

MAY, 1915

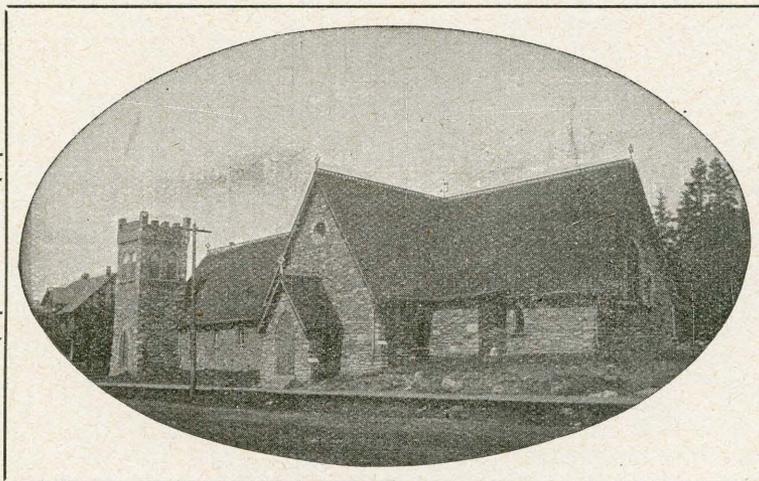
Now it is high time to
awake out of sleep.



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:

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

THE PROBLEM OF INTERDENOMINATIONALISM.

SPEAKING at the April monthly meeting of the S.P.G., Bishop Montgomery referred to a problem which he said had been growing in importance of late years, and which now overshadowed almost all other missionary difficulties.

THE DESIRE FOR UNITY.

An enormous volume of the forces of Christendom which were by degrees covering the earth was, he said, distinctively Protestant, especially the active and aggressive part of it. "It is worthy of high honour, but it is not in communion with us. It is infinitely larger in bulk when combined as one force than the whole force of the Anglican Communion. The Anglican Church, with its wide sympathies, in its yearning for reunion, desires to work with this mighty force, especially in non-Christian lands, in all things in which none of her distinctive principles is compromised. Moreover, in non-Christian lands the best method of obtaining efficiency in such questions as general education in literature, science, and medicine is to have strong central institutions for all secular knowledge, all Christian bodies combining for such common and secular instruction. Sometimes the Government builds, and sometimes religious bodies unite to build, such central institutions. When the latter do so, they approach the Anglican Church to ask how far we can unite with them in a common religious life and teaching. It is in order to give an answer to the question, and to cover all such cases in every continent in respect to institutions on which the funds of the S.P.G. have been spent, that the Standing Committee has at length passed two resolutions, carefully worded, and realizing their importance. First, it has been decided, or rather repeated for the information of all, that the funds of the S.P.G. can only be expended upon buildings or property which are wholly Church property, and, if possible, freehold.

FOR THE FAITH.

The second resolution is as follows :—

"Since general educational institutions for secular instruction are springing up in many countries, either on the part of the Government, or as the action of Missionary forces acting on interdenominational or undenominational principles, grants from the S.P.G. will only be made to Hostels attached to such central institutions, and provided that, as a condition precedent to the grant being made, in all such Hostels full Church life and teaching must be guaranteed to the persons for whose use the buildings are intended, as the

rightful heritage of those who are being instructed or built up in the Catholic Faith."

"CATHOLIC IN FAITH AND ORDER."

Bishop Montgomery added that the only course of the S.P.G. was to keep its principles intact; to be Catholic in faith and order absolutely, to be generous in every other way to all Christian people, and to honour them for their work. The main point to be observed was that the decision arrived at eliminated all friction. "It is just as possible to build a Hostel on these lines in union with a Government College which admits students of all religions as to unite with other Christian bodies, with whom we are not in communion, in perfect amity and with complete respect; but with the Faith according to the Catholic Church, in our acceptation of the term, completely conserved, and then presented as an object-lesson and example to non-Christians and to Christians of any and every denomination. It is not to be understood that these principles have not always been carried out in the past in connection with the S.P.G. They have been, but they have never been laid down so plainly before. They have now been stated in consequence of the growing gravity of the problem, not in one continent, but in all of them."

AN EPISCOPAL RECOMMENDATION.

AT a meeting of the House of Bishops of the Church of England in Canada, held at Fort William on April 14th, the following resolution was adopted :—

The Bishops of the Church of England in Canada strongly recommend all members of the Church, throughout the Dominion, to abstain entirely from the use of alcoholic liquors, as a beverage, during the present war, and also to refrain absolutely from treating others.

And further they urge the Provincial Governments to take immediate steps to shorten, considerably, the hours during which the sale of liquor is at present permissible.

Each Bishop is requested to supply all his Clergy with a copy of the above resolution, together with an instruction to announce it publicly to their congregations without delay.

[Sgd.] S. P. RUPERT'S LAND,
Primate.

April 14th, 1915.

By special invitation Bishop Darlington, of Harrisburg, (U.S.A.) was present at the Cathedral of the Arabic-speaking Syrians in Brooklyn, N.Y., after the death of their Bishop, the Right Rev. Raphael Hahaweny and pronounced a eulogy on the dead prelate.



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THREE PRINCIPLES OF GIVING.

THE members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the gospel to their brethren. They elected a treasurer, and appointed a day for receiving the money. When all were present the treasurer, an aged man, proposed three principles which were unanimously accepted :

- All will give something.
- Each will give as much as he or she is able.
- Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stepped up and laid two dollars on the table. The treasurer returned it and said, "Dis gif' may be accordin' to de furst princ'ple, but, brudder, it is not accordin' to de second." The negro took back his money and returned to his seat. After a moment he returned and threw down twenty dollars on the table, as he remarked sullenly, "Hyar, meyme dat is enough." Quietly the old treasurer returned his money, and replied : "Brudder, dis may be accordin' to de furst an' second princ'ples. but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly approaching the table gently placed on it one hundred dollars with the words : "I give dis gif' cheerfully in de name of de Lord Jesus." Then the old treasurer jumped up and taking both hands of the negro, cried out : "Dis is all right, brudder, it agrees with all three princ'ples !"

The death is announced of the Right Rev. James Moorhouse, formerly Bishop of Melbourne and later on Bishop of Manchester, aged 89. He retired from active work in 1903.

"THIS CHURCH OF OURS."

THE Anglican Communion, of which our own Church is a branch, is emphatically the Church of the English-speaking people of the world. It includes :

The Church of England, with its sixty-three Bishops and 33,000 other clergymen.

The Church of Ireland, with its thirteen Bishops and 2,200 other clergy.

The Episcopal Church of Scotland, with its eight Bishops and 400 other clergy.

The Protestant Episcopal Church in the United States of America, with its ninety Bishops and nearly 6,000 other clergy.

The Church of England in Canada, Newfoundland and West Indies, etc., with its thirty-five Bishops and 1,700 other clergy.

The Anglican Church in Asia, with its nineteen Bishops and 1,000 other clergy.

The Anglican Church in Africa, with its twenty-two Bishops and 600 other clergy.

The Anglican Church of Australia, with its twenty-four Bishops and 400 other clergy.

Scattered, ten Bishops and 225 other clergy.

Making a total in round numbers of 309 Bishops, including Bishops resigned and 44,500 other clergy.

The total number of communicants of this great Anglican Communion, of which each communicant in this diocese counts one, is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than three times that number, or say, in the neighbourhood of 100,000,000. Ours, therefore, is "no mean citizenship."

It is a sign of the times that special noon-day Lenten services have been held in New York at the Brick Presbyterian Church, St. Nicholas Reformed Church, Madison Avenue Baptist Church, and John Street Methodist Church, besides in many churches of our own communion.



DIOCESAN NEWS



DIOCESAN NOTES.

WE are glad to be able to say that Mrs. Thorneloe, who went to North Bay to visit her daughter (Mrs. C. W. Balfour) at Easter and who there was laid up with an attack of influenza is now much better and hopes to return home at the end of the month.

The Bishop of Algoma is to preach the sermon on the occasion of the opening of the Synod of Toronto next month.

Algoma Deanery is to meet in Bruce Mines on May 18th, 19th and 20th.

The Deanery meeting arranged for June at Cobalt is likely to be postponed as circumstances have arisen which may compel this action.

Local or rather district newspaper reports are to the effect that a number of Indians on Cockburn Island, hitherto owning an allegiance to Roman Catholic authorities, have applied to the Bishop to be admitted to the Church of England.

The casualties in the Canadian forces at the war front are becoming known. Even some of our little places are represented in the list as well as other in our larger centres. Among the latter is noted the death of a son of Mrs. Ironside, the devoted President of our Diocesan W.A., to whom the sympathy of many friends is extended.

We have seen the Easter Reports of several of our parishes. That of St. John's, North Bay, is testimony of many spheres of activity. The Mission Church of St. Simon is evidently growing and is contributing towards the assistant clergyman's stipend, which is wholly assumed by the parish. It is to be hoped that the "go" in the parish will soon banish the remainder of the debt on the church.

The financial statement of St. Paul's, Haileybury, is surely encouraging, not to say flattering, to those who look after the parish affairs. The overdraft on Easter, 1914, of \$192.06 has not wholly disappeared, but is much reduced. And this in view of the fact that the Rector's stipend was increased by \$300. The total amount raised by voluntary subscriptions during the year was \$3,531.48. A considerable sum was expended

on repairs to the rectory, and in painting the hall. The debt on the rectory has been reduced. Daily services are maintained.

Holy Trinity Church, Parry Sound, has sent us a copy of its Easter report, showing an expenditure of \$1253.53 against total receipts of \$1240.79. Under "missions" is shown receipts of \$273.00 (which include the Diocesan Expense Assessment (\$27.50) and a balance in hand of \$38.44). Liabilities are \$50.00 less \$11.66. This is the only report to hand which includes a statement of assets and liabilities. Should not all our church wardens' reports show these? By the way missionary contributions might well go through the hands of the wardens and show in their report. Not alone because it seems right and proper or to increase the sum total of receipts, etc., but the offerings of the parish going through the hands of the parochial officers lead away from dimness of view of things beyond congregational demand.

S. P. G. ANNIVERSARY—THE ANNUAL MEETING.

FEW of our Canadian readers have an opportunity of learning what is said at our Old Country representative Missionary meetings. For this reason we reproduce from "The Guardian" some speeches made last month which will well repay careful perusal by all who are interested in the Church's Missions and, we dare to say, cannot but interest those whose missionary instincts are more or less dormant.

ANNUAL MEETING.

For the first time since he became President of the Society, the Archbishop of Canterbury was not present at the Annual Meeting of the S.P.G., which was held at the Church House in the presence of a crowded gathering. His place in the chair was taken by the Archbishop of York, who explained that he had seen Dr. Randall Davidson in the morning well on the way to complete recovery after his recent illness.

HOLDING THE FORT.

Bishop Montgomery, to whom, said the Chairman, the Society owed an unspeakable debt of gratitude for his inspiration and guidance, read an abstract of the Annual Report. This pointed out that the grants for the present year were made a few weeks before the outbreak of war; yet they stood secure. The income for the year was £249,156,

as compared with £250,585, in the previous year. The income for the opening months of this year were proportionately quite as remarkable. But no advance could be expected. "Everywhere the duty is to hold the fort, to retire from no stations, to withdraw no workers, waiting for the moment when advance may be made." No Mission-station had been surrendered, and no worker had been withdrawn from lack of funds. Further, English Missions in non-Christian lands had not been injured by the war in the eyes of non-Christians. They had even applauded the attitude of the Allies.

THE ARCHBISHOP OF YORK'S ADDRESS.

After a sympathetic allusion to the recent illness of the President of the Society, the Archbishop of York said that the life-and-death struggle among the greatest nations of the world absorbed all their thoughts. We cannot escape from it (he continued); we ought not to escape from it; for what is happening has, of course, the most direct, solemn, and inspiring relationship to the great enterprise in which we here are engaged. The very fact that we have learned in recent years to take a wide view of what the cause of Missions means makes it necessary that we should seek this week to relate our cause to the great movements of the world. To us now "Missions" is a word that represents not a mere episode in the Church's life, but the life of the Church itself in action in the world. Thus, when the whole future history of the world is being profoundly affected before our eyes it is natural, it is just that we should think about its bearing upon the cause of Missions. We could not really bear ourselves in this ordeal of war unless we carried into it the thoughts that inspire our devotion to the cause of Missions. We could not be loyal at this time to the cause of Missions unless we brought into it some of those deep and searching movements of heart and spirit which are stirred within us by the war.

MISSIONS AT THE TIME OF WATERLOO.

Yet it is striking that, so far as we can learn, our fathers during the last great national ordeal of our race—our fathers, I mean, who went before us in the great cause of Missions and in the life of the S.P.G.—did not seem to have felt that same impulse which compels us to-day to think about the relation of Missions and the war. I have looked through the records of the Society during those great and moving years from 1813 to 1816 in which the great struggle between this nation and Napoleon was finally settled, and I can find scarcely any reference at all to the greatness of that struggle. I notice that in the spring of 1815, when the whole of Europe was trembling on

the possibility of the return of Napoleon, and was concerned with the settlement of the world after his great defeat, Bishop William Jackson, of Oxford, made no allusion whatever in his sermon to anything that was happening in Europe, and, judging from the Report of the Society, we should not know that there had been a war but for some allusions to the difficulties of our fellow-Churchmen in Canada. In the Spring of 1816, after the battle of Waterloo and the great readjustment of Europe which followed it, there is only one allusion in the sermon of Bishop George Henry Law of Chester, who says that "the happy return of peace now affords peculiar facilities of encouragement for increased exertions," but the rest of his sermon is only a long proof that the abnormal and morbid liberality of the day could only be checked by a highly educated clergy and an established Church.

THE JUDGMENT OF CIVILIZATION.

To us assembled here these great and stirring events must have one dominant interest. As Britons we have only one desire—that with charity to all and malice to none we may strive to finish this great work we are engaged in. But we are also members of the Church of Christ, and to us in that aspect what we must needs desire to see in all these profound and moving events are the tokens of the coming of the Kingdom of God. I think that, without using the language of exaggeration, we may say at the present time that we can see the tokens of the Kingdom of God coming in power, and therefore, as always, bringing judgment, claiming loyalty, and inspiring hope. First we can see the Kingdom coming in judgment. I think it is superficial to say that we are witnessing the judgment of Christianity, from the phrases current in our midst about the bankruptcy of Christianity and the like. I do not know that they are very deep or very true. No doubt to a very great extent the Christian Church is being judged by this outbreak of the lawless forces of war for its failure to influence, as it might have done, the life of nations. But what is primarily being judged is not Christianity, but civilization apart from Christianity. What we are seeing is the outbreak in violent self-assertion of the spirit of materialism which has been allowed to lay hold of, and to appropriate to itself, many of the greatest gifts of civilization. Its outbreak is not less menacing and formidable because it is arrayed in all those resources of education and of science in which some men were fond enough to think that the progress of the human race consisted. It is a thing that we must never forget, that we have seen the highest education and the most powerfully

applied science united with this spirit of materialism, thrusting upon Europe a powerful war-machine so unspeakably and so hideously callous and inhuman.

A COMMON TENDENCY.

We, too, have had our share in absorbing that spirit of materialism. We, too, shall not escape, and would not ask to escape, the chastening at this present time of the judgments of God. And for us who are here assembled, and for members of the Christian Church, is it not plain that there is one common tendency of the public opinion which has hitherto surrounded us which, with more vigour than ever, we must combat—I mean the public opinion which has been always saying “We support Missions because they are useful to civilization?” We must rather say, “We support Missions because without them civilization may become that awful thing the assertion of force without the sanctions of right which we are seeing devastating Europe to-day.” Thus it is that, more than ever before, every Christian citizen who cares for civilization must be a supporter of the cause of Missions, for Missions mean the effort everywhere to bring into civilization the saving salt of the faith and the ideals which are centred in Jesus Christ.

LOYALTY AND HOPE.

Again (his Grace continued) we saw the Kingdom coming in its claim upon our loyalty. We had to try to prevent the great sin of hypocrisy. If we ventured to claim that our cause was loyal to the Kingdom of God we had to see that it remained so, and that it did not degenerate into all the passions which war aroused, but that to the last we should ask that nothing should be done even towards our enemies that was inconsistent with the high ideal which we ventured to profess when the great decision was placed before us. Could we not also see the Kingdom of God coming in hope? Had we ever before seen such tokens in our midst of just that very spirit which the Kingdom was meant to bring into the life of nations—the spirit of comradeship and of self-sacrifice? We had to treasure that spirit, and bring it forth for the cause of God's Kingdom when the time of peace had come. Could we not see on many sides, out of the very heart of the conflict, a new longing of the human spirit for God? There was an immense opportunity for the Church to satisfy that deep stirring desire. “I do not think any of us ever lived at a time when the witness of our Christianity meant so much to the nation and to the world.” The great and luminous soul of France was learning through this ordeal a new seriousness and depth and sense of the need of God. “What shall we say of Russia—

the simple faith of that great army of valiant peasants moving in one great stream to God? How shall we not hope that even in Germany some sense of the inadequacy of a God of Battles will lead men as never before to the God and Father of our Lord Jesus Christ?”

PEACE AND AFTER.

He doubted whether ever in the history of our country the hopes of what peace was to bring were on a higher level than they were to-day—hopes for a better, higher, and nobler national life in Europe and in the world. The S.P.G. existed everywhere to carry the Message to the new Empire, to the new races—to say that there could not be a new civilization which was not based upon the Faith of Jesus Christ. They must not let the Church and Missions pay for the war. He trusted that everywhere we should all be willing to make specially-thought-out sacrifices for the sake of the cause that God had entrusted to us.

THE PLACE OF THE NATIVE CHRISTIAN.

The Bishop of Singapore spoke of the needs of his Diocese, and expressed his gratitude to the S.P.G. for the way in which it had helped during the last few years. Man after man had been put into touch with that Diocese by the Secretary of the Society. In particular he mentioned the Rev. H. G. Peile, now an Acting-Chaplain to the Forces, who had had to attend to the wounded in the recent Singapore mutiny. “At that time and at other times during the two years in which he has lived among us he has been a tower of strength to the Church in Singapore.” The only way in which the Christian Church could flourish in a country like India was that real comradeship should exist between the Christian workers of that land, be they Indian or be they English. It was sometimes supposed that missionaries in India did not favour the giving of high positions and great responsibility to Indian Christians. As far as he had been able to watch missionary work in the last fifteen years in Asia, such an idea was untrue. “I believe that we missionaries wish to raise Indian Christians to every single post of responsibility and authority which they can bear. I can see no chance of the Christian Faith making headway in that land as we wish it should unless we do so. In the Army, Indian and Englishman have fought side by side, and the spirit of comradeship is bound to grow up and to be strengthened because of that fact. That spirit will react in the life of the Church in India, and what perhaps fifteen or twenty years ago seemed unnatural will in the future seem an absolute necessity.” The benefits of civilization had their disadvantages because we had not brought to its fullest extent that force which could ennoble the life

of a nation and make it worthy of the civilization which might be a curse and not a blessing.

THE ALBERT HALL MEETING.

There was a very large audience at the evening meeting, which was held in the Albert Hall. The Archbishop of York again presided and delivered an address of remarkable eloquence and power. A number of home and Colonial Bishops were on the platform, and a suggestion of unity was given to the occasion by the presence of the Secretary of the Church Missionary Society. "We are but two channels," the Archbishop said, "through which the one Church can fulfil its mission to the world."

NO "RIVALRY OF INHUMANITY."

"Can we think about Christian Missions at this time of war?" his Grace began by asking. He went on to remark that that great gathering was an impressive answer to the question. "A man who is not thinking at this time of Christian Missions," he declared, "is a man who is failing to see the whole scope and meaning of this mighty contest." We had embarked upon the war and made the decision on August 4th, 1914, because of the irresistible instinct of conscience. "I am one of those who, if he is asked to give articulate expression to the meaning of that instinct of conscience, is prepared to say that it was instinctive loyalty to the principles of the Kingdom of God." We must wage the war in the spirit in which it was undertaken; loyalty to the Kingdom of God must govern our whole spirit and tone and temper during the war. "It will not be easy. We are tempted solely by the indignation which acts of cruelty and callousness arouse within us to allow the spirit of vindictiveness and retaliation to rise within us. There is no man in this great assembly who feels more than I do the need and the difficulties of putting restraint upon the feelings of anger and just indignation which these inhumanities arouse. It is just there that loyalty to the Kingdom of God commands us. We cannot, we dare not, enter upon any rivalry of inhumanity. If the sword that has been drawn on the side of might has stained itself, there is the more reason that the sword that has been drawn on the side of right should keep itself unstained. The impression made upon the world outside by the claims of the Kingdom of Christ largely depends upon the spirit of loyalty in ourselves as a Christian nation. The heathen world is watching what reality and sincerity there is in our claim that the British nation is Christian. Depend upon it, there is more involved in the future credit of Christianity in the heathen world than we know, by whether or not this Christian nation can hold itself in

check and, in spite of all provocation, be loyal, even in war, to the spirit of Christ." If we believe that the real, ultimate, consistent, and uplifting power of our British ideals was our Christian Faith, the best that we could give to the new nations across the seas was the power to enable them to bring into their own destiny and their own civilization the saving and healing power of those ideals and convictions which were centred in Jesus Christ. Such work as that the S.P.G. had been trying to do for more than a hundred years. The impulse of loyalty to the Kingdom of God given in gratitude to those who were our comrades in the war would impel us with new devotion to support the efforts of the S.P.G. to reinforce and strengthen the Church in the Dominions across the seas.

OUR DEBT TO INDIA.

Referring to our debt to India, the Archbishop read a touching letter written by an orderly in the Army Service Corps from France in December:—"One poor fellow who belonged to the Ghurkas was in terrible pain, and I sat with him all night when I ought to have been in bed. I kept giving him hot-water bottles, and he asked me if he was dying, and I said, 'No, old chap, you will be better by morning.' But I knew he would not last long, and I think he did. As he called me to the side of the stretcher and asked me to pray for him, as he had been educated at a Christian College in India, I prayed as I had never prayed before in all my life, and when I had finished he said, 'I am going, sir, where we will not want this knife, as they do not fight where God is.' He then gave me his knife, which is about twenty inches long, as a keepsake. When he had done this, he held my hand and went to sleep, but it was that sleep from which when you wake you are in the Kingdom of Heaven. I sat down and cried myself to sleep. When I woke I still had his poor hand in mine, so I laid it across his breast and covered him up, and prayed that by then he would have joined God's army. I would not part from my knife for a thousand pounds, not even to a king."

THE SPLENDOUR OF SACRIFICE.

Could we measure, his Grace asked, the debt we owed to such men? "There is shining around us at this moment a splendour of sacrifice such as we have never seen before. It is not in these days we preachers who are unveiling the meaning of the Cross. It is men like the King of Belgium or our sailors hidden in the far seas, or our soldiers singing cheerfully in the midst of appalling wounds. It is these men who are preaching to the British nation as it has never been preached to before the greatness of the Cross, and shall we who claim

to be signed with the Cross and to be intrusted with the Mission for which Christ died be lacking in something like the self-sacrifice which this war has aroused?" The only Church that could inspire or deserve the kind of enthusiasm for which this great example of sacrifice was calling was a Church which awoke to the fact that its business was not limited by England or even by the British Empire, but was as wide as the whole world. There must be some romance in the Church of Christ if it was to inspire self-sacrifice, and there could be no romance in any Church which did not feel that the cause of Missions moved in its heart and blood.

Stimulating and forcible addresses were also delivered by the Bishops of Kalgoorlie and Lebombos.

IN TIMES OF TROUBLE.

THE Rev. G. J. MacGillivray, the Head of the English Church Mission in Assyria, writes of his troubles on the Turkish frontier where the Christian people are at the mercy (save the mark) of the Kurds.

He was directed by the British Consul-General last August to proceed to Persia. In company with Mr. Reed and Mr. Barnard (of Urmi) he started from Bibaydi, where the general impression was that England, France and Russia had been wiped out, and Kaiser Wilhelm and his invincible army ruled the world.

Getting a little money together with difficulty,—English cheques had no value—a mule or two were purchased and a few belongings packed up and the journey begun.

We had by this time learnt that a state of war with Turkey did not actually exist, but from the Consul-General's orders we had no doubt that it was imminent, and certainly the army was mobilizing. So trouble at the frontier was probable. Our servants were Turkish subjects, and might very well be refused permission to cross, and officious officers might seize our horses and mules for the army. As far as Diza, and in Diza itself, all went well. We found a very polite little Kaimakam, very young and very "Jeune Turc," who promised to telegraph orders to the frontier post at Bazhirga to allow us to pass without let or hindrance. It is worth recording this Kaimakam's answer to our inquiry whether he had news of the war. "No," he replied, "I have no news, because nothing has reached me but the Agence Ottoman." So apparently there are some Turks who know the value of the famous "Agence."

At Bazhirga, however, things did not go quite so smoothly. In spite of the Kaimakam's telegram, the people there were deter-

mined to make themselves unpleasant. First, some soldiers tried to stop us before we reached the village at all, seizing our horses' bridles and ordering us to turn.

A RAP OR TWO OVER THE KNUCKLES

settled them, but in the village the real trouble began. A swarm of little officials came round us, all intent on being disagreeable. But, as usual, none of them knew quite how to do it. One wanted our passports, another wanted to search our servants, another to search our luggage, and so on. A general wrangle ensued, which at one moment looked as if it were going to develop into a free fight. But finally nothing worse happened than one of our servants being knocked about a little by some soldiers, and when things had calmed down we were quietly escorted to the frontier, and in the evening we reposed under the shadow of the Russian flag.

We thought our troubles were now over. But here the humour of the whole affair begins. We supposed that the Consul-General ordered us to leave, that we might get out of the dangers of Turkey and rest quietly in peaceful Persia. But instead of that we have left our perfectly peaceful mountain home in Bibaydi to be plunged into a position of really serious danger in Urmi. The alarm began as soon as we arrived. We found the town in a panic, and people hurriedly leaving, because it was reported that the Russian troops were leaving, which would expose the Christian population to very serious trouble. In fact a large part of the Russian troops did leave, only a small force of Cossacks remaining. This was considered sufficient, but it proved not to be so. However, things quieted down for a week or two, and then on October 1st the real trouble began. On that day a large force of Kurds came down on Tergawar, drove out the small force of Cossacks, and started plundering and burning the Syrian villages. Most of the Syrians escaped, and fled to the city, but a few were left behind and killed. The next

TEN DAYS WERE A REIGN OF TERROR.

Every day swarms of Kurds poured down upon the plain. Every night some village or another was attacked, pillaged and burnt, and each night they drew nearer to the city. Every night we heard a continuous fusillade, and saw the burning villages around us, while every day refugees poured into the city. All the Missions, as well as private houses of Christians, were full of them. We ourselves had about 350 on our premises. First we filled all our spare rooms, and then we let the others camp in the yard, until every square foot was occupied.

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GENERAL CHURCH NEWS

Attention may be called to the acceptance by the Bishop of Carpentaria of the charge of certain Missions in the Torres Straits. The Bishop's central home is in Thursday Island. Near that centre there are many islands in which the London Missionary Society has been carrying on faithful Mission work for many years. Some 2,000 of the inhabitants are Christians. The L.M.S. have requested the Bishop of Carpentaria to take over these Missions. They are certainly more conveniently worked from Thursday Island than from New Guinea, where the L.M.S. have a great Mission. Of course the offer was made and accepted "without conditions." Both sides recognize that those Missions will now become Anglican.

In view of the fact that since Madagascar fell under the Government of France all Anglican Church missionary work has been hampered and cramped it is a striking proof of close relations between Great Britain and France that the Bishop of Madagascar was lately able to hold a memorial service, in English, for the British sailors and soldiers who had fallen on the field of honour at which a lot of French people were present. A special message from the Acting Governor-General, who sent a contribution of £4 for the British Red Cross and a letter of apology for non-attendance from the French General commanding the French forces, were received by the Bishop.

The visit of the Bishop of London to the soldiers in the fighting line was a fine act. Everywhere men tried to make it possible to be present at his services, which were many scattered along the line. He was privileged to confirm more than 200 men and to celebrate Holy Communion to men of all ranks and in places where the roar of guns was in strange contrast to the silences of that service. No Field Marshal ever surely penned such a commendation of spiritual effort as may be found in Field Marshal French's orders and report.

It is gratifying to note that, in spite of the war, the voluntary offerings of the Church in England for 1914 showed an increase of £300,000 over the previous year.

The members of the C.E.M.S. and their friends in the Diocese have presented the Bishop of Chelmsford with a pastoral staff.

It is reported that Bishop Gilbert White, after thirty years in North Queensland, during fifteen of which he has been Bishop, has felt compelled to resign the See because he does not feel able to stand the physical strain. But, characteristically, the Bishop has accepted the new See of Willochra, which has been cut out of the Diocese of South Australia. It is poorly endowed, and everything has, of course, to be organized.

At the meeting in May of the Synod of Niagara will be celebrated the 40th year of the founding of the Diocese. Among those who are to deliver addresses are the beloved second Bishop of the Diocese (Archbishop Hamilton) and Rev. Canon Sutherland. The latter priest has served the Church in the Diocese continuously from a date preceding that upon which Niagara was set apart from its mother Diocese of Toronto.

The Bishop of Pretoria in a letter to the S.P.G. says: All European funds are spent on Missions among the African race. Europeans in the Diocese support their own clergy absolutely. Moreover, they also give a large sum to the African Missions. African Christians also in this Diocese alone contribute nearly £2,000 a year towards their Church.

The Bishop of Hereford having promoted to a canonry the author of the book called "Foundation" (Mr. Streeter), the teaching of which has been gravely impugned by the Bishop of Zanzibar and others, has led the latter Bishop solemnly to excommunicate his brother of Hereford.

Now that Turkish suzerainty in Egypt has ceased, the position of the Patriarchates under the altered circumstances is being considered by the Egyptian and British authorities. Formerly the Eastern Patriarchs had to have their appointment confirmed by the Sultan of Turkey.

The memorial to the late Bishop Dunn, of Quebec, being erected in the Church of All Saints at South Acton, England, will complete the east end of the church in accordance with the late Bishop's plans to add a side chapel.

It is noteworthy that the Federal Council of Churches of Christ in America chose Holy Week as its Week of Prayer.

[Continued from page 56.]

It soon became evident that this was no ordinary Kurdish raid, but the attack of an organized army, several thousand strong. It was, in fact, a deliberate expedition, planned and organized by Turks (egged on, no doubt, by Germans), whose object was to drive out the Russians and take Urmi. There were Turkish officers among the Kurds, and they had German ammunition. Moreover, they had an agreement with the Moslems of the city, who, when the Kurds entered, were to rise and join with them in the plunder and

MASSACRE OF THE CHRISTIAN QUARTER.

It was also clear that the small force of Cossacks was quite insufficient to deal with the enemy. The Russian Consul assured us that reinforcements were coming, but day after day passed, and no reinforcements appeared. Then the Russians raised a very useful additional force by serving out rifles and ammunition to the Syrians. We even got half a dozen rifles and a box of cartridges ourselves, ready to guard our house, hoping that the Archbishop's embargo on priests bearing arms did not apply to self-defence against a horde of brigands.

The climax was reached on Sunday, October 11th. All day we saw large bands of Kurds coming down the mountain slopes. Besides the Cossacks the Russians had a few guns in the city, and with these they shelled the enemy as they approached. From our roof we could see the shells dropping and exploding among them. This checked the attack for some time; but in the evening after dark the enemy came on again, and that night made a very determined attack on Charbash, a village not more than half a mile from the city wall. Firing began at 10 o'clock in the evening and continued all night; but the Russians and Syrians together made a good defence, and in the morning the enemy retired, leaving many dead.

This was the last attack. It is generally believed that the attack on the city itself was fixed for Monday night, and behind the enemy's firing line were large numbers of women and children with baskets and sacks, all ready to

CARRY OFF THE PLUNDER.

But they never got their plunder. On Monday we again saw large bands of Kurds on the mountain slopes, but they were going the other way. All day long we saw them creeping up from the plain and hastily retiring. This was explained in the evening, when news came that large Russian reinforcements, infantry, artillery and machine guns, had arrived and were camped a few miles off. The Kurds did not care to await their coming.

On Tuesday morning the Russian troops were here, and the plain was clear of Kurds.

So we all rode up to Sir to inspect our house there. On one of the previous nights we had watched it burning, and we were anxious to see the extent of the damage. We found it still burning. The upper storey is a complete wreck, but

THE CHAPEL IS INTACT

and the lower rooms do not seem to be much damaged. Being at the top of the village, the Russians had made a fortress of it, and judging by the thousands of empty cartridge-cases, they had a pretty sharp fight. The Americans' house is a complete wreck, and a number of other houses are burnt. But, unlike many other villages, a large part of Sir escaped. Apparently the Kurds had not time to complete the work of destruction before they were driven off. Next day some of us visited Alwach, and found scarcely a house unburnt.

Since then the Russians have been engaged in punitive measures. They pursued the Kurds up to Tergawar and Mergawar, killed a large number, and burned their villages. Also a number of them, and of their accomplices in the city, have been publicly hanged at the city gate. So now the Kurds and other evil-doers are considerably discouraged.

Now war with Turkey has begun. When this was announced, about 10 days ago, there was a fresh panic in the city. But there was really no cause for alarm. It is true that, being only a few miles from the Turkish frontier, we are in the war area. But it seems most unlikely that we shall be in any danger. I must not write any more about the present situation. It is enough that we have every reason to believe that we shall now be perfectly safe.

In consequence of all these events the work of the Mission has, for the time being, come to a complete standstill. This is fairly obvious. When we were ordered to leave Turkey, the Amadia and Qudshanis stations naturally had to be closed. And the Urmi school was equally impossible. Our Urmi boys were practically all from the Turkish side of the border, and of course they could not come. And now that war with Turkey has actually begun, our work is still more impossible. We cannot now help Mar Shirmun's people in any way, because, since they are the enemy's subjects, we are forbidden to have any communication with them. The only thing we are able to do is to afford shelter and food to a

FEW FAMILIES OF HOMELESS SYRIANS

from the villages destroyed in the Kurdish raid. As a school was impossible, we decided that this was the best use to make of our spare rooms. The great crowd of those who at first camped in the yard have gone. They could not stay in the open all the winter, and

The Algoma Missionary News

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

when the Kurds retired many of them could go out to the nearer villages, which remained unburnt. But many others are homeless. and of these we are keeping as many as we can. This is a sad collapse of our winter's prospects, for we were hoping this winter to enlarge and improve all our three schools, and have a really good winter's work. But that was not to be. So we can but wait, and see what the future will bring forth.

THE CHURCH OF IRELAND.

THE General Synod of the Church of Ireland was held last month in Dublin. At the opening service the sermon was preached by a Welsh Churchman, the Bishop of St. Asaph.

Matters dealt with included the Clergy Widows' and Orphans' Fund, annuities from which it was desired to increase. Religious education had its place in the agenda, but Prayer Book revision occupied some hours. The discussion was described as of interest. The Marriage Service was improved. A Bill was introduced proposing to substitute the following clauses: "First, for the increase of mankind according to the Will of God and for the due ordering of families and households, that children might be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name; secondly, for the hallowing of the union betwixt man and woman and for the avoidance of sin." Dr. D'Arcy observed that the perpetuation of the race was a subject of great importance, and among the final causes of matrimony. It had been omitted at the last revision. The expression of this cause was now to be inserted.

Women are entirely unrepresented in Synods and Vestries, but a step towards their enfranchisement may be seen in the appointment of a Committee to collect evidence respecting

the association of women with the parochial administration of Church business, on a clear understanding that the Committee was merely appointed to collect and collate evidence.

On the Feast of the Annunciation the Rev. L. T. Gwynn, a former Roman Catholic priest, was formally received and admitted into the priesthood of the Church by Bishop Edsall in Gethsemane Church, Minneapolis.

The Rev. P. A. Easley, a Methodist minister, of Cold Springs, N.Y., was recently confirmed by Bishop Perry in Grace Church, Providence, N.J. He is a candidate for Holy Orders.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th April, 1915:—

EXPENSE FUND

Cobalt, \$26.00; Beaumaris, \$2.50; Callander, \$3.50; Baysville, \$3.18; Bracebridge, \$48.00; Sault Ste Marie the pro-cathedral, \$92.00; Blind River, \$8.00; Bruce Mines, \$3.35; Harley, 80c.; Hudson, \$1.25; Byng Inlet, \$18.00; Nipigon, \$6.00; Copper Cliff, \$17.00; Shinwauk Chapel \$1.00; Little Current \$1.03; North Bay \$65.00; Muskoka Station \$2.25; Haileybury \$33.95; Torrance, \$1.00; Mortimer's Point \$1.00; Charlton, \$2.00; Depot Harbour, \$8.00; Broadbent and Seguin Falls, \$1.60; Powassan, \$3.60; St. Paul's, Fort William, \$125; Coniston, \$2.50; Hymers, \$2.00; Huntsville, \$26.03; Rosseau, \$8.00; St. John's, Port Arthur, \$140.00.

MISSION FUND

Cobalt, \$15.00; Manitowaning, \$3.10; The Slash, 80c.; Hilly Grove, 10c.; St. Luke's, Fort William, \$27.68; St. Thomas', Fort William, \$50.84; Byng Inlet, \$8.75; Nipigon, \$6.00; pro-cathedral, Sault Ste Marie, \$41.75; Thessalon, \$17.00; Gravenhurst, \$8.15; Port Sandfield, \$7.55; Gregory, \$5.45; Grant—M.S.C.C., \$1,340.62; North Bay, \$15.00; Muskoka Station, \$4.00; Charlton, \$3.00; Gore Bay, \$12.70; Kagawong, \$1.40; Mills, \$1.00; Huntsville, \$45.00; Garden River, \$2.45; Echo Bay, \$1.45; Toronto W.A., \$250.00; Algoma W.A., \$452.25; Bracebridge, \$50.00; S.P.G. (£100)—\$480. (£69 15s)—\$334.80; C. & C.C.S. (£52 15s)—\$252.67; Sturgeon Falls (additional) \$1.00; Port Carling (additional) 25c.

THE JEWS

Blind River, \$5.50; Bruce Mines, \$3.50; Sudbury, \$22.26; Webbwood, \$3.50; Schreiber, \$4.56; Thorneloe, 86c.; Harley, \$1.01; Byng Inlet, \$2.40; Murillo, \$2.00; St. Luke's, Fort William, \$7.50; Muskoka Station, \$2.26; Nipigon, \$1.00; pro-cathedral, \$27.95; Thessalon, \$2.67; Falkenberg, \$4.15; Copper Cliff, \$4.00; Port Sydney, \$4.00; Sundridge, 65c.; South River, \$1.20; Gravenhurst, \$3.16; Sturgeon Falls, \$5.80; Cache Bay, 31c.; Marksville, 60c.; Shinwauk Chapel, \$2.22; Little Current, \$4.05; North Bay, \$11.00; Port Carling, \$1.65; Sheshewaning, \$1.15; Haileybury, \$11.00; Lancelot, \$1.05; Aspden, 28c.; Allensville, \$1.25;

Torrance, \$2.55 ; Mortimers Point, \$1.60 ; Sheguiandah, \$1.37 ; Depot Harbour, \$3.50 ; Broadbent, \$2.00 ; Seguin Falls, 47c. ; Jocelyn, \$1.80 ; Baysville, \$3.50 ; White River, \$1.70 ; Missanabie, \$1.85 ; Franz, 55c. ; St. Paul's, Fort William, \$19.15 ; Bracebridge, \$9.61 ; St. John's, Sault Ste Marie West, \$4.50 ; Coniston, \$2.00 ; Silverwater, \$1.40 ; Cobalt, \$11.00 ; Burk's Falls, \$4.00 ; Gore Bay, \$3.04 ; Kagawong, \$1.25 ; Callander, \$2.00 ; Englehart, \$2.40 ; Huntsville, \$16.77 ; Garden River, \$2.02 ; Rosseau, \$1.00 ; Uffington, \$1.35 ; Purbrook, 30c. ; Vankoughnet, 35c. ; Byng Inlet, \$7.57 ; Richards Landing, 59c. ; St. John's, Port Arthur, \$14.70.

MISSIONARY APPORTIONMENT

Blind River, \$61.70 ; Sudbury, \$20.18 ; Thesalon, \$9.29 ; North Bay, \$35.58 ; Muskoka Station, \$11.00 ; Sheshegwaning, \$2.15 ; Thorneloe, \$1.80 ; Harley, \$3.63 ; Hudson, \$1.93 ; Charlton, \$3.00 ; Ravenscliffe, 60c. ; Seguin Falls, 75c. ; White River, \$9.11 ; Missanabie, \$7.37 ; Franz, \$4.10 ; Newholme, \$3.32 ; Falkenberg, \$5.26 ; Bracebridge, \$25.83 ; Sundridge, \$23.00 ; Copper Cliff, \$13.00 ; Coniston, \$11.30 ; Cartier, \$5.00 ; Biscotasing, \$5.00 ; Silverwater, \$7.31 ; Novar, \$1.64 ; Cobalt, \$114.00 ; Burk's Falls, \$9.80 ; Gore Bay, \$7.25 ; Callander, \$2.00 ; Latchford, \$5.67 ; Englehart, \$2.00 ; Garden River, \$5.85 ; Rosseau, \$21.10 ; Webbwood, \$7.23 ; Nairn, \$3.59 ; High Falls, \$1.00 ; Baysville, \$11.70 ; Sturgeon Falls, \$6.04 ; Cache Bay, \$1.46 ; Schreiber, \$16.03 ; Rosspport, \$2.20 ; Richards Landing, \$2.43 ; Fort William, M.S.C.C. Services, \$9.55 ; Allensville, \$7.45.

WIDOWS AND ORPHANS FUND

Sudbury, W.A., from Mrs. Struthers, \$15.00.

DOMESTIC MISSIONS

Gore Bay, 75c. ; Kagawong, 75.

SPECIAL PURPOSES

Sunday School Commission—Huntsville, \$3.35 ; S.P.C.K.—Rosseau, \$1.10.

For certain clergy—Mrs. T., \$50.00 ; Mrs. F. T., \$50.00.

Special Students—Rev. J. C. Popey, \$20.00 ; Algoma W.A., \$56.26 ; E. C. Whitney, Esq., \$400.

At the Bishop's Discretion—E. C. Whitney, Esq., \$100.00 ; Bear Island Church—K. Martin, Esq., \$2.00 ; Coniston Church—J. Elliott, Esq. \$20.00.

SUPERANNUATION FUND

Miss Wicksteed, \$100.00.

CHURCH AND PARSONAGE FUND

Quebec W.A., \$55.00.

BISHOP SULLIVAN MEM. SUS. FUND

Miss Wicksteed, \$50.00 ; Miss R. Hamilton, \$100.00.

CHURCH LOAN FUND

St. Paul's Guild, Fort Erie, \$50.00 ; Miss Hutton, \$50.00 ; Miss Burden, \$5.00.

INDIAN HOMES

W.A., per Miss Carter, \$50.00 ; Toronto W.A., \$5.00 ; Niagara for girls, \$25.00 ; Port Carling S.S. \$2.30 ; Port Sydney S.S. \$5.58.

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