

OCTOBER, 1915

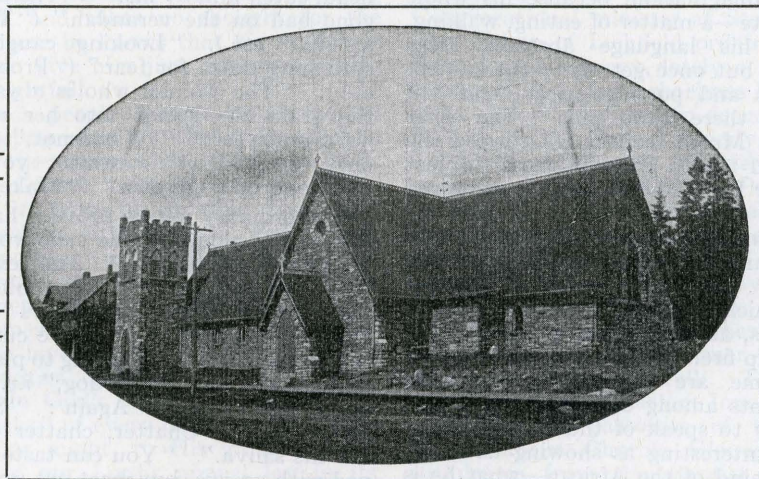
Now it is high time to
awake out of sleep.



The maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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PROVERBS.

THE greatest of teachers, because "He knew what was in man," invariably began with the known, and worked towards the unknown. He chose the ordinary pursuits and interests of man's everyday existence, treated each detail as sacramental, and based upon the common scenes of Eastern life lessons which, because they are so human, so direct, have indelibly fixed themselves in the minds of Christendom. And with all our modern "methods" of imparting knowledge we have not succeeded in discovering a readier means of gaining and keeping the attention than the "object lesson," which is nothing less than a parable in action.

Certainly it would seem that such passing from the known to the unknown is the method exactly suited to the mind of the African. He has little imagination, because his whole mind is concrete—a matter of eating, walking, sleeping. In his language abstract ideas scarcely exist, but once get on to the subject of axe-handles and porridge-sticks, and "of making books there is no end." The other day I asked a Msoro teacher what word the Ansenga would use to describe these "object lessons" of our Lord, and he at once answered *mwambi*.

Now these *mwambi* seem to contain the concentrated wit and wisdom of the people. They are riddles or proverbs—the short, pointed sayings by which the African amuses himself and his friends, as they squat in the evening round the camp fire. Some are wise, some are humorous, some are obscene; a few have their equivalents among ourselves. It would be a profanity to speak of them as parables, yet they are interesting as showing us something of the mind of the African—what he is thinking about all day long, his idea of humour, and a certain facility he possesses of clothing his meaning in a picturesque form.

As in the case of our "family jokes" at home, these tribal proverbs are jealously guarded, and the European is supposed to know nothing at all about them. It would probably take a lifetime to collect even a portion of them, and my only excuse for writing about them is that I was fortunate enough to be given an exercise-book full of some very typical *mwambi* by an exceptionally good linguist, who wrote them down as he heard them.

First, riddles. "A house without a doorway; what is that?" (An egg). "Something without a spoor?" (An arrow). "People sitting round; their chief in the middle?" (A porridge-pot on the fire). "A hut with only one post to prop it up?" (A mushroom). "A trap that falls over and over again every

day?" (An eye-lid). "A man who hoes many gardens in one day without being tired?" (A barber). "One axe-handle, but ten axe-heads?" (A bunch of bananas). "However far away it be, this very day it reaches you?" (Memories). "In one house the mother is bald, and so are all the children?" (The moon and stars). "A hen that lays eggs in the thorns?" (The tongue and teeth). "A little thing, which cannot be lifted?" (A shadow).

Of the proverbs, a number have equivalents in our own language. "When either a man or a *bango* reed dies, there grows up another." "If your neighbour's beard catches fire, put it out for him." "Laugh, laugh, becomes cry, cry." "Outside is far away." "You have dived into a spoon" (escaped by the skin of your teeth). "You are making thin a mouse that died long ago" ("Crying over spilt milk"). "If your friend catches you by the head, catch him by his." "The buckmeat has gone bad on the verandah" ("There's many a slip," etc.). "Looking caught the man crouching down for fear" ("Procrastination," etc.). "The woman who is always throwing the grain she grinds into her mouth won't have much left" ("Waste not," etc.). "Join on to your friend's caravan; you may never have one of your own" ("Make hay," etc.).

The ordinary native proverb has beneath it a quaint wisdom. "One tune won't make the dance last till morning" (That excuse is worn out: try another). "The rabbit sleeps under the ant-hill"—and overhears much. The rabbit is the symbol of native cuteness, and a common saying is "In trying to play the rabbit, a man has to avoid the dog," *i.e.*, he is trying to be too cunning. Again: "Sleep has no favourites." "Chatter, chatter cannot swallow his saliva." "You can taste things chopped with an axe, but meat cut up with a knife you don't get a taste of"—therefore manage your affairs quietly. "The too-cunning little bird never grows fat." "In sleep, in the grave." "Steal, steal kills his hands"—the old penalty for theft. "Even a fool sees war coming." "There is one whistle for all dogs." "You have pulled a leopard out of a game-pit"—misplaced pity. "Your friend's good luck may not sleep outside"—may not be yours. "No rich man has black hands"—wealth goes a long way. "A rat doesn't sleep with a pumpkin-seed"—a native doesn't go, for example, to a man's store for nothing.

Much of this, you will say, is sheer nonsense. Yet the proverb provides the African with his sole mental recreation: it is the highest form of wisdom to which he can rise. He has no literature, no books; till lately reading and writing were unknown to him; history, geography and chemistry even now have no



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meaning for him. His mind is a blank, except in so far as he has learnt in his tribal proverbs to express his simple philosophy in the terms of his everyday pursuits. He cares nothing for the past, and takes no thought for the morrow, because he knows that his next-door neighbour can give him just enough porridge to last till nightfall.

It is to such people—people whose mental horizon is represented by the maize-gardens that enclose the village where they were born—that the Gospel message comes. What chance has it, with its sublime teaching? Humanly speaking, little indeed. But success is not our concern. Christ did not despise the human interests, the homely wisdom, of his time; he sanctified them, and filled them with an eternal meaning. For thirty years his divine nature lay hidden from view beneath the simple duties of workshop and village. We do not do God's will by neglecting the "common tasks" of every day; we are to do them with our might, to His greater glory. The power of our Lord's appeal lay in its humanity. He dealt with men as they were—with varying temperaments and interests: He did not ask St. Peter to become a St. John, or St. Mark a St. Paul. Yet to each He gave that which could transform the most trivial duty, and give an eternal value to the smallest details of human life.

And—without telling us how—He does so still. In Africa we can see it every day.—*Central Africa.*

FROM NONCONFORMITY TO THE CHURCH IN ENGLAND.

SCESSIONS from the ranks of Nonconformist ministers to the Church are by no means rare, and a study of the recent Ordination lists would seem to show that the

number of such secessions tends to increase. Among those ordained to the diaconate by the Bishop of Southwark was the Rev. Minos Devine, who was until a few months ago a Congregational minister at Stoke Newington. The Bishop of Lichfield ordained deacon the Rev. Joseph Reaney, lately a Wesleyan minister in Hull. On Michaelmas Day the Bishop of St. Asaph admitted to deacon's Orders the Rev. R. Jenkyn Owen, formerly a distinguished Calvinistic Methodist minister at Holyhead, while on Sunday last at St. Paul's Cathedral the Rev. H. J. Shirley, who twelve months ago was a Congregational minister at Fulham, was ordained deacon by the Bishop of London and licensed to the curacy of Holy Trinity, East Finchley. On the same day the Bishop of Chelmsford admitted to priest's Orders the Rev. Frank Burnett, a former Congregational minister of Beccles, Suffolk. To these may be added the Rev. J. Haslam Jones, who has just concluded his pastorate of the Brunswick Road Baptist Church, Gloucester. He has withdrawn from the Baptist denomination, and has been received into the Church of England.

The Holy Synod at Petrograd has been busily engaged in the work of producing popular editions of the Bible. These are being widely distributed by the Orthodox Church among soldiers on the battlefield, as well as to the sick and wounded. Various Russian Red Cross Aid Associations are including Bibles and Testaments in their parcels of "comforts" for troops at the front, and, as the available stock of the British and Foreign Bible Society has become exhausted, the Holy Synod is undertaking the work of printing fresh editions.



DIOCESAN NEWS



OUR APPORTIONMENT.

THE Archbishop of Algoma has issued the following circular addressed to the incumbents and churchwardens of all our parishes and missions :

Dear Brethren :—

The year is rapidly drawing to an end. And as in former years, I find it necessary to remind you that your Missionary Apportionment for the year should be raised in full and paid to the Treasurer before the last week in December.

Only about two months remain, and little more than one-third of the amount required of us has been paid.

Each year that passes I cherish the hope that our people will rise to their responsibilities and contribute all that has been asked of them. I trust I may not be disappointed again this year.

I know well what a strain the war puts upon every one. But if we hope to win in this great conflict, or to succeed in the ordinary battle of life, we must do promptly and fully whatever our duty to God demands of us.

I beg you to see how your account stands, and, if there is yet something due from your people towards their apportionment, to take steps at once to have it raised and sent to the Treasurer of our Synod, H. Plummer, Esq., Sault Ste. Marie.

I am, most faithfully yours,

GEORGE ALGOMA.

Sault Ste. Marie, Ont.,
Oct. 21, 1915.

UFFINGTON MISSION.

THE Archbishop of Algoma visited the above Mission on Thursday, October 21st, and was kindly received. In the evening His Grace preached in St. Paul's Church an excellent sermon to a large congregation, taking for his text, Psalm 90 : 16. His Grace preached with great power and earnestness and brought forward many practical and

suitable lessons which were highly appreciated both by the members of our own communion and also by persons of other communions who were present. A few candidates were presented to His Grace for the apostolic rite of confirmation, and on Friday morning, October 22nd, His Grace administered the Holy Communion, assisted by the Incumbent, Rev. J. Waring, to a fair number of communicants. At this service also he gave a very instructive sermon.

After the service, His Grace visited the village school and gave the scholars a suitable address, which was listened to with keen interest by them. The teacher, Miss Bowie, was delighted with the Archbishop's visit and address, and acknowledged his kindness in a few appropriate words.

His Grace was the guest of Mr. and Mrs. W. T. Kirkpatrick during his visit. He was well pleased with his visit to this Mission.

LETTERS TO THE ARCHBISHOP.

BELOW we print three letters to the Archbishop of Algoma, written by pupils of the day school for Indian children at Sheguiandah. The writers of the two first are 10 years of age and that of the last is 13 years old :

Sheguiandah Indian School.

Monday, October 4, 1915.

Dear Archbishop,—

I am going to church every Sunday. I am glad to go to church. It is raining now.

Your son in God,

ALFRED KAGESHEONGAI.

Sheguiandah Indian School.

Monday, October 4, 1915.

Dear Archbishop,—

I have a fox at home. It is grey and black. She had two little foxes but one ran away.

Your daughter in God,

JANE WANDBLESH.

Sheguiandah Indian School.

Monday, October 14, 1914.

Dear Archbishop,—

I put up the cross one day. It was very good to do. I hope you like it. I am very glad to see you. I am going to the church. Won't you come.

Your son in God,

GEORGE KAGESHEONGAI.

CHURCH EMIGRATION SOCIETY.

THE Bishop of Wellesden, as chairman of the Church Emigration Society in London, referring to the large number of Church of England emigrants, says:—"There is hardly a member of the Church of England, we think, who will not recognize the claim these emigrants have upon our sympathy and our prayers; and it is on their behalf and for the work of this Society, which assists them, that I venture to ask if you would kindly offer special prayer, either at a celebration of the Holy Communion, at Matins, or at Evensong, on St. Paul's Day, January 25th, or during the week following?"

The Archbishop of Algoma has authorized the use of the following prayer:

O LORD GOD, who art present everywhere, follow, we beseech Thee, with Thy love and favour our fellow churchmen who leave the Motherland to settle in this young Dominion. Take not Thy gracious presence from them. Prosper them in their going out and coming in. Shield them from all harm and danger that may happen to their souls or bodies. Make them loyal to the Church and Faith of their Fathers, and true to the eternal principles of righteousness. And in all their aims and undertakings may they seek only such things as shall please Thee, through Jesus Christ our Lord. *Amen.*

DIOCESAN NOTES.

Rev. J. E. Cheese, whom some of our clergy will remember spent a few weeks among us some years since, after being forced out of Palestine by the Turks and Germans, is giving assistance to the effort being made to evangelize the Jews in Alexandria, of whom thousands are permanent residents, while at the present time their number is increased by thousands who are refugees from Palestine.

Rev. Canon Allman has gone west to Port Arthur for a few weeks, where he will take the duties at St. John's Church. Rev. Canon Hedley, the rector, will resume his duties early in November.

Rev. P. F. Bull is struggling amid great difficulties to secure a church building for the settlers in the vicinity of Dorion.

The Venerable the Archdeacon of Algoma—Dr. Gillmor—is still filling the gap at Gore Bay.

Our warmest congratulations are extended to Rev. F. W. Colloton on the occasion of his marriage. Mr. Colloton and his bride have arrived in their new home at New Liskeard.

The enlargement of the parsonage building at Sturgeon Falls is nearly completed. It bids fair to become one of the most comfortable houses for the clergy in Algoma.

The S.P.G. is about to publish a book, entitled "Life and Work in Algoma," by Miss Eda Green, our invaluable secretary of the Algoma Association in England.

The Oxford Mission is taking steps to provide a college for Christian women students in the new University of Dacca (India).

A meeting of the chapter of the Rural Deanery of Nipissing will be held in November.

Rev. E. Montizambert has been sent to take charge of the Mission of Coniston.

The Government of India issues every five years a Review of the progress of education throughout India. The last Review states with regard to the schools supported by Missionary Societies: "It would be difficult to imagine an agency more helpful to government, more trusted by the community, and more wholesome in its educational influence." The Missionary Societies at work in India are carrying on by far the majority of all the existing schools, and it is encouraging to know that their work is understood and appreciated by the Government of India.

The Swiss Old Catholic weekly has lately had some remarkable information for its readers. The German Lutherans in America have come to the resolution to adopt the Episcopal form of government for the future, and are taking steps to gain their object. No information is given whether they will apply to the Anglican Bishops or whether the Polish Old Catholic Bishop in the United States—Bishop Hodur—will have the preference.

"The ignorance which prevails, even among the well-educated, as to the history of the Church of England is attributed in great degree to the first impressions derived from history books and readers used in schools."

Diocese of Algoma—General Parochial Statistics for the Year Ending Easter, 1915—Continued

NAME OF PARISH OR MISSION.	Approximate Population.	Approximate Church Population.	Number of Church Families.	SUNDAY SCHOOL.			BAPTISM.	CONFIRMATIONS.	COMMUNICANTS.			Marriages.	Burials.	Number of Services.	Celebrations Holy Communion.	AMOUNT OF INSURANCE.			AMOUNT OF DEBT.			VALUE OF										
				Number of Schools.	Boys.	Girls.			Total.	Teachers and Officers.	Infants.					Adults.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Church.	Parsonage.	Hall.	Church.	Parsonage.	Hall.	Churches.	Parsonages.	Hall.
DEAN'Y OF THUNDER BAY																																
Schreiber	1470	285	57	1	45	60	105	8	20	22	4	4	8	25	25	50	1	3	143	54	4200	00	1200	00	651	00	5000	00	1600	00		
Nipigon	721	271	51	1	14	10	24	1	6	13	1	1	26	30	56	2	2	138	20	1000	00	2000	00	2700	00	2046	14	2300	00			
Port Arthur	15500	2050	450	5	223	277	500	52	90	6	96	15	14	29	190	280	470	38	22	408	123	12500	00	4000	00	3250	00	14000	00	5000	00	
Fort William : St. Luke's	11600	1750	350	1	123	142	265	23	64	6	64	10	5	15	84	136	220	20	13	411	80	5600	00	3400	00	2600	00	8000	00	5000	00	
St. Paul's	5000	1500	325	2	106	92	198	37	40	9	49	4	9	13	150	200	350	22	22	262	83	7100	00	6000	00	537	00	9625	00			
St. Thomas	4000	600	150	2	80	70	150	11	32	3	32	3	5	8	58	61	119	12	2	157	37	3500	00	700	00	5000	00	11000	00			
Oliver Mission	1550	192	48	1	17	17	34	1	17	17	17	17	17	17	10	22	32	4	6	77	6	800	00	1000	00	1200	00	1500	00	900	00	
Hymer's Mission	1410	305	63	1	10	10	20	1	4	1	5	2	2	2	24	31	55	2	2	61	2	1000	00			1250	00					
SUMMARY OF DEANERIES																																
ALGOMA AND MANITOULIN IS.	40580	5890	1266	25	519	585	1229	118	254	7	261	26	35	61	771	1070	1843	73	120	3556	641	38375	00	16750	00	8380	00	3700	00	2930	65	
MUSKOKA	19243	2677	624	15	191	223	574	59	83	4	87	11	15	26	308	527	835	20	46	1568	294	34350	00	11500	00	6350	00	847	88	62	36	
NIPISSING	41085	4428	1203	17	512	577	1089	95	267	5	272	24	46	80	483	750	1233	74	64	2413	459	49605	00	12370	00	3500	00	14211	00	1413	00	
PARRY SOUND	13694	2516	579	17	282	314	626	64	138	9	147	27	37	64	266	460	726	25	42	2540	437	27750	00	7125	00	300	00	40	00	35075	00	
THUNDER BAY	41251	6953	1494	13	601	661	1262	133	273	20	293	36	40	76	567	785	1352	99	72	1657	405	99600	00	17600	00	6000	00	54351	00	13375	00	
TOTALS	145853	22464	5166	87	2105	2360	4780	469	1015	45	1060	124	173	307	2395	3592	5989	291	344	11734	2236	249140	00	65345	00	24530	00	73109	88	17821	01	
TOTALS FOR 1914	153055	22595	5432	85	48	07	4807	494	1038	53	1091	231	271	502	2611	3714	6325	396	438	10637	2276	323099	90	101060	00	39250	00	65761	65	20363	06	

Diocese of Algoma—Parochial Finances for the Year Ending Easter, 1915—Continued

NAME OF DEANERY.	CONTRIBUTIONS FOR OBJECTS IN THE PARISH OR MISSION.									FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE.							FOR OBJECTS OUTSIDE OF DIOCESE																
	Towards Clergyman's Stipend.	Salaries of Other Parish Officers.	General Parochial Expenses.	Building or Repairs—Church.	Building or Repairs or Parsonage, etc.	Christmas Offering to Clergymen.	Other Parochial Objects.	Algebra Mission Fund (Clergy Stipends).	Diocesan Expense Fund.	Bishop Sullivan M. S. Fund.	Superannuation Fund.	Algebra Indian Homes.	Other Diocesan Objects.	M.S.C.C. APPORTIONMENT				Received from Outside Sources.	Total from All Sources.														
														General.	Jews—Good Friday.	Other Extra Diocesan Objects.	Received from Outside Sources.																
DEANERY OF THUNDER BAY—																																	
Schreiber	379	80	8	00	118	88	1852	57	254	00	29	81	285	64	80	90	9	80	32	98	14	80	6	00	65	76	4	56	1	90	2452	27	
Nipigon	254	00	00	00	29	81	285	64	80	90	9	80	32	98	14	80	6	00	10	30	15	00	00	00	15	00	4	25	00	728	68		
Port Arthur	2450	00	1021	00	1062	18	138	00	10	60	862	00	10	60	274	00	27	68	22	50	10	60	274	00	346	20	14	70	126	45	6305	13	
Fort William : St. Luke's	1500	00	450	50	287	80	20	10	1865	00	50	35	5	00	27	68	22	50	110	00	110	00	00	00	5	00	7	50	200	00	4551	43	
St. Paul's	1575	00	1084	00	912	74	198	72	120	00	3954	49	5	00	11	20	9	35	133	57	19	00	122	89	133	57	19	00	122	89	8167	41	
St. Thomas	285	45	157	00	285	95	89	20	73	00	10	82	5	15	11	20	9	35	47	39	5	00	5	00	11	50	2	00	35	55	376	82	
Oliver Mission	215	00	00	00	73	00	10	82	5	15	11	20	9	35	11	20	9	35	47	39	5	00	5	00	11	50	2	00	35	55	376	82	
Hymer's Mission	41	53	00	00	23	15	00	00	95	00	00	00	00	00	2	00	00	2	00	00	00	00	00	00	1	00	00	00	00	00	68	63	
SUMMARY OF DEANERIES—																																	
ALGOMA AND MANITOULIN ISLAND	6502	74	1585	75	2819	94	2039	78	1066	78	374	61	1288	95	165	74	358	19	8	25	43	91	16	82	77	15	929	91	75	82	41	30	
MUSKOKA	4544	81	552	50	2688	83	1823	31	502	35	168	31	283	43	257	30	176	45	24	65	7	07	159	89	462	44	49	76	139	36	417	75	
NIPISSING	7758	26	1096	71	2013	49	733	64	669	34	349	26	1851	96	164	72	299	76	20	01	5	00	117	35	846	53	65	02	90	43	84	53	
PARRY SOUND	4545	58	361	25	945	43	696	49	313	03	187	25	351	05	90	67	108	02	9	57	30	40	21	25	120	23	528	94	26	98	118	49	8
THUNDER BAY	6700	78	2720	50	2720	51	2657	23	1956	72	186	25	4899	80	75	78	335	20	12	50	2	37	57	00	729	42	58	31	451	24	35		
TOTALS	30052	17	6316	71	1188	20	7950	45	4508	22	1265	68	8675	19	754	21	1277	62	42	70	131	47	52	57	511	62	3497	24	275	89	840	82	
GRAND TOTALS							\$69956	62							\$2770	13										\$4613	95			2092	63	79341	33

2015.92 277.13

GENERAL CHURCH NEWS

Rev. R. J. Campbell, for years the eloquent minister of the City Temple, London, is leaving the Congregationalists and returning to the Church of his baptism. His purpose, after a rest, to seek ordination in the Church of England. It is said he will find work under the Bishop of Birmingham. It is pleasing to be able to add that Mr. Campbell, having acquired all rights of publication, has withdrawn from circulation his book entitled "The New Theology."

On his Coronation Day, November 10, the Emperor of Japan, says a Reuter dispatch from San Francisco, will be presented with a Bible, printed in English and bound in white leather—the first English Bible, it is said, to enter the Imperial Palace of Japan. It is to be the gift of 4,000 Japanese members of Christian churches in America.—*The Times*.

Bishop Farrar, lately of British Honduras, who is forbidden on grounds of health to work longer in a tropical climate, has been nominated by the Archbishop of Canterbury to the vicarage of Bognor, Sussex. Bishop Farrar will be remembered as assistant Bishop of Quebec.

Rev. Canon J. M. Almond, of Montreal, and Rev. Robt. Steacy, of Ottawa, both Chaplains with the Overseas forces, have been made honorary colonels. Col. Steacy was principal Chaplain for the 1st Canadian division.

Who of us, by the way, knew that Sir Arthur Sullivan and Sir Francis Palgrave were Christian Jews, or that the German historian Neander only assumed this name ("a new man,") at his Baptism?

It was officially announced, that Sunday evening services in St. Paul's Cathedral, London, would be discontinued in order to conform with the regulations respecting the darkening of the streets.

The arrival of German officers in Palestine was the signal for the almost complete closing up of all the Church's missions in the country. None can estimate when the clouds will lift.

Lieut. Martin C. de Bude Young, of Toronto, is reported to have been killed in action in Flanders. Prior to the outbreak of the war, he was a student at Trinity College.

The Bishop of Ontario, and Mrs. Mills sail for England this month so as to be near their son Arthur, who is with the Canadian Forces.

Dr. Thwaites, in charge of St. Helena's Hospital, in Jerusalem, is at present serving in one of the hospitals in Flanders.

SELF-HELP IN INDIA.

EVIDENCE of self-help is growing amongst the people in India to whom the Oxford Mission ministers. Last year a "Mission Committee" was formed at the Mission School at Barisal. Let the Mission Committee speak for itself:

"Last year on October 11 our Committee was formed. Our first work was to help, as far as we could, those places that have no church building. So after Christmas we (two of us) went out to beg. We started from Barisal and we went to nearly every village between this and Koligram, and we begged in almost every village from our own Mission, from Baptists, Romans, Seventh Day Adventists, and Nazarenes; from our brothers, fathers, mothers, and sisters; and beyond all our hopes we received gifts. Hardly one sent us away empty-handed. We have received in alms, rupees, pice, grain, rice, coco-nuts, milk, gourds, eggs, and parched rice; and with all that we have received love, brotherly kindness, sympathy in our work, and encouragement. And we have seen a sign of unity, and a desire for higher things, and we have seen some simple, generous, great-minded souls; and all this we have found for the most part in the homes of the poor."

The money this year is to be given to build a church at Chandsi.

CHUNG HUA SHENG KUNG HUI.

BISHOP NORRIS (North China), writing in "The Land of Sinim," the chronicle of the Church of England in North China and Shantung, tells his readers something of the meeting of the General Synod held at Shanghai. He says:

"As soon as Easter was over the General Synod of the Chung Hua Sheng Kung Hui absorbed all my energies (as well as those of many others.) Mr. Benham Brown and Mr. Arnold Scott, with our two Chinese priests and three laymen represented this diocese. . . . The Synod was an enjoyable time and I think we

did good work. I have just been looking over the proof-sheets of the report, and I am impressed by the progress made in several directions. First in importance was the organization of the missionary work of the Church. We are, I hope (if I may venture to put it into words) saved from Missionary Societies, the Church itself being the Missionary Body, functioning through the General Synod as its Board of Missions, with a smaller body as the *ad interim* Board. We hope to have an income of some £700 a year, and we have appointed a Chinese priest as General Secretary, fixed at least provisionally on a sphere of work, and sent prospectors to conduct a preliminary survey.

"The sphere chosen is Ghensi, nominally part of this Diocese, but much nearer to Honan than to Peking, so I have asked Bishop White, of Honan, to undertake the episcopal supervision for the time being, and he is actually there now with the Rev. S. C. Huang, the general secretary.

"Hardly less important, though it took up much less of our time, was a resolution brought forward in the House of Bishops, as the result of a good deal of informal conference, on the subject of raising Chinese to the Episcopate. I make no apology for quoting it here:—

"*Resolved*: That in the opinion of this House the time is not distant when it may be advisable in the highest interests of the Chung Hua Sheng Kung Hui that a Chinese priest should be raised to the Episcopate, whether as Assistant Bishop in an existing Diocese or as Bishop in charge of a Missionary District; and, further, subject to such Canons as may be enacted, in the opinion of this House, when such priest has been duly elected, the General Synod of the Chung Hua Sheng Kung Hui is the proper body to confirm the election, and the Bishops of that Church should proceed to the consecration of the Bishop-elect."

"Having passed this resolution, the House of Bishops sent it to the House of Delegates, accompanied by a statement of certain points worthy of their consideration, as to the functions of the Bishop, the method of his election and confirmation, and his sphere of work, drawing special attention to the desirability of securing 'the sympathy and co-operation' of the Mother Churches in this important matter. With the approval of the House of Delegates the resolution was ordered to be sent to England, America, and Canada.

"At the risk of seeming tedious, I should like to point out why we attached so much importance to this resolution, which may seem to some unnecessarily vague and tentative. I think there are four reasons—

"(1) As Bishop Graves reminded us, the Church of China cannot be said to be truly

founded until we have given it the Episcopate.

"(2) Our resolution encourages our Chinese brethren to look forward to this comparatively soon.

"(3) At the same time it sets before them what appears to us the wisest plan—that the first Bishops should be trained and proved before becoming Diocesan Bishops.

"(4) It enlists the sympathy of the Home Churches, while it asserts our independence of them in this matter.

"Thirdly. I venture to think the decision to postpone action about some thorny subjects was wise, while the mention of them, and in some cases consideration of them, was helpful. We did well to await the Archbishop's pronouncement before dealing with what I may call 'Kikuyu' questions. We did well to decline action on the position of women in the Councils of the Church—the time for such action was obviously not yet come, and we did well to accept a Committee's Report, but to postpone action thereon, on the difficult question of the terms to be used in the Creeds and elsewhere for 'Catholick.' It will be more readily understood how grave a question this is when I mention the following facts:—The name of our Church has been objected to by several leading missionaries as being an unwarranted assumption of the title 'The Chinese Holy Catholick Church,' and the 'China Continuation Committee' is engaged in discussing the propriety of altering the language of the Creeds, in order—I suppose—to do away with this objection, as they find us unwilling to alter our Church's name! I believe myself that we shall slightly alter the terms now in the Creeds, and bring them (D.V.) into closer conformity to the terms used of the Roman and Greek Churches!"

AN AFRICAN PASTORAL STAFF.

IN his letter to the Diocesan Quarterly Paper for August, the Bishop tells of the presentation of a pastoral staff at St. David's Mission, Bonda. After the Confirmation service, he says:—"We had the usual grand march past, which is one of the prettiest and most inspiring of sights. Then I was presented by the Mission with a Pastoral Staff. It is a crooked stick from the veldt, covered with beads and wire work, all done by the boys and girls on the Mission, and Mr. Broderick told me that each of the fifteen out-stations had contributed some of the beads. Needless to add, the gift gave me the greatest pleasure, though of course it was not given to me personally, but was the outward token of love for the Diocese, and for the self-sacrificing work of all those who have helped the Mission."

The Algoma Missionary News

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Rev. Mr. Broderick in his letter writes that the confirmation of some 300 native folk was held under "our one large tree," and was very impressive.

MACHIAVELLI

Here is a sentiment which smells of sulphur : "There are better things than the unlimited knowledge of truth, and in circumstances such as the present it is not only tactful but also correct and conforming to duty to give precedence to these things. Truth by itself is always beautiful and good, but it is only for God that it is not too strong, while man is often so weak that a premature knowledge of truth may easily rob him of his balance of mind."

These are the words of a Jesuit. And they come from Germany. Is there anything more to be said, except this—that a nation which allows itself to be spoon-fed with this sort of philosophical immorality has sold itself to Satan? "I speak truth, not so much as I would, but as much as I dare," wrote Montaigne, but, he added, "I dare a little the more as I grow older." Perhaps by and by the Teuton will give up lying—if he dare; meantime the Wolff Press Bureau gives us an unlimited supply of "better things" than "plain, unvarnished, sober-sided truth."—*The Scottish Chronicle*.

LETTER FROM CANON SCOTT.

(From the Quebec Diocesan Gazette.)

THE following letter addressed by Canon Scott to his parishioners cannot fail to be of general interest to others also. Canon Scott writes :—

Headquarters, 1st Canadian Division, B.E.F.
FRANCE, Sept. 16th, 1915.

To the parishioners of St. Matthew's :—

My dear Friends,—By the time you get this letter more than a year will have passed since I was among you. It is to me a very sad separation, but the longer the war lasts, the more thankful I am for the high privilege of being called to minister to our brave men at the front.

You are just beginning once again the special winter work, and I exhort you all to undertake it with fresh zeal and a deeper desire to serve. Many thoughts have come to me out here as a result of the experience through which we are passing. The uppermost one is that life at home in the past has been too careless and easy-going.

When I think how near to us God is continually and how wonderful is the love of our Saviour in dying for us, and how certain are death and judgment, it seems strange that people have to be urged to come to church for worship or coaxed into working for Christ's Kingdom on Earth.

I know that all our faithful helpers will be at their posts again, and I am sure God's blessing will follow them in the future as in the past. I hope, too, that new volunteers will come forward to give their assistance in the great cause. Let no one be idle.

The Sunday School is most important. I do hope that there is a full number of energetic and conscientious teachers and that parents will see that their children attend the classes and church services regularly.

Then there is the Guild, the Parish Helpers' Association, the Ministering Children's League, the W.A. and the Bell Ringers' Guild as well as the C.E.M.S. All these stand for work and the joy that comes from work. Are there not many listening to this letter to-day who feel that they have not done enough for God in the past and must undertake to work for Him now.

Parish work, to be of use, must not be a surface activity, not a mere hurrying to and fro, from meeting to meeting. It must strike its roots deep down in the life of prayer and communion with God. "He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." Every Church worker must pay continual attention to the deepening of his spiritual life.

The fount of strength is in communion with Christ.

When I shall be able to return, I do not know. Unless I lose my health, it cannot be till the war is over. Other officers have to stay, no matter what happens, and chaplains are, or ought to be, on precisely the same footing. Still we may hope that the war will not last as long as people suppose.

There is one thing which, as Canadians, we ought to remedy, and that is the habit of fulsome flattery in speaking about what the Canadians have done. Our men have done well, and are glad to do their duty at all times. But the Canadian soldiers over here are the first to acknowledge the true and equal heroism of all the British troops at the front. Every man is doing his bit, and no one wants to be singled out for praise. And the spirit and bravery of the French soldiers, I am told by those who have met them, are magnificent. In fact, our Division is only a very small, though efficient, part of a great and brave army inspired by enthusiasm of the highest order, and utterly determined to stick to it, until complete victory over barbarism is assured.

Whether the war lasts two years or ten, the human monster on the German throne and his admirers must be absolutely crushed.

For my part, I should not care to live in a world dominated by Germany.

It is well, therefore, my friends, to get out of the habit of deploring the war.

It is indeed horrible and revolting to the last degree. There is no chivalry about it. But for that very reason, we ought to go on with it in the joyful consciousness of serving humanity.

It is not merely a war of destruction. It is a war of construction. We are going to build up a new group of federated nations, diverse in language, in ideals and religion, but one in their determination to make a recurrence of this gigantic disaster an impossibility in the future. You, therefore, my dear friends, have your own work to do. Each in his or her own place, doing their duty for God at this time, and sending up prayers continually for the success of our arms, will be helpers in the great cause. Little children can even play their part as so many are doing already. Let us be active and cheerful and determined. In this opening parish year, throw yourselves with all you energy into your work. Be constant attendants at church, and look courageously on the bright side of a picture that has some very dark tones.

May God bless you and make you fruitful in all good works.

Your sincere friend and Rector,

F. G. SCOTT.

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