration of a Bishop of the Anglican Communion was a most notable event. With one possible exception it is the only occasion of its kind since the Reformation. The newly-consecrated Bishop preached in the Cathedral on the following Sunday. He expects to leave for his new field of labor early next month.

On January 24th the Rev. Canon Henry Septimus Jones, one of the best-known clergymen in Toronto, died at his residence in Toronto, in the 85th year of his age. He was born at Portsmouth, England, in 1830.

That the Anglican Church has a long lead on all others in church populace in Toronto is shown by the figures given in the Annual report of the Assessment Commissioner tabled in the City Council recently. The religious census gives the Anglican population at 137,784. The next in point of numbers is the Presbyterian Church with 96,119. Then comes the Methodist Church with 82,829, the Roman Catholics with 50,020, the Hebrews with 30,310, and the Baptists with 22,016. The Congregationalists have a little over five thousand, but all the others are under that mark. The total religious population is placed at 470,144.

PECULIARLY APPROPRIATE ACTION BY DISSENTERS.

SIR Henry Lunn writes that at the end of 1911 he issued a letter to the Press suggesting that a Conciliation Committee should be formed to recommend amendments in the Disendowment clauses of the Disestablishment Bill. The result was a manifestation of sympathy which surprised him, and a Committee was quickly formed consisting of representative men on both sides, and comprising the Bishops of Oxford and Lincoln, the Deans of Durham, Lincoln, and Worcester, other well-known Churchmen, and several eminent Nonconformists.

WEAKENING RELIGION.

Sir Henry Lunn continues:—

"This Committee prepared a Memorial recommending certain modifications in the Disendowment clauses, but not their omission, which was submitted to the Prime Minister, the Home Secretary, and Mr. Ellis Griffith. Mr. McKenna intimated that he had modified his Bill considerably in the direction desired by our Committee; but months and years have now passed since these incidents, and in a very short time the Episcopal Church in Wales will nevertheless be impoverished unless further Parliamentary action is taken. The question that I wish now, entirely on my own responsibility, to submit to Free Churchmen is much more extended than the purpose of the Conciliation Committee, and is whether, at a time when our nation has raised in one week three three hundred and fifty millions to carry on the war against Germany, we are prepared for the sake of a capital sum of less than two millions to cripple and weaken the work of the Welsh Church in its war against the forces of evil. It seems to me that there can only be one answer to this question, and therefore, after weeks of reflection, I have decided to ask the ministers and official laymen of the Free Church of Great Britain to join with me in appealing to the Ministers of State that they shall immediately introduce such necessary modifications in the Act as 'shall liberate the Welsh Church from State patronage and control' without depriving her of a penny of her heritage from the past.

THE DUST IN THE BALANCE.

"I venture to urge that the present is not the time for handing down a legacy of bitterness and strife among those now involved in fighting one common foe without, and also engaged in one perpetual common endeavor to preserve within our

own borders the things that make for righteousness and peace. The present European war will come to an end. The conflict with the forces of materialism and unrighteousness will be handed on to successive generations. Questions as to whether tithes were originally imposed by the State or bestowed by private individuals, or whether money which may have been left for Masses ought or ought not to be diverted to secular uses, seem as the small dust of the balance in comparison with the preservation in this crisis of national unity, and especially unity among Christian men. Surely the present is not the moment when the Free Churches of our Fatherland should bid our chosen rulers, for whose action in this matter we are regarded as peculiarly responsible, carry out to the bitter end a measure which will greatly hamper the advance of Christ's Kingdom in Wales. Upon us rests the grave responsibility of tacitly allowing these things to come to pass, or saying unhesitatingly that, if carried into effect, it will be done against our will. I therefore pray you, in Christ's Name, to take action, ere it be too late."

PROPOSED MEMORIAL TO MR. ASQUITH.

The Memorial to the Prime Minister is as follows:—

"We, the undersigned, respectfully appeal to you, as the head of his Majesty's Government, in view of the great economic and financial pressure resulting from the war felt by citizens of all religious Communion, and, among them, by members of the Welsh Church, to bring before the Houses of Parliament such modifications of the Act for the Disestablishment and Disendowment of the Church of Wales as shall involve the repeal of all those clauses which deprive the Church of any of its temporalities."

Sir Henry Lunn telegraphed to us from Pitlochry yesterday:—The Memorial is being signed by hundreds of Free Church ministers and official laymen, including some Welsh Calvinistic Methodists. A certain number have, however, written me urging that the Suspensory Act has obviated the necessity of raising this question at the present time. This is a mistake, which has risen from the fact that whilst the Suspensory Act entirely postponed the open operation of the Home Rule Act, it only postponed the date of Disestablishment and Disendowment until September 18th, and has given the Government power to postpone this date until such later date, not being later than the end of the present year, as may be fixed by his Majesty by Order in Council. The Church in Wales is therefore now obliged

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during the war to face Disendowment on the day the war ends. Under the Welsh Church Act a Representative Body has to be created, and that body has to decide within a month of the date of Disestablishment whether it will accept the commutation of the vested interest offered in the Act or not. As a matter of fact the measure is already having certain results. Several country parishes which will lose their endowments on the date of Disestablishment are now vacant, and no appointments can be made to those parishes, many of which are very poor, until a future income can be guaranteed. The position therefore is that Welsh Churchmen, unless the work of the Church is seriously to suffer, must, amid the anxieties and impoverishments of the war, raise large sums of money and undertake the task of forming a Representative Body. The question therefore whether the Church in Wales is to be disendowed is an urgent one, and stands in a different category altogether from that of Home Rule. These facts are known and understood by Churchmen and threaten our national unity at a time when national unity is supremely important in a way which, as my correspondence shows, many ardent supporters of the Government and strong opponents of an Established Church are anxious by every means in their power to avoid. Many have said in the letters which I have received that they sign this Memorial because they feel great sympathy with the Church in Wales, and because they are exceedingly anxious that nothing should be done at the present time to weaken the sense of unity among all Christian men in this land now engaged in its great

struggle for the rights of nationalities and the sanctity of treaties.

THE FIRST DYAK CHURCH CONFERENCE.

THE first Dyak Church Conference has recently been held at Fuching, in the Diocese of Labuan and Sarawak. It was not restricted to the clergy, but was composed of all those who are engaged in the evangelization of the Dyaks. Even this little band, which represented a portion of the whole Diocese, use the Prayer-book in three different languages—Sea-Dyak, Land-Dyak, and Malay. There are indeed few Dioceses in which so many races and languages are represented. There are Europeans and Eurasians for whom services are provided in English, Chinese who are ministered to by clergy and catechists of their own race, Indians, Japanese, and a score of native Bornean peoples, quite distinct from the Dyaks, and all of them heathen. At the Conference, which was preceded by a Retreat, numerous difficulties in connection with Dyak work were considered. It was decided that all Dyak feasts and customs involving the shedding of animals' blood as a sacrifice, offerings and prayers to heathen gods and consulting witch doctors must be condemned, and that such customs as cockfighting are to be discouraged. With regard to the marriage question, it was found that the present usage is entirely unsatisfactory, inasmuch as marriages are rarely solemnized in church, and the Dyak custom of splitting the betel nut is considered a sufficient pledge; divorce is also very frequent. The discussion on self-support was rather disappointing as the average Dyak is far from realizing the necessity of giving.

Last year's report shows the largest growth for many years in the Episcopal Church in the United States. Its membership is given as 1,032,600 an increase of 28,400 over the previous year.

Admiral Mahan, U. S. N., the well-known naval authority, who died on December 1st, was, like our own Lord Roberts, a humble and devout Churchman, and one of the leading laymen of the American Church.

St. James' Church, Piscataway town, New Jersey, celebrated the 200th anniversary of its organization during the week of December 24th-31st.

Rev. Dr. Bethune, formerly Head Master of Trinity College School, Port Hope, now Professor of Entomology at the Guelph Agricultural College, has been awarded an honorary fellowship in the Entomological Society of America. Dr. Bethune is the first Canadian to be so recognized by the Society.

The new Lecturer in Church History, the Rev. H. S. Carlton Morris, arrived in Toronto in time to assume his duties at the beginning of the Lent term. Mr. Morris is a graduate, with First Class Honors, of Keble College, Oxford. He spent a year at Cuddesdon, and since his ordination, five years ago, has worked in the Scottish Church in the diocese of Brechin. Already he has proved himself a very capable scholar and lecturer, and is said to be a preacher of more than average ability.

ACKNOWLEDGMENTS.

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

MISSIONARY APPORTIONMENT

Thessalon, \$21; Nipigon S.S., \$3.08; Nipigon, \$9.52; Dorion, \$2.40; Depot Harbour, \$38; Copper Cliff, \$25; St. Luke's, Fort William, \$62.40; Baysville, \$16.61; Beatrice, \$6.75; St. George's, Port Arthur, \$8; North Bay, \$56.08; White River and Missanabie, \$23.63; Sturgeon Falls, \$14; Powassan, \$40; Callander, \$10; Emsdale, \$9.40; Kearney, \$26.15; Sprucedale, \$3.94; St. John's, Sault Ste. Marie, \$55.60; Franklin, \$12.50; Bruce Mines, \$28.20; Parry Sound, \$105; Burk's Falls, \$30; Hudson, \$4; Korah, \$25; Goulais Bay, \$15; St. John's, Port Arthur, \$162.60; Gravenhurst, \$25; Bracebridge, \$150.

BISHOP SULLIVAN MEM. SUS. FUND

Beatrice, \$3; per Miss Coldwell, \$1.

SPECIAL PURPOSES

S.P.G. & C. & C.C.S.—Port Sydney, \$3; Newholme, 50c.; Depot Harbour, \$1.55; Byng Inlet, \$2. Beatrice Church—S.P.C.K., £15.
Bishop's Discretion—St. Luke's Girls' Aux., \$25.

EXPENSE FUND

Webbwood, \$6.85; Nairn, \$10; Worthington, \$2.15; St. Paul's, Fort William, \$15; Rosseau, \$1; Bruce Mines, \$5.65.

MISSION FUND

S.P.G. (Sept. quarter), \$487.50 and \$340.00; C. & C.C.S. (Sept. quarter), \$256.53; Mrs. E. Martin, \$20; sale of articles, 75c.; St. George's, Port Arthur, \$2; C. & C.C.S., \$255.05; S.P.G., \$337.23 and \$484.50.

SUPERANNUATION FUND

Emsdale, 20c.; Kearney, \$2; Rev. Canon Hedley, \$10.

WIDOWS' AND ORPHANS' FUND

Rev. Canon Hedley, \$15.

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