

MARCH, 1915

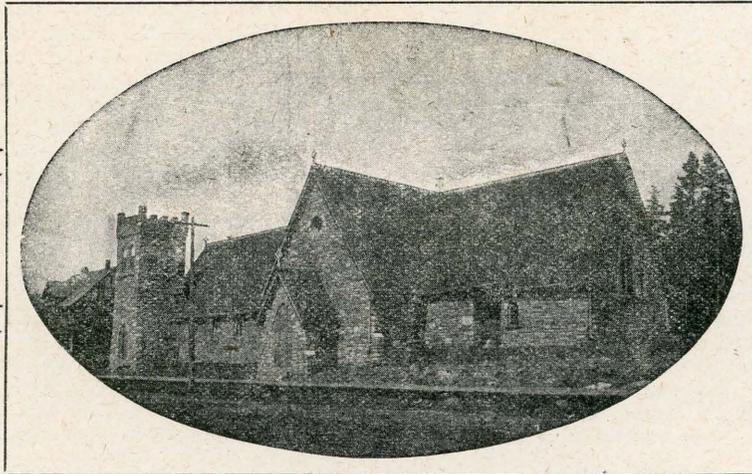
Now it is high time to  
awake out of sleep.



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

## EFFECT OF THE WAR ON NON-CHRISTIAN NATIONS.

**B**ISHOP Montgomery at the Central Board of Missions, (England) recently pictured a great assize, and Britain, as it were, making its defence before the nations. First of all he stated our case. We had suddenly to decide whether we should keep our promises or not; whether we should defend the weak or not. Our Empire had sinned deeply in the past, and was still sinning; but there were certain moments when we had to risk all for what we believed to be right. We had risked all in these days, and our conscience did not reproach us.

Then he gave his impressions of what the non-Christian nations were saying. Their answer was one of approval of our action, approval especially of the keeping of promises and the defence of the weak. In these two points singled out for approval the Bishop thought that we might possibly see that silently and unconsciously the Christian standpoint had filtered into the convictions of non-Christian races more than they had yet realized.

The speaker then quoted in detail what had been said by non-Christians in India, Tibet, Syria, Zanzibar, and Arabia. He spoke also of the attitude of China and South Africa.

He considered that the attitude of sympathy towards the Allies on the part of non-Christian nations would undergo no alteration, on two conditions: First, it depended how we prosecuted the war to the very end, that is from the moral point of view. But secondly, and above all, the nations of the world, and especially the non-Christian nations, would give acute and close attention to the manner in which we used victory, if we emerged from the war victorious.

The following points must be borne in mind:

- (a) Was the war to end in being for ourselves a war of aggrandizement? Was it to mean more territory—a vaster Empire? The questions appealed to us as Christians. Were we worthy to become greater? Was it lawful or right? If, through the action of our great dominions the Empire in its entirety should become vaster, how would the world judge?
- (b) He hoped that we should be able to teach the world, in company with Russia and France, that the larger the Empire, and the greater the number of small States, the more assured would be the certainty of brotherliness with all the world, and the abolition of water-tight compartments, whether in trade, or in any department of life.
- (c) More obviously the East would expect the West to begin a new era of comradeship, of more complete recognition of the virtues and of the place of each as complementary to the

other. "After the storm and fire and hail, the still, small voice whispers, 'Sirs, ye are brethren.'" Why should Europe continue to dominate three-quarters of the world?

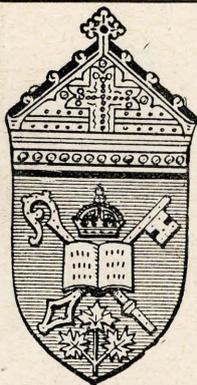
(d) Non-Christian nations would, through the war, completely unlearn some things, to the advantage of all. The conviction that every white man is "ipso facto" a pattern of the Christian man must surely vanish. They would learn to distinguish between the Church of God, and the nations of Christendom. They would learn that conversion of life and heart is as much and as constantly needed in the West as in the East.

The Bishop pointed out that the two questions, "What are the nations saying?" and "What will they say in the end?" cannot well be separated. For us in the Church the two are one. Nor could any one look ahead through war on to peace without dread, as well as with hope? What is the dread? That with peace may come carnival. What is the hope? "That Christendom having been rent to pieces may be knit together again, and that especially the victors may reveal the spirit of the true hero, which some one has put thus:—

"To be heroic in happiness—to bear yourself gravely and righteously in the sunshine of the morning; not to forget the God whom you trust when He gives you most, not to fail those who trust you when they seem to need you least, that is the difficult fortitude."

"The Mission Field" says: The Rev. B. G. O'Rorke, S.P.G. Army Organizing Secretary, who was taken prisoner at the Front, is now at Burg, near Magdeburg. Our correspondent writes:—

"He is in some old barracks where the space for exercise is confined to a piece of ground 30 yards by 200 yards. There are prisoners of all the Allied forces; in his room of twenty-six only three are British, and no two men of one nationality are allowed to have beds next each other. The soldiers are taking the opportunity of studying languages; the Russians are very smart and clever. The English mess together and share the extras sent out from home. A large sleeping-room has been converted into a church. It possesses three altars—one Russian, one Roman Catholic and one Anglican; the fourth corner has a heap of unused bedding. They have a choir of fourteen, the choirmaster being a gunner officer and the Hon. Rupert Keppel a very capable organist. The services are at 7.30, 10.30 and 5, and Mr. O'Rorke has the use of the Roman Catholic priest's robes. He is helping one English officer who is preparing for ordination, and he and the Roman Catholic priest read any books they can get hold of together."



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# The Algoma Missionary News

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## PRAYER BOOK REVISION IN ENGLAND

THE interest of the sittings of Convocation just concluded centred mainly round Prayer-book Revision. By far the most important step taken in the Upper House of Canterbury was the decision to embody the alterations agreed upon in a Supplementary Prayer-book, or in a "Schedule" to the existing Book. After long travail the Bishops have thus taken the course which was first suggested in a leading article in *The Guardian* of November 4th, 1910. We then pointed out that the new book "might gradually make its way on its merits, or it could be submitted again for revision after adequate trial," and added that "Limits would at all events be set for legitimate variations." We are well aware that even this course is not free from difficulties; but we cannot expect to avoid difficulties in so delicate and complex a matter as the revision of the Church's authorized forms of Praise and Worship. The Joint Committee of the two Southern Houses has found itself unable to harmonize their respective proposals only in two cases—those of the Athanasian Creed and the revised order of the Psalter—and in each case a Conference between the Bishops and the Proctors has been arranged.—*The Guardian*.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

THE Society for the Propagation of the Gospel in Foreign Parts is the oldest, and was for nearly 100 years the only distinctly missionary Society of the Anglican Church. It was established partly through action taken by Convocation and partly by a petition addressed to King William III. by Dr. Thomas Bray. The Charter granted to it by the King bears the date June 16th, 1701.

The policy of the Society has ever been to establish in every land not the Church of England, but branches of the One Catholic and Apostolic Church, on a self-supporting basis, and with a native ministry. The Episcopal Church of the United States of America is a notable illustration of the Society's policy.

The Society is the only organization of the Anglican Communion which has endeavored literally to fulfil the Saviour's word—"Go ye into all the world and preach the Gospel to every creature"; for it is preaching the Gospel in every continent, it has established pioneer Missions in all parts of the world, and it has assisted in the foundation of fifty-two English-Colonial and Missionary Bishopsrics.



## DIOCESAN NEWS



### ALGOMA DEANERY.

ON the invitation of the Rev. W. S. G. Bunbury, rector of the pro-Cathedral, the Deanery of Algoma assembled for their meetings on February 9th, 10th and 11th. A good number of clergy were present. Proceedings opened with Evensong and sermon—the rector preaching a splendid sermon from Psalm XLVI. 1: “God is our hope and strength a very present help in trouble.” The sermon dealt with the war and its effect on Christianity. Wednesday, the 10th, was devoted to a “Quiet Day,” conducted by his Lordship the Bishop, who delivered in all five addresses.

The first address was delivered at the early celebration and was based on 1 Cor. II. 2—“Seeking to know Jesus and Him crucified,” and urging the getting back to Jesus by the sacramental ways appointed.

At Matins the Bishop delivered his second address, pointing out that the day's retreat is not to be an achievement, but a drill of thought—an effort by the absolute observance of the rule of silence to complete our weanedness from the world, with Christ as our ideal, our comradeship and our aim.

At the Litany the Bishop spoke on “Sin.” At 3 p.m. intercessions for H. M. Forces and the singing of the “Veni Creator” was followed by the consideration of “Penitence.” At Evensong the Bishop concluded his addresses by a wonderful exposition on “Forgiveness.” All felt deeply grateful for the words of spiritual force that fell from the Bishop's lips. The rule of silence was observed until sunset. At the close of the day the Bishop expressed the thanks of all to the Rev. W. S. G. and Mrs. Bunbury for their generous hospitality and the Rev. W. Hardy-Johnson, Rural Dean, for arranging the “Quiet Day.”

Thursday, February 11th, at 7.45, the Holy Communion was celebrated by the Rural Dean, assisted by the Ven. Archdeacon Gillmor as Gospeller and the Rector as Epistoler. Matins was said by the Rev. H. F. Hutton at 9.30, followed by an address from the Rural Dean—Lev. XI. 45—“Ye shall be Holy,” urging the greatest possible value of keeping in good order things for holy purposes.

The meetings of the Deanery were held in St. Luke's Rectory. The study of the Greek Testament was undertaken by the Ven. Archdeacon Gillmor in his able way. A discussion followed which was entered into with much interest. Business session was held in the afternoon. The Rural Dean presided and

delivered his address. He spoke of the pleasure it gave the members of the Deanery and the whole Diocese—that we still have our Bishop with us—and expressed his deep sense of gratitude to His Lordship for so kindly conducting the Quiet Day, which had been such a help and encouragement to all. Thanks were extended to Mr. and Mrs. Bunbury for their kindness, and a welcome was extended to the Rev. E. Montizambert who has lately come to take the position as assistant curate at the pro-Cathedral. The Rural Dean then spoke of his recent visitation to the various missions. The Rev. W. H. Trickett was appointed Secretary. Several papers were read—The Rev. S. F. Yeomans on “The Sermon and its Relative Position in the Church Service”; the Rev. E. Montizambert on “The Teaching of the Bible in the Light of Modern Thought”; the Rural Dean on “Notes from Dr. Hamilton's book, ‘The people of God’”; the Rev. W. S. G. Bunbury on “What Mean ye by This Service,” dealing with the service of Matins. The Rev. G. H. Phillips read a devotional paper on Psalm XXIV. last verse, “The Lord of Hosts.” All papers provoked much discussion and showed care and much time in preparation. The Bishop then spoke at some length and spoke in his usual forceful way, urging the clergy to cooperate with him to the best of their powers to help forward to their utmost the work which was near his heart. Evensong closed the day and thus ended a most delightful and refreshing meeting of the Algoma Deanery. *Laus Deo.*

### DEPOT HARBOUR.

THE “At Home” and reception to the Bishop held in the Hall on Saturday evening, February 6th, in connection with the anniversary of St. George's Church was an unqualified success in every respect. The W.A., nobly assisted by the Church people, had provided for the occasion a sumptuous supper which would have done credit to a first-class hotel, and the attendance of the Church people and friends was very encouraging to those noble, willing workers who so unselfishly devoted themselves to carrying out the same with such success. There were in attendance besides the members and friends of the Church, the Rev. Mr. and Mrs. Cowling, of Parry Sound, and Rev. and Mr. Clayton, of Muskoka Station, who drove over in the face of the storm to assist in showing the devotion one and all have for our much loved Bishop of

the Diocese of Algoma, who is now to remain with his people. The various addresses given by the clergy present, also by the wardens of the church and Mr. Drewitt, one of the "Old Guard," all expressed congratulations to his Lordship on his presence amongst us and also that he would still remain with us. The Bishop feelingly replied in most felicitous terms of the pleasure it gave him to be present once more to meet members and friends of St. George's Church, also to the kind expressions made by all, in relation to his still remaining as the Chief Shepherd and Pastor of the Church in the Diocese of Algoma.

Next day, Sunday, was certainly a red-letter day for the congregation of St. George's Church, it being the twelfth anniversary of the dedication and the tenth anniversary of the consecration of this beautiful little edifice and to commemorate the event the Bishop was invited to be present and requested to induct the Rev. A. P. Banks as priest-in-charge or incumbent of this mission, which his Lordship readily acceded to. The services of the day commenced by a celebration of the Holy Communion at 8.30 a.m. At 10.30 o'clock the services commenced by the Bishop inducting Mr. Banks as priest-in-charge with the usual ceremony for the occasion after which followed Matins and Holy Communion. The sermon by the Bishop was upon the words: "Look down from Thy holy habitation, from Heaven, and bless Thy people Israel," (Deut xxvi. 15). The sermon was delivered in the Bishop's usual vigorous and emphatic style; was full of instruction and spiritual advice to minister and congregation, setting forth the duties of minister and people alike, exhorting both to work harmoniously towards edification and the worship and glory of God. God would then certainly look down from His holy habitation, from Heaven, and bless them. He counselled all his hearers to be at all times ready to come to God's holy house on every Lord's Day and offer up their prayers and thanksgivings to Almighty God when He would be in His house to meet them. From this day the 10th Anniversary of the consecration of this Church let the motto be "Go forward," and the words of his text would almost certainly be performed. The services were attended by a large congregation. Many communicants presenting themselves before the Holy Table to partake of the Sacrament of the Lord's Supper.

The Bishop of Nova Scotia, Right Rev. C. L. Worrell, DD., has been elected Metropolitan of the Ecclesiastical Province of Canada and becomes Archbishop.

INDIANS USING THEIR NEW CHURCH.

**S**EXAGESIMA Sunday, February 7th, 1915, marked another important step in the history of the Anglican Mission on Sheshegwaning Indian Reserve, for on this day the first services were held in the new church. Although the exterior is not completed, some of the final touches having to be delayed until the warmer weather of spring; the interior has been well finished off. The supervising priest, Rev. H. F. Hutton, visited the Reserve for the occasion.

The day began with a celebration of Holy Communion at 7.30 a.m., when every communicant was present, with an attendance of over thirty. The service was largely choral. Besides hymns the *Kyrie*, *Sanctus* and *Gloria in Excelsis* were sung, with the *Nunc Dimittis* at the close of the service. Mr. Hutton gave an address. He then left for Silverwater for Holy Communion there, while the Catechist-in-charge of Sheshegwaning and Silverwater, Mr. W. C. Dunn, remained for Matins, this service being in Ojibway. Mr. Hutton returned for Evensong at 3 o'clock. At this service large numbers of white people from Silverwater and the adjacent neighbourhood attended, the congregation numbering something in the region of a hundred. Extra seats were placed in every available place, even in the aisle, yet some had to remain in the porch. The service was again largely choral, the special Psalm (the 150th), being sung as well as an anthem by the choir—"The strain upraise of joy and praise." Miss M. Priddle, the honorary organist at Silverwater, kindly assisted at the organ for this service. Mr. Hutton preached, taking as his subject some characteristics of St. John, the patron saint of the church. The service closed with the singing of "Now praise we all our God."

A description of the building may be of interest. The outer wall is of cement, and the inner of lath and plaster. On entering the door the worshipper is in a small porch, while on the left is the vestry, all being under the same roof as the church. The body of the church seats between sixty and seventy, while the chancel, though small is, in proportion, ample and dignified. The font, seating, lectern, prayer-desk, altar rail, chancel chair and credence table are of very good workmanship. The altar is one which was made by the Indians for use in the school-chapel. It has now been re-made and re-decorated. On the wall near the lectern hangs a beautiful framed copy of Durer's "Crucifixion," the gift of Miss Green, which serves as a continual reminder that "we preach Christ crucified." The building, as it now stands, has cost between \$1650

and \$1700, while a sum of over \$300 still remains to the credit of the Building Fund for future work. The exterior still shows rather a rough appearance, the bell and belfry having to be put in position as well as various finishing touches around the building.

This will be a fitting opportunity to acknowledge the many gifts which have been sent, or promised, to the church. The Indians are most grateful for all the help which has been given, which has enabled them to erect a building which is a credit to the Church, and which calls forth great admiration from all who see it. Of the \$2000 cash about \$500 has been raised by the Indians, by means of their own alms, and by entertainments and sales of work. Donations have been sent from Miss Lees, of Bromley, Kent, England, \$620; Rev. Sir Peile Thompson, \$97; Miss R. Hamilton, Quebec, \$100; Toronto W.A., \$300; Montreal W.A., \$27; Algoma W.A., \$80; Rev. W. H. Trickett, \$24.30; Quebec Cathedral W.A., \$50; Jr. W.A., St. Luke's, Fort William, \$30 and also smaller donations from Rev. W. Bevil Browne, Rev. G. Harper Reade, Sucker Creek Church; Quebec W.A., Huron W.A., Ontario W.A., Parkinson Church and other sources.

Among the gifts to the church are the following: Communion vessels and linen, St. Mildred's College, Toronto; Prayer-book for desk, St. Stephen's, Sault Ste. Marie, Ont.; Junior W.A.; Bible, Miss Hutton, Gore Bay; Altar Service Book, Mrs. and Misses Dunn, Plymouth, England; Altar Book and desk (also hangings), Rev. W. Bevil Browne, Shaldon, Teignmouth, England; Altar Cross, Young Woman's Bible Class, St. Simon's Church, Plymouth; Baptismal Shell, children of St. Simon's Church, Plymouth; Picture, "The Crucifixion," Miss E. Eda Green; Altar Frontals, Mrs. Paull Smith, Plymouth, and the English Association, per Mrs. Quin-ton; surplice, Rev. H. F. Hutton; and a set of offertory bags, per the Bishop.

In the day school good progress is maintained. The latest Blue Book of Indian Education shows the average attendance as by far the best of the Indian schools of the Dominion. It is now almost certain that in the spring the Indian department will take steps towards the erection of new school premises. The scholars are again to take part in the Rural School Fair and one of them has been elected Vice-president of the West Manitoulin School Fair Association.

A Rural Deanery meeting was held at Haileybury in the Deanery of Nipissing on St. Patrick's Day and the day following.

#### BYNG INLET.

ON February 8th, the Bishop of Algoma visited the Church of St. John the Divine and held a Confirmation. The church was crowded. Besides confirming the five candidates presented to him, the Bishop inducted the new rector, and also dedicated the new screen and reredos in the church. These two gifts have been given by the local branch of the Women's Auxiliary and add greatly to the beauty and dignity of the church.

After the service the members of the Women's Auxiliary gave a reception for the Bishop in the Parish Hall, in order that as many as possible should have the opportunity of meeting him and speaking with him personally.

The ladies of Byng Inlet are working hard for the Red Cross. \$50 has been subscribed by them for buying material to make things necessary for our wounded sailors and soldiers and it is hoped that very shortly a large supply will be sent in to headquarters.

#### PARRY SOUND.

ON Sunday evening, February 7th, the Bishop of Algoma held his annual visitation in Trinity Church, Parry Sound. The Rev. R. A. Cowling, the rector, presented a class of twelve young people to His Lordship to receive the Apostolic rite of Confirmation, after which the Bishop preached a most impressive sermon. There was a very large congregation present, crowding the seating capacity of the church to such an extent that a number of chairs had to be provided for the overflow. The Bishop was much pleased with having such a large class for Confirmation and at the number present to take part in the service of the day.

#### FORT WILLIAM.

THE Patronal Festival in connection with St. Paul's Church held on Sunday, January 24th and St. Paul's Day, January 25th, will long be remembered as a time of great blessing to our congregation. The Bishop of the diocese was present with us at both services on the Sunday and also at the congregational meeting on the Monday evening and his gracious presence was at once an inspiration and a blessing. The Sunday service commenced with Matins at 7.45 a.m., followed by a celebration of the Holy Communion at 8 o'clock at which the rector, the Rev. E. Pierce-Goulding, was the celebrant. At 11 o'clock the Bishop was the celebrant at the Choral Eucharist, assisted by the Rev. Canon Hedley, who acted as the Bishop's chaplain and who carried the pastoral staff,

and the rector. A large and reverent congregation took part in the beautiful service, which was sung to Adlam's setting. In the afternoon the Bishop addressed the Sunday School and the Chinese class and preached at the choral Evensong. At this service the *Magnifical* and *Nunc Dimittis* were sung to Bunnett in F and Foster's exquisite anthem, "O for a Closer Walk with God," was sung by the choir.

#### SCHREIBER.

ON January 26th the Opening Service took place in the new church of St. John, Schreiber, in the presence of a full congregation. The Bishop preached a powerful sermon from Haggai II. 9.—"The glory of this latter house shall be greater than of the former: and in this place will I give peace saith the Lord of Hosts." He explained how the second temple was greater in glory than the first. He pointed out why the new church could not be consecrated as there was still a debt to be paid off, and we could not give to God what did not altogether belong to us. The Bishop also dwelt on the importance of the sacramental teaching of the Church. There were also present the Ven. Archdeacon Gillmor, Rev. E. Pierce-Goulding of St. Paul's, Fort William, Rev. P. F. Bull of Nipigon, Rev. W. Trickett of White River and the priest-in-charge, Rev. E. H. C. Stephenson.

The total cost of the building, not including the brick-veneering, which has not yet been done, amounted to nearly \$3940. Counting Lord Strathcona's promise of \$1,000 and promised grants from societies, etc., there remained about \$716 to be raised to set the church free from debt. When this is done, and a sufficient sum provided to build the brick-veneering the fabric will be completed. The parish owes a great debt of gratitude to the Diocesan, Toronto, and Dominion W.A.'s, to the Diocesan Church and Parsonage Fund for their generous grants, and to Lord Strathcona, the S.P.C.K. and S.P.G. for their promises, but above all to Almighty God for His blessing on the work. "Not unto us, O Lord, but unto Thy name give the praise."

#### LITTLE CURRENT.

REV. C. C. Simpson, of Little Current, writes: Chief Alex Nahwegahbow who was taken to the hospital in Sudbury about a month ago for treatment of injuries received when his team ran away on Christmas Day, died on January 26th, 1915, at the age of 26 years. The remains were taken to his late residence on Birch Island, and the funeral took place on Saturday, January 30th.

Service was held in the little Indian Chapel at 9.45 a.m. and interment took place in Meljugar Bay cemetery at 11 a.m. The chief was married to his second wife (Jane Bezanaising) on November 2nd, 1914, after Matins in the little chapel, on the occasion of my first visit to this outstation of my mission.

#### MILFORD BAY.

THIS rural mission has suffered in population, as eleven (11) men have joined the Canadian Contingents. Of these eleven, nine are members of the Anglican Church and three belong to the choir.

The Auxiliary here have sent \$20 in aid of the Belgian Relief Fund.

Canon Jones, who died recently in Toronto has a summer cottage in this mission, and will be much missed, though of late years he was too weak to attend the Church's services.

#### AN INDIAN'S APPRECIATION.

Sheshegwaning,  
Morrisville, P.O.,  
Manitoulin Island,  
20th Jan., 1915.

The Lord Bishop of Algoma:—

THE reason why I am writing to you because I am exceedingly glad, what you have done to us. Our church is ready to use now, and it is a very nice church indeed. I say again, I am very please for it, I never saw church like it near us. We are going to use it Sunday after next. We're going to have three services all day. Nobody knows how glad we are. I am more thankful to God what He has done to us. What I have said is the only reason why I am writing. *I am very glad for our nice church.* Mr. Hutton of Gore Bay is coming.

Another thing is about our teacher. He is doing very well to our children. My own children are making progress since we have him here. The boy, 8 years old, of mine is doing very well; he can read quite well; he can write letter, too, I am very please about it, so is Mr. Sampson.

The older boys are the same and the oldest of them all is a girl. She is 17 now, she is going to school, too, who is doing very well indeed. So we are all satisfied with our teacher hoping to have like him again.

My children are going to Sunday school, too, they have Sunday school albums.

We went to Gore Bay during Christmas. We had our dinner at Mr. Hutton's place, and then after dinner I went to see the church, and they were very busy decorating it of green. We had lots of presents from all sorts of places

when we had our Christmas tree. We are all thankful to them and to Santa Claus.

We heard the war is very bad just now, I suppose lots of people are dying; hoping it will stop soon.

We will ask God to make peace. Hoping this letter will find you all well, same as we are now. Wishing you a Merry Christmas and a Happy New Year. Give my wish to your wife, too.

Yours truly,  
MRS. DAVID SAMPSON.

#### DIOCESAN NOTES

ON Septuagesima the Rev. J. Thompson preached at Evensong in St. Luke's pro-Cathedral, Sault Ste. Marie. Mr. Thompson comes to Algoma Diocese from the Diocese of New Westminster, where he has been working for the last eight years. A good preacher is added to our numbers, and a very genuine welcome afforded to one who helps to fill another of the vacancies. Mr. Thompson takes charge of Maganatawan Mission. In the morning of the same day Mr. Thompson preached at Matins and Litany in the Church of St. John the Evangelist, Sault Ste. Marie, West. His subject was the great object of Church-going, namely, To GIVE—to give to God worship.

The Algoma Association Quarterly Paper (published in England by our English friends) says with reference to our Bishop:—"Ottawa is a settled, compact and self-supporting Diocese, where there is no difficulty in getting clergy, and the Bishop's stipend is \$5,000 a year, yet, 'Our' Bishop insists on remaining on \$2,500 a year, with the increasing difficulty of getting men, the never ending problems of filling vacant places, the recurring loss of men who are unable to face the constant strain of the small stipends in Algoma. We must, indeed, feel it an honour to work under such a Missionary Bishop."

The pupils of the Sunday School of St. James' Church, Gravenhurst, gave up their usual Christmas tree gifts in order that their value might be given for the relief of Belgian children.

Among the sums of money voted by the S.P.C.K. in February may be noted £50 for the new church at Schrieber (Algoma Diocese), and £20 and \$10 respectively for new churches at Empress (Qu'Appelle Diocese) and Bon Accord (Edmonton Diocese).

About 1 o'clock a.m. on March 3rd our Church at State River was destroyed by fire. It was a good building—quite up to the average of our best mission churches. How the fire originated is not known. The men of the village worked bravely and were able to save practically all the church furnishings, though the communion vessels were destroyed. Steps were at once taken to procure a hall in which the services can be continued. It is to be hoped that steps will be at once taken by the people who have suffered this loss to erect a new building on the existing foundation, which is said to be unimpaired.

At Sturgeon Falls it is proposed to enlarge the parsonage, which is too small for the accommodation of an ordinary parson's household. But the project will not be carried out unless the necessary money is largely in sight. No great debt will be incurred.

The next meeting of the M.S.C.C. Board of Management conflicts with the April council meeting of our Executive Committee, which in consequence has been postponed until April 22nd.

Rev. Frederick G. Sherring has been appointed to St. Thomas Church Mission, West Fort William.

"African Tidings" tells us that the Bishop of Zanzibar, writing on November 20th, reported, on what he believes to be well-founded information, that our English missionaries in Magila and Korogwe districts are interned (*i.e.* prisoners) at Arusha. One priest, probably Father White, was also interned at Pangani. Arusha is a German town and military headquarters.

The S.P.C.K. (Society for Promoting Christian Knowledge), established in 1698, publishes Bibles and Prayer Books in 150 languages and dialects.

The S.P.C.K. may well be called the Church of England Bible Society.

The Anglican Communion throughout the world is teaching the Gospel in fully 180 separate languages and dialects.

All returns from parishes and missions should be promptly made to the several rural deans promptly after Easter.

## GENERAL CHURCH NEWS

The income of the Archbishops' Western Canada Fund last year amounted to £14,704, £1,497 of which was given to the Society for the Propagation of the Gospel and the Colonial and Continental Church Society respectively. Since the Archbishops appealed in 1910 no less than £30,000 has been given to these two Societies for their Western Canada work. It has now been decided that this help shall cease, and no further grants will be made to the Societies during the remaining five years of the existence of the fund. All efforts will be concentrated on strengthening and developing the three large Missions already started at Edmonton, Regina, and Cardston, and the endeavor to accumulate a sum of money which may be used to assure the continuity of the work when the Archbishops' Fund comes to an end.

Rev. R. N. Gurd, for thirty years missionary in Northern British Columbia, died in Metlakatla on February 19th. Mr. Gurd was born in England and trained at the Church Missionary College, Islington, London, and ordained in 1886 by the Bishop of Exeter for the Colonies. He came to British Columbia in 1886 and was a missionary in the Diocese of Caledonia.

The Provincial Synod of the Church of South Africa has sanctioned the change of the name of the Diocese of Mashonaland, which will in future be known as the Diocese of Southern Rhodesia.

The Rev. Stanley Rogers, preaching in Westminster Road Congregational Church, Liverpool, England, on a recent Sunday, said:—"Nonconformity has changed its attitude in relation to the celebration of Lent. Those who were most violently opposed to the custom have become less violent in their opposition. The great majority of Nonconformist churches are now thrown open for services on Good Friday. Moreover, on the Sundays during Lent the services are so adapted as to bring them into conformity with the spirit of the Lenten season. To many of us this changed attitude is a cause of much satisfaction."

At a meeting of the Executive Committee of the Diocese of Toronto, held at the Synod Office, Mr. George P. Reid, was appointed secretary-treasurer of the Diocese in place of Mr. David Kemp, who has discharged the duties of the office with so much ability and faithfulness for more than thirty years.

The next meeting of the Board of Management of the M.S.C.C. will be held in Fort William on the second Thursday after Easter, April 15th. Important business will be brought before the Board for consideration.

The Right Rev. John Charles Roper, D.D., Bishop of Columbia, B.C., has been elected to succeed Archbishop Hamilton as the Bishop of the Diocese of Ottawa. Bishop Roper has accepted and will enter upon his new duties towards the end of April.

The Bishop of Caledonia (Dr. Du Vernet) has been elected Metropolitan of British Columbia by his brethren of the episcopate in that Province.

Rev. Dr. John Mockridge, Vicar of Trinity Church, New York, has been offered the Rectorship of St. James', Philadelphia.

Rev. Canon Shreve, D.D., Rector of St. Peter's Church, Sherbrooke, P.Q., has been appointed Dean of Quebec and Rector of the Cathedral of the Holy Trinity, Quebec.

Very Rev. Dean Schofield, of Fredericton, N.B., has accepted the deanery of Columbia, B.C., in succession to the Bishop of Kootenay. He thus traverses the continent from the Atlantic to the Pacific in making the change.

At the March meeting of the Executive Committee of the Synod of Algoma was adopted the scheme of grants from the Mission Fund for 1915-16.

SEEKS TO HIDE ITS NAME OF  
"ROMAN"

THE following extract from the parliamentary news published in our daily press is good reading. Firstly, because it is a proper challenge to the Roman Catholic Church for its arrogance in seeking to monopolize the term "Catholic," and secondly because the challenge came from Mr. A. C. Boyce, D.C.L., the member of the House of Commons for East Algoma and the respected Chancellor of the Diocese of Algoma:—

The Bill to incorporate the "Catholic Truth Society of Canada" was before the Private Bills Committee of the Commons on March 18, and, although its terms had been amended by a special committee to which it was handed for reconsideration, it found considerable opposition. The bill was ultimately held over.

A. C. Boyce, of East Algoma, voiced the views of those opposed to the title. He said the only objection to the bill was the omission of the word "Roman," and he moved that it be included. He admitted that the incorporators of the bill were eminent gentlemen, that the objects of the bill were of the highest order, but he pointed out that the Church of England in Canada from immemorial had called itself a church catholic and apostolic. It adhered to that doctrine and believed in the Holy Catholic Church. The term "Catholic Truth Society" was unfair, he said, to the pretensions and profession and creed of the Anglican Church and other Catholic bodies in Canada. It was an unfair presentation of the true objects of the society. Mr. Boyce objected in particular to the clause which read: "To spread information about Catholic truth and to make better known the faith, practice and history of the Catholic Church."

"We refer," he said, "to the Catholic Church as a distinction from the Protestant Church, but the constitutional name is the Roman Catholic Church."

A. C. Macdonell, sponsor of the bill, said this was not the proper place to discuss religious questions.

Mr. Boyce replied that he did not intend to discuss religious questions, but why not respect the sensibilities of other religious bodies.

Mr. Macdonell said this was simply a business incorporation. If the objects of the society were offensive he would withdraw them, but he would not change the title.

Hon. J. D. Reid asked that the discussion of the bill be adjourned until they had an opportunity of consulting the Department of

Justice with regard to conflict with other societies.

W. A. Boyce insisted, however, that there was no doubt about the bill, and he supported the amendment of Mr. Boyce that the word "Roman" should be introduced.

Dr. Reid moved that the Bill should be held over. This carried.

FUGITIVE NOTES

The war cannot fail to affect seriously our missions in Central Africa, in the diocese of Zanzibar, Mombasa, Uganda and Rhodesia, especially those in German territory. We watch and pray anxiously for their preservation and welfare.

The Mohammedans under Moslem rulers number 16 millions, but those under King George's rule number 82 millions. Thus the King has five times as many Moslem subjects as all the Moslem rulers put together.

"In China a campaign of misrepresentation is being carried on by Germany, and there is special need of prayer that our missionaries and their work may in no way suffer in that great country."

The British and Foreign Bible Society publishes the Scriptures wholly or in part in 456 different languages and dialects. For its work it secures the ripest and best scholarship in the world.

Chronologically, Christianity stands midway between Buddhism, which arose nearly 600 years before the Christian era, and Islam, which arose more than 600 years after it.

To the lack of missionary zeal in the Eastern Church in early years there was one bright exception: Nestorians scattered the good seed far and wide, founding a chain of bishoprics from Jerusalem to Peking.

The familiar fact that it is easiest to convert a Pagan and hardest to convert a Moslem is an instance of the general law that a lower religion is always ready to give place to a higher one. In A.D. 1 the world was almost wholly Pagan; in 1900 it contained no self-governing Pagan state, and Paganism is now everywhere evanescent.

**The Algoma Missionary News**

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

REBELLION.

"They buried it darkly at dead of night,  
The sods with the meat chopper turning."

IT was the family plate and the farmer's rifle, and the farmer's wife and sister were hurriedly and at midnight endeavouring to carry out what seemed a wise and necessary precaution. A rumour of rebellion had come late that evening, the farmer himself had ridden round to warn his neighbours and together they had all ridden in to the neighbouring dorp, there to be enrolled and organized for the defence of town and district and to spend many weary, anxious days in patrol and picket and in seeking to round up "rebels," in many cases the friends and neighbours of yesterday. For wives and families left on the farms these were days, and especially nights, of anxiety, for the rebels were known to be looting widely and freely, taking mostly horses, rifles, and clothes, and often destroying a good deal besides, and so many sent their horses and carts over the border into Basutoland for safe keeping by kind friends and other things they tried to hide, generally by burying in the ground, letting as few as possible know where. If the native servants were asleep and spade and pickaxe could not be had why the meat chopper must do the work, and perhaps was quite as useful for unaccustomed hands.

But the pity of it and the folly of it ! Just when the season was more promising than it had been for several years ; just when the farmer wanted to be ploughing, sowing, and shearing ; just when he had dreams of extra crops that might go to help the needs of the

Motherland, political animosity, wounded pride, and undying racialism, working upon the ignorance and stupidity of poor backvelders, hurries them into civil war. And, alas ! it is known that there is also foreign gold at work, the agents and plotting of the great world foe, seeking through the simplicity and ignorance of a foolish people to strike a blow at the Empire which had trusted and done so much for them. It will be easily understood how all this is affecting the work of the Church thus "set in the midst of so many and great dangers." Outside services are impossible, congregations sadly depleted—the men in camp, the women unable to move about, church collections and subscriptions reduced almost to vanishing point, churchwardens unable to pay their assessments and dues to the diocese, and the diocese struggling in spite of all and through all to pay the clergy.

Such are some of the consequences of rebellion, and we have no idea how long it may take to suppress or what further consequences it may leave behind in increased bitterness, not so much between race and race as between the members of families grievously split up and divided. Brethren, pray for us, and especially that we may be delivered from all "sedition and rebellion."—From the *Bloemfontein Quarterly*.

FOR THE S.S. COMMISSION.

(Second Report)

The Algoma Diocesan Sunday School Committee has received some further contributions through its Treasurer the Rev. C. W. Balfour of North Bay for the S.S. Commission :—

Previously acknowledged, Nov. 1st, 1914 . . .	\$115.06
Little Current per Miss Ruby F. Ferguson . . .	1.50
Grassmere and Quinn's per W. M. Duncan . . .	.50
Powassan per Rev. P. A. Paris . . . . .	1.00
Bracebridge per Rev. F. H. Hincks . . . . .	5.00
Rosseau per Rev. Canon Frost . . . . .	2.55
Fort William (St. Paul's) per A. G. Ensworth . . . . .	8.00
Thessalon per P. Simpson . . . . .	1.10
MacDougall Rd. and Muskoka per F. W. Clayton . . . . .	3.10
Marksville per Asa W. Moore . . . . .	2.01
Parry Sound per Miss Rita E. Foot . . . . .	7.00
Schrieber per E. Hewins . . . . .	1.25
Burk's Falls per Rev. Canon Allman . . . . .	2.00
High Falls per G. H. Phillips . . . . .	1.00
Garden River per Rev. S. H. Ferris . . . . .	1.42
Oliver and Slate River per Rev. R. H. Fleming . . . . .	1.50
Jocelyn and Richard's Landing per Rev. E. G. Heaven . . . . .	2.26
Nipigon per Rev. F. Bull . . . . .	1.80
H. Plummer (remittances sent him) . . . . .	9.50

Total received to Feb. 1st, 1915 . . . . . \$167.55

The Sunday School Commission of the Canadian Church has asked \$200 from Algoma. So far \$167.55 has been collected towards this sum, as acknowledged. By reason of a balance of \$16.65 carried forward from a year ago the Committee has been able to remit to the S. S. Commission \$175 towards the \$200 asked. This is \$25 more than was remitted last year. It would be well though if we could make up the full sum asked and if there are any Sunday Schools in the Diocese which have not yet contributed they are earnestly requested to assist by remitting what they can to the Rev. C. W. Balfour, North Bay, Ont.

#### ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to February 28th, 1915.

#### MISSION FUND

Algoma W.A., \$200; English Association (£138 4s. 11d.) \$670.49; Schreiber, for Archdeacons' Stipend, \$95; Sudbury, \$68; Port Sydney, \$16.55; Newholme, \$3.50; Sundridge, \$2.90; South River, \$1.45; Eagle Lake, 55c.; Little Current, \$5; Seguin Falls, \$5.57; Broadbent, 3.52; Thorneloe, \$1; Harley \$1; Port Carling, \$1.75; Gregory, \$2.57; Rosseau, \$17.25; White River, \$3.50; Franz, \$3; Missanabie, \$2.16; Byng Inlet, \$7.15; Torrance, \$9.55; Mortimer's Point, \$4.00; Sheshewaning, \$4.90.

#### MISSIONARY APPORTIONMENT

New Liskeard, \$1.26; Oliver and Slate River, \$25; Muskoka Station, \$10; Allensville, \$5; C. Miles, \$4.

#### EXPENSE FUND

New Liskeard, 85c.

#### SUPERANNUATION

English Association, (£49 11s. 11d.) \$239.67.

#### FOREIGN MISSIONS

Eagle Lake, \$1.20; South River, \$2.45; Sundridge, \$9.45; New Liskeard, \$7.37; Sturgeon Falls, \$4.21; Cache Bay, \$5; Byng Inlet, \$5.10; North Bay, \$30; Rosseau, \$8.88; Cardwell, \$1.75; Ullswater, 81c.; Bent River, 93c.; Schreiber, \$5; Rossport, \$2; Gore Bay, \$5.73; Kagawong, \$1.45; Ufford, \$1.35; Jackfish, \$1.75.

#### SPECIAL PURPOSES

Schreiber Church, Toronto W.A., \$176.89; S.P.G., \$120.25; Bishop's Discretion—Quebec Cath., \$100; Ottawa, \$35; Nova Scotia, \$15; English Association, (£5) \$24.16. Broadbent Driving Shed, English Association, (£2 12s.) \$12.56; Beatrice Church, S.P.G., (£20) \$96.20; Muskoka Station Church, S.P.G., (£20) \$96.20; Sheshewaning Church, S.P.G., (£15) \$72.15.

#### INDIAN HOMES

Quebec W.A., \$3; Dominion W.A. Pledge, \$150; English Association, \$1.93; Battersea for B. Augustin, \$33.83; Mrs. Gunton, \$16.92.

## LANDS AND HOMES

*Millions of Acres of fertile virgin soil to be developed*

## ONTARIO CANADA

CAN PRODUCE A GREATER VARIETY OF CROPS SUCCESSFULLY THAN ANY OTHER STATE OR PROVINCE IN AMERICA

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

Now is your opportunity before the great land boom commences.

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

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

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

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 400 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

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

Ontario's climate is ideal—cool winters and warm summers. The extremes of the west are unknown, the large bodies of water have an ameliorating effect.

Ontario lands are good investments. Cheap to-day—will be dear to-morrow.

Great development will take place within five years.

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