

SEPTEMBER, 1915

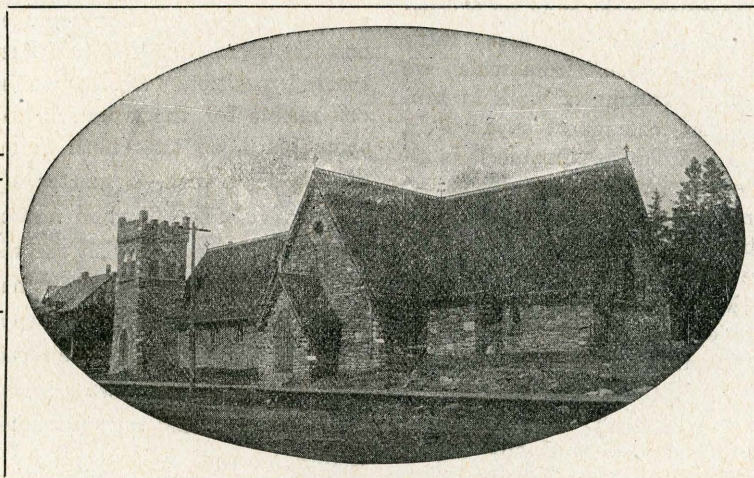
Now it is high time to
awake out of sleep.



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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FIRST MEDICAL MISSIONARY
TO PERSIA.

THE *Scottish Chronicle* says: "Writing of Medical Mission work reminds one that we have in Dr. Höernle, of St. James' Church, Leith, the first Medical Missionary to Persia. In 1879, Dr. Höernle opened a dispensary in Julfa, the Armenian suburb of Ispahan, as permission could not be obtained to do work in the town itself. Gradually he gained the confidence of the people, and the successful medical and surgical treatment of prominent officials secured more favourable treatment for the Mission. The results of Dr. Höernle's work may be learned from the C.M.S. Report of their first "Fifty Years of Medical Missions," from which we take the following. Talking of work in Mohammedan countries, the report says: "In Palestine, Persia and Turkish Arabia it is almost true to say that there would be no Missions among these Moslem populations if it had not been for the Mission hospitals. These fields are among the later regions to be opened up to Missionary work, and in the meantime the object-lesson of the Missions on the Northwest Frontier of India had proved the efficacy of medical Missions among Mohammedan races. In their case the fierce prejudice which there is against any dogma but their own often makes it impossible for the ordinary Evangelist to gain a hearing. He appears to them as an opponent, and must be kept at a distance, so that there is little opportunity for weighing the merits of the message which to them is new though ever old. It is the fact, however, that in these lands, in spite of the measure of progress which Islam carries with it, the treatment of the sick is a mixture of gross superstition and barbarous empiricism. To such people the advent of the Christian physician and surgeon with power to cope with dangerous diseases is a boon which cannot be resisted. An operation for cataract is like a miracle, as is many another cure which has taken place in cases considered hopeless in any other hand. Thus it is that the Mission hospital in these lands

has won its way in spite of the organized opposition of the religious leaders, many of whom find that the hope of their ill-gotten gains is nearly gone.

Persia, perhaps, affords the most significant instance of the influence gained by medical Missions in these lands. Although this country has for many years past been seething with political unrest, missionary work has been carried on without hindrance. The fact is that the doctor is the friend of all classes and factions. Dr. Donald Carr, who has had the longest experience of any of the missionary doctors in that land, arrived in the country when a Mission hospital was only tolerated in Julfa, a suburb of Ispahan, and not in the town itself. Gradually, however, he was able to gain a footing in the town, and now the hospital occupies a splendid site and has an assured position. Dr. Emmeline Stuart is responsible for the women's hospital in the same place, so that both men and women can be dealt with—a matter of the greatest importance. Dr. Carr on one occasion went for a long journey to visit the wild Bakhtiara tribes, and to do medical Mission work among them, and confidence was reposed in him such as they would not even have had in the case of one of their own people. Dr. White at Yezd has had a remarkable experience. Before he had been very long in the place a piece of ground was offered to him for a hospital by a wealthy Parsee, who had received benefit from the doctor's services, and ever since the hospital has been carried on without serious opposition, and has been the meeting place for all classes of the community. The account which Dr. White has given of robbers and their captors meeting in the same ward, wounded though they had been in a fight with one another, illustrates the remarkable reconciling influence of a medical Mission. Nor has the result in Persia been merely one of the breaking down of prejudice, for there are not a few who have confessed Christ in baptism."



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The Algoma Missionary News

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A GREATER MENACE THAN PRUSSIAN MILITARISM.

PRUSSIAN militarism and brutality are odious in the extreme, and in our desire to express abhorrence against such infamies we are running the risk of obscuring far greater evils. I maintain that the menace of Islam is greater than that of Prussian despotism. The Christian Church is to-day faced with a unique problem. One out of seven people in the world is a Moslem. We have in our British Empire 95 millions of Moslems, or in other words, there are five millions more Moslem than Christian subjects, who own King George V. as their ruler. To become a Moslem a man need only repeat a creed: he need not change his life. Listen to the exclamation of Akbar: "Great God, if I were not stopped by this raging sea I would go on to the nations of the West preaching the unity of Thy Name and putting to the sword those who would not submit." Now, every Moslem is a missionary, which, to our shame, is more than we can say of every Christian. A Moslem cannot understand that a man can believe in a religion and not care about spreading it. We may thank God that a Holy War as anticipated by the German Emperor never came to pass. But it may come in the dim and distant future unless we so organize our Christian forces as to prevent it. I mention these facts because they show that even in the midst of all our activities of the moment there is all the more need to keep in view the call of Foreign Missions. Some people are rather apt to think that the many claims of the war, to which there has been such a generous response, must outweigh all other calls, whereas those who think deeply on these questions will see that the call from the Mission Field is even more insistent, or at any rate as urgent as any war claim.

A MARVELLOUS PASTORAL JOURNEY.

THE Bishop of North Queensland has given to the *Church Standard* (Sydney) some details of the wonderful tour recently taken through the whole of the Northern territory of Australia by the Rev. W. M. Wilkinson, who is sixty-two years old. About a year ago the traveller priest left his parsonage-house at Cooktown, with twenty-two pack-horses, to minister to the few and far-between settlers scattered over "the territory." He has since journeyed more than 5,100 miles, and before he returns to his home he will have covered nearly 6,700 miles. From thirst and other causes he lost six horses, and must often have been in personal peril, as he had sometimes to negotiate fifty-mile stages without water. But Mr. Wilkinson declares that he has been fully repaid for all his toil by the eagerness with which the lonely bush-folk received him, and the earnest attention they gave to his ministrations.

A correspondent of the *British Weekly*, who was present at the great War Anniversary Service at St. Paul's Cathedral, London writes: "I wonder if your readers have noticed how the war is leading men back to the use of good, strong, stirring English? The National Anthem was sung in full for once. No omission of 'Confound their politics, frustrate their knavish tricks' on this great occasion, I am glad to say. The Archbishop did not hesitate over 'the keys of Hell—the gates of Hell,' as so many do. It was a comfort not to hear Hades for once."

Another lady to lose her life in ministering to the Serbians was Mrs. Dearmer, wife of the Rev. Dr. Percy Dearmer, of London, who went out several months ago with her husband on a mission of mercy.



DIOCESAN NEWS



MANITOULIN ISLAND.

HIS GRACE THE ARCHBISHOP commenced his visitation of the Manitoulin Island on July 17th, travelling over to Little Current on the mail boat with the Rev. W. H. Trickett, the new incumbent of Little Current. At the 11 o'clock service in Holy Trinity Church, the following day, the Archbishop inducted the Rev. W. H. Trickett to the Mission of Little Current. At 3 o'clock there was Evensong at the church on Sucker Creek Indian Reserve, when an Indian baby was baptized by the Rev. W. H. Trickett, who also took the service, the lessons being read by the Rev. H. F. Hutton. The congregation, which filled the little church, listened attentively to the Archbishop's words of counsel. After the service His Grace accompanied Mr. Hutton to Sheguiandah and Evensong was said in St. Peter's Church at 7.30, and the congregation, which filled the church, joined heartily in the service. At the conclusion of the Confirmation service, the Archbishop preached, taking as his text, Rom. viii., 18. His Grace pointed out that we are constantly reckoning—looking for results. St. Paul reckoned the things of this world as nothing compared with the service of God.

On Monday, after Holy Communion in the village church, the Archbishop drove nine miles, to the Mission house in Bidwell, with the incumbent and Miss Hutton. Service was held at 3 o'clock. One farmer remarked: "The Bishop always seems to come right in the middle of haying, but we can always manage to take a half-holiday when he comes." The Archbishop said each year he went away with the hope that the next time he came they would have a church—at present services are held in a log-house, the living room of which has been fitted up as a chapel. The Archbishop told the congregation that if they raised \$200 in addition to what they already had within 12 months, some one interested in the church would give them another \$200. There are only a few church families, but many others come and on the Sundays when the service is in the evening, the building will hardly hold the congregation. After tea with Mr. Body (who is giving the site for the church), the Archbishop returned to Sheguiandah and the members of the congregation came to the parsonage to meet him.

Tuesday, July 20th, was spent on Sheguiandah Reserve. During the Holy Communion

service, the Archbishop, who was assisted by Mr. Trickett and the incumbent, spoke to the Indians on the closing words of the Epistle for the week—"The wages of sin is death," pointing out that good work brought good wages, but bad work no wages—death. Owing to there having been a terrible tragedy on the Reserve the week before, the usual feast and sports were abandoned, and in the afternoon the Indians assembled in their hall, when words of counsel, advice and encouragement were spoken by the Archbishop. The chief, the incumbent, and Mr. Trickett also spoke. In the evening the Archbishop left for Manitowaning.

The Archbishop returned to the Island on July 28th, having had to leave it to fulfil other engagements, and arrived at Gore Bay in time for Evensong. This Mission is at present vacant, but the service was taken by the former incumbent, the Rev. H. F. Hutton, who accompanied the Archbishop on his tour of the west end of the Island. The Archbishop complimented the congregation on the completeness and harmony of the sanctuary furniture—an oak altar railing and Credence table having been added during the past year. The following afternoon, after meeting the congregation at the home of Mrs. Carson, the Archbishop left by motor for Providence Bay, which, with Mills, is being served by Mr. Pokey, a student from Lennoxville, during the summer vacation. Service was held in the "Union" church. After spending the night at the home of Mr. King, the Archbishop returned to Gore Bay, motoring part of the way round Lake Kagawong, which, like many of the other lakes of the Island, has beautiful bays all round it. In the evening there was Evensong at Trinity Church, Mills, where there was a good congregation. There are not many Church families here, but many others come and they appreciate the fact that the Church has given them regular services for many years.

On Saturday afternoon the Archbishop motored to Silverwater and was the guest of Mr. Thompson. For the past year Silverwater has been served acceptably by Mr. Dunn, the teacher on Sheshegwaning Reserve, but now Mr. Miles, who was at Aspdin, has taken charge of this Mission, and the congregation are glad to have the parsonage occupied again. After Holy Communion at Silverwater at 8 a.m., the Archbishop drove to Sheshegwaning Reserve for service at 10.30 a.m.

Matins was taken by Mr. Dunn and Mr. Miles. This was the first visit of the Archbishop to the new church, which was used for the first time on Sexagesima Sunday, and a description of the church appeared at that time. The Archbishop expressed his pleasure at seeing such a completely appointed church; and from the words, "Speak unto the children of Israel that they go forward" (Ex. 14 : 15), exhorted them not to think they had done all that was necessary, but to continually press forward,—they had like the children of Israel overcome tremendous difficulties in the past, and they must continue to go forward. In the afternoon all the Anglican Indians, and many of the Silverwater congregation who had attended the morning service, went to the new burial ground. After prayers said by Mr. Hutton, the Archbishop spoke of the resurrection of the body, and concluded by blessing the burial ground. Again returning to the church, after carefully examining four Indians from Cockburn Island, the Archbishop admitted them and their families into the Anglican Church. This most impressive service fittingly concluded the Archbishop's visit to Sheshegwaning Reserve.

Returning to Silverwater, Evensong was said at 7.30 p.m., when all available space was occupied by the large congregation, who listened to the Archbishop with rapt attention. At the conclusion of the service, the congregation went to the Hall just beside the church, and the Archbishop spoke a few words to them, and introduced Mr. Miles, who had arrived to take charge of the Mission only a few days before. The return to Gore Bay was to have been made in Judge Hewson's launch the next day, but, owing to a change in the weather, this was impossible, and the judge's two sons got an auto and came in it instead, and safely landed the Archbishop at the home of the Judge, who with Mrs. Hewson entertained the Archbishop—their home being his headquarters during his stay in the west end of the Island.

In the evening, after tea at Mrs. Hilliard's of Kagawong, the Archbishop motored three miles out of the village, before the evening service, to call on Mr. Lloyd, who was appointed churchwarden by the Bishop at the beginning of his episcopate, and has now reached his 87th year. Being unable to get to church, His Grace honoured him with a call. The service at Kagawong completed the Archbishop's visitation of eleven days on the Island, during which he preached fifteen times. After returning to the Judge's at Gore Bay, he left the following morning by the mail boat for home.

SERVICES AT SUMMER HOTELS ON THE MUSKOKA LAKES.

EFFORTS have been made in the past to provide services for the people staying at summer hotels at different points on the shores of the Muskoka lakes—at points where there is no place of worship within a reasonable distance from the hotel. The writer has endeavoured to do this, but it seems difficult when one has a regular mission with outstations, and it does not seem right to neglect one's own work and go to others unless a substitute can be found for the regular charge. I have held services when it could be done at the "Royal Muskoka" and other places, but this last few years I have been to the Summit House at Port Cockburn on Lake Joseph. There was an afternoon service regularly held at Bear Cave in the Township of North Cardwell, and leaving this place after service I made my way by devious routes by roads across country to the Parry Sound road and then west to the private road down to Lake Joseph at Port Cockburn hotel.

I have only been able to pay two visits this summer, one at the end of July and then again at the end of August. There was quite a number of guests there and we had a fair congregation at the service held in the concert room at the earlier visit, but the last time I went, about a week ago, there was a smaller number of people but a larger congregation, for almost every one came to church. They were people from the United States and were all more or less familiar with the English Church service and sang both chants and hymns with a heartiness and vim that was very uplifting, and responded in a way that was truly cheering. I preached a sermon that was good, if the attention and responsiveness of the congregation is any criterion, and after service the people thanked me (this, by the way, seems to be the American custom; one does not meet with it in Canada). I was glad that I went though I had some misgivings as I guided my mare along the endless roads on my way there in the dusk of the evening. I thought possibly at the end of the season there might not be people enough to make a congregation. I was correspondingly glad and thankful that the service was so well attended and so earnest. They gave me a nice bedroom and as my night's rest was provided for and a place found for my horse I spent the rest of the evening in conversation with the guests. I found one earnest old gentleman, a member of the Church of the Annunciation in New York. There were some from Pennsylvania. One gentleman had come all the way from there in his car with his wife and family. Some

were there from the Southern States. I was glad to meet them indeed and the satisfaction seemed to be mutual. We will be here again next year, they said.—F.

ECHOES OF EDINBURGH AND KIKUYU.

THE S.P.G.: *Its Principles and Ideals*, by Bishop Montgomery, reproduces the substance of a very interesting and convincing lecture delivered to the S.P.G. Summer School at Eastbourne on June 24th last. Recent events, the author observes, have caused serious unrest among "a certain important section" of the Society's supporters, and he would fain reassure them. For one thing, he points out that the Society's difficulties are largely identical with those of the Church of England. They arise from "big ideals and wide sympathies." "To try to combine absolute steadfastness to the Catholic Faith and Order, while at the same time to be really and truly able to understand and to sympathize with the position of fervent Christians not in communion with us, to be ready to come into close personal relations with any who love the Lord Jesus Christ, of whatever Communion—yet keeping our own heritage—it is an amazing ideal, so amazing, so wide in sympathy, that it is no wonder men start and shrink, sometimes because of danger from one side, sometimes from another." And the aim of the Anglican Church is necessarily the aim of the S.P.G.

WHAT THE SOCIETY DOES NOT DO.

For the rest, it is not the business of the Society to pronounce on disputed points of doctrine or discipline. For this reason it has never uttered a word officially about Kikuyu, and Bishop Montgomery explains the very particular care it has taken to debar itself from entering into party questions. Indeed, those who do not know will be much enlightened by the details given concerning the administrative methods of the Society. "There is a rooted idea, hard to eradicate," says the writer, "that we correspond with clergy and regulate their views and distribute praise and blame, and possibly even move them about or send for them to come home. No such thing has ever happened in all our 214 years of life."

RECKLESS CHARGES.

The caution and the self-abnegation of the Society have been rewarded by the most violent attacks on the part of extremists:—

"Usually the attacks upon us are made by those who for want of a better name I must call very Low Churchmen, and always apparently in the belief that we, not the Diocese, are responsible for views and acts of the Diocesan staff. (The Society's grants are always made

to a Diocese.) We have in our possession leaflets directed against us so scurrilous that I do not doubt heavy damages could easily be obtained in a court of law against the perpetrators. We say nothing, though hundreds of thousands of such papers are scattered broadcast throughout the United Kingdom, denouncing us by name as unworthy of support, as Romanizers and disloyal. At this moment a leaflet is being circulated on these lines. We have received copies of it from all parts of the country. The lists of our Committees are scrutinized, and it is pointed out which of these Committee-men are members of the E.C.U., of the C.B.S., and of other Societies. Of late it is interesting to note that we have received some extra contributions from friends who have been indignant at such attacks, and who have written to say that while they have never desired to belong to any such Societies, they desire to protest against such attacks and in the most practicable manner possible. Constantly we used to get letters protesting against our permitting Mr. So-and-So to wear Eucharistic vestments and to use incense in some Diocese abroad, attacking, of course, strong Sacramental doctrines. We always make the same answer—that they have come, so to speak, to the kitchen-door by mistake. If they have any complaint to make let them go and ring the the front-door bell and speak to the master of the house. Occasionally we get anonymous letters couched in language almost too terrible to publish. I have somewhere a postcard in answer to some appeal of ours (it came to me shortly after I became Secretary) saying that the writer would much rather the heathen remained heathen than that we touched them. All through these centuries we have borne with all such reproaches, believing that we must keep to Church principles, that no Society ought to dominate the Bishops of the Church; that if Bishops err, the tribunal is plain, but it is not to the Society."

A PERSONAL EXPLANATION.

It may be added that the Bishop (who writes unofficially—not as the Secretary of the S.P.G.), considers that the answer to the events that happened at Kikuyu must be sought in another Pan-Anglican Congress, "not a Pan-Christian Congress." On this head Dr. Montgomery explains himself with perfect frankness:—

"The breadth of sympathy existing in the Anglican Church," he writes, "urged some of its members to join such a Conference of Christians as that held at Edinburgh. It was purely a Conference, at which no resolutions were passed. Since then that Conference has been the cause—in a sense the unconscious cause—of Councils or Federations in many

lands, such as in India, China and Japan. These local Federations have taken different forms. In some lands they have been purely for mutual report and conference. In other lands they have become perilously near to being close Federations, with growing executive force as one body in full communion. I think I foresaw this tendency after Edinburgh, and I was myself reluctant to join anything like a Continuation Committee. Of course, Churchmen have taken alarm at these developments abroad. Some Bishops have refused to join them. The S.P.G. has never had any connection with any of them. I think the Church indeed as a whole has been frightened, and rightly so I think, and will certainly draw back. Remember it is our breadth of sympathy which makes that pendulum swing and we want very strong Churchmen in the S.P.G. to sound the alarm, but not to leave the Society. Speaking for myself, I confess that though breadth of sympathy took me to Edinburgh, I am to-day among those who are alarmed. I could not go to an Edinburgh Conference to-day because it would be impossible to prevent misunderstanding."

THE NEED OF SELF-RESTRAINT.

Some earnest words of the Bishop on the need of restraint and temper may profitably be taken to heart:—

"The leaders and members of the Anglican Communion should remember that they are brethren, and consider one another, and provoke one another not to separation, but to good works and mutual appreciation. And to this end they should not be wilful overmuch, dreading above all things schism in the Church. Dean Church once said that cracks in rock strata tended rather to widen, not to fill up. I think experience of life makes us acquiesce in this sorrowful statement, and leads us to do all in our power to prevent such schisms within. Then certainly no sections among us must be overwilful, whether Bishops, or clergy, or laity."

EASTER DAY WITH THE LEPERS AT KUMAMOTO, S. JAPAN.

EASTER DAY was inclined to be rainy, so several of the lepers could not come out to the little room which now, perforce, does duty for Church services, as well as for all our classes and social gatherings, in Miss Riddell's Hospital of the Resurrection of Hope. We badly need a separate place of worship, as there are now some fifty-five communicants and catechumens all told, and we have been collecting funds for some time past for a chapel, to be built on land adjoining the grounds of

the hospital, and already consecrated for the purpose, besides having received some gifts and promises of altar furniture and vessels.

Our services on Easter Day consisted of the two greater Sacraments, as the patients cannot attend long offices. The singing throughout was bright and cheerful, and the room was beautifully decorated with flowers and plants. We had a "united" Celebration for the English-speaking and Japanese lepers, the Epistle and Gospel being read in both languages, and there was a very short sermon from the Japanese chaplain, the Rev. C. K. Jonehara. The *Kyrie*, Creed, Gradual, *Sanctus*, Communion hymn, and *Gloria in excelsis* were well and heartily sung in Japanese. Oh, the infinite pathos of the "Communion of the people!" Think of these sufferers, members of the Holy Catholic Church equally with yourselves, and pray for them at your Eucharist at home, and for those who minister to them. As, long ago, the blind, the lame, the halt, the maimed, the deaf, the dumb and the distressed in body and soul came to Him the Lord of all, so here they come, some on their knees to the altar rails, some led, some carried, but still they come to receive Him, whom they will soon meet face to face in His glorious Home, where they will see and hear and speak and leap and walk again, and where all their faculties will be restored to them a thousand fold by the King Himself, whom they have known in the days of their humiliation in "the breaking of the Bread."

After the service the whole congregation went in procession singing hymns, and the youngest boy carrying the processional cross, to communicate the sick in their wards.

Holy Baptism in the afternoon was also a very solemn and touching service. Four of the men, and three of the women, their ages varying from 69 to 17, received the Sacrament with great reverence and devotion, and to me it was especially touching, as the men were the first I have been privileged to baptize into newness of life from heathen darkness since I came out here, and I gave the address which was interpreted by Mr. Jonehara. At the end of the service we gave to each of the new Christians a baptismal cross as the Greek Church does. It may interest some of your readers to know the Christian names chosen by the candidates; they were Korunerio (Cornelius), Petero, Kurumens' (Clement), S'tepano, Maria, and Mary Magdalen.

On the following day, (Monday in Easter week), Mr. Jonehara and myself went out some twenty-six miles from Kumamoto to give eleven Christian lepers their Easter Communion, and I had the opportunity of saying a few words to them about the Resurrection,

and also of preaching for the first time to the heathen who came in after the service.

On Low Sunday, the Bishop confirmed four lepers here, coming a long distance and not deterred by torrential rains, and now four more men have just given in their names as wishing to be catechumens, this, of course, being the result of the past labours of the Japanese chaplain.

A short time after Easter, one of our dear people at the hospital, a communicant, passed peacefully away to the better land after great sufferings. One of them who was with him to the end, helping to nurse him, told me that his last words were: "Amen, Amen, Amen," and we feel sure he was even then hearing and seeing, "the joy of his Lord," which is only permitted to those on the threshold of eternity. May he rest in peace and joy after his terrible suffering on earth, so patiently endured for many years. After service in the Church-room next day several of us accompanied the body to the crematorium. The processional cross was carried by a leper, the two chaplains came next in surplices with scarves, and the coffin was covered by a pall of purple silk, with a red cross on it, and the words, *Requiescat in pace*.—Amen. Going through the streets the people of this delightfully gentlemanly nation were most respectful, and several passers-by, to my great astonishment, even took off their hats as the body was borne past them.—*Church Times Correspondence*.

THE INTERNED MISSIONARIES IN GERMAN EAST AFRICA.

FROM a private letter dispatched from Zanzibar, we get news of the missionaries of U.M.C.A., interned in German East Africa:—

We were allowed to send up into German East Africa the letters which had accumulated here, and two of them were allowed to write to us. A card from Archdeacon Hallett and letter from Archdeacon Birley, dated June 11th, said that they are all well, so far as they know, and are in three divisions. All the ladies and Padre White and Padre Hellier at Mpwapwa. Archdeacon Hallett and the Masasi laymen and Padres at Kilimatindi, Archdeacon Birley, Brother Makins, Brother John, etc., at..... (*Here censored by the Germans*).

The two first places are on the Dar-es-Salaam line. Musa, our man here, who comes from that country, says they are high up and healthy, and there should be no difficulty about supplies there. There is no word of our Africans.

"What if France shall permanently be stirred to see what she was casting away in her Church? What if the English and French Churches should learn great truths from one another? What if the Russian Church should be touched with that missionary zeal which it only needs to make it one of the greatest Churches in the world? What if the great German people shall gain through pain and suffering a new faith in an Incarnate Christ? Then indeed the fierceness of man will turn to God's praise, and God's Kingdom be enlarged, even through the sickening and desolate sorrows of the war."—*Bishop of London*.

"Some of the darkest years in our story are the years which witnessed the birth and rise of many of our great Missionary Societies. During the Napoleonic wars missionary work went steadily forward, in spite of the fact that it was a time of appalling financial weakness, that trade was depressed, taxation was continually increasing, and riots, seditious meetings, and risings were of frequent occurrence. During the years of the Crimean war and the Indian Mutiny, 1854 to 1857, and again during the Boer War, 1900 to 1902, the incomes of the various societies steadily rose."—*Rev. C. C. B. Bardsley*.

By special permission of the Metropolitan of Belgrade, the English Burial service was used in the Serbian Cathedral at Karagujevatz at the funeral of Sister Lorna Ferris, who died of enteric fever contracted while nursing.

A communicant of the Church of the Incarnation and his wife have given \$100,000 to the trustees of the Cathedral of St. John the Divine, New York, the interest to be used for the maintenance of the Cathedral.

By the death of Dr. Illingworth the English-speaking world has lost one of the greatest of Apologists for the Christian faith.

The parish church of Merton (Surrey) celebrated the 80th anniversary of foundation last month.

Canon Wigram, of Lahore, stated at a missionary meeting in London recently that it would tax the Church's leaders to the utmost to train the multitudes who were now offering themselves for Baptism in India.

GENERAL CHURCH NEWS

The Government of India has laid down that the term "Catholic" must not be officially used as synonymous with Roman Catholic, a use which is repudiated by Anglicans and Greeks alike.

After nearly thirty years' work the Archbishop's Mission to the Assyrian Christians has been brought to an end, owing to the situation created by the war. It is expected that this portion of the Turkish Dominion will pass over to Russia.

The English Chaplain at Brussels the Rev. H. S. T. Gahan, has stuck to his post throughout the war, and is well and fully employed.

A memorial statue of Dr. King, the late Bishop of Lincoln, has been set up in the Cathedral of the Diocese, beneath the "Bishop's Eye" as the immense rose window is called. The Bishop is represented seated, in the act of Confirmation.

Bishop Montgomery, lecturing at Eastbourne on the position of the S.P.G., said that the answer to Kikuyu is another Pan-Anglican Congress.

In March last twenty-eight Italians were confirmed by Bishop Lawrence in Christ Church, Boston, and thirty more have recently been confirmed at the same church by Bishop Babcock.

The Rev. C. H. Shortt and the Rev. W. C. Gemmel, missionaries to Japan, left Toronto for their adopted country on Saturday last via the G.T.R., intending to sail from Victoria, B.C. They tell of numbers of missionaries' sons and others from Japan serving at the front, some of whom paid their own fares to reach the scene of operations, others having the way paid, in part at least, by the Board of Trade, composed of English and other merchants. In various places the foreign ladies are active in their work for the Red Cross, like their sisters in the United States and the various parts of the British Empire.

The Mission Field extends its earnest congratulations to Bishop Tugwell, Bishop of Western Equatorial Africa, on the completion of twenty-one years of Episcopal work in a climate which used to be considered the worst to be found in the world. During his Episcopate the number of Christians in this Diocese

connected with the Church Missionary Society have increased from 8,384 to 51,750, and the number of African clergy has increased from 20 to 71. Meanwhile a new Diocese, that of Accra, the work in which is supported by the S.P.G., has been taken out of his Diocese. We thank God for the good work which the Bishop has been enabled to do and to help others to do.

By the will of Mrs. Sarah E. Batterson, Philadelphia, an estate of over \$100,000 is devoted entirely to Church purposes, the largest beneficiaries being Nashotah House, Wisconsin, the Community of St. Mary, Peekskill, N.Y., the Domestic and Foreign Missionary Society, and the General Theological Seminary.

The Rev. F. C. Bartels has resigned the Curacy of St. Matthias of Westmount.

Trinity College School, Port Hope, has 300 representatives either already on the firing line or in training.

The American Board of Missions made a special appeal for an Emergency Fund of \$400,000 and two-thirds of the amount is already raised, in sums varying from \$5,000 to 2 cents.

The Secretary of the S.P.G., (Bishop Montgomery) has appealed for eight clergymen for the Diocese of Chota Nagpur, India, to replace the German missionaries who have been interned. The S.P.G. has undertaken to provide for their work.

The Bishop of Zanzibar cabled the C.M.S., that all the ladies of the Universities Mission in German East Africa were at Mpapua. The men were in two other camps, and all were well.

The Bishop of London has announced that he will not accept any candidate for his Ordination Candidates Fund if he is fit for military service.

It is somewhat startling to find that a self-confessed German spy was for several years engaged in Jewish work in Canada. This was the Rev. I. T. Trebitsch, who was ordained by the late Archbishop Bond, of Montreal in 1902.

THE ASSYRIAN CHURCH.

OUR readers at this time must have a deep sympathetic interest in the Assyrian Christians now so fearfully persecuted.

Mr. Paul Shimmon, himself a Syrian, writes as follows from Tiflis:—"We sorrowfully record the fact that the fair plain of Urmi, a veritable Paradise, has been ruined by the combined efforts of Turks, Kurds and Persian Moslems. If we take a general survey of the situation, I should say that some 70 Christian villages have been plundered. To say that 10,000 have met their death as a result of this invasion, is to put it mildly. We sum up the whole situation in the words of the Russian commanding officer in Tabriz: 'The villages have been sacked, plundered, and reduced to such a condition that it will take years to rebuild them.'

"The villages round Urmi were full of refugees from the Turkish frontier, and when they saw the Russians leaving Urmi they fled precipitately to Tiflis. It was a sad sight. Men, women and children to the number of 15,000 set out on foot without even bread for their journey. The sufferings of these people on the road to Tiflis were pitiable in the extreme, for they had a seven days' journey to make. Women gave birth to children on the roadside, and were compelled to proceed on their journey at once. Many old people got stuck fast in snowdrifts and could not be extricated. Scores of children were left behind and lost to their parents.

"Ten days ago a small body of men arrived here (Tiflis) from Urmi. They told us what had happened at Abdulakendi. This village, which is close to Lake Urmi, was entered by the Kurds, who carried off all the inhabitants to the neighbouring Moslem village. Here they were taken to the Mosque and told they must become Moslems. They were taken to the bath and 'purified' and their Christian names were changed; after that they were kept for fifteen days and were made to receive lessons in their new religion.

"Let the English nation judge whether there is any people under the sun, not excepting the brave Belgians, who have suffered the same amount of horrors and cruelty as these people have suffered. The Syrian women have suffered outrage and torture; the homes of all have been reduced to ashes; the fields and vineyards destroyed; the churches that have not been burnt have been disgracefully polluted. The outlook for the next few years is the gloomiest we have ever known since the invasion of Tamerlane the Tartar."

A MESSAGE AND AN APPEAL, 1916-1917.

THE following message and appeal to the Dioceses abroad, the work of which the S.P.G. is helping to support, has been approved and authorized by the Standing Committee:

THE MESSAGE.—The Standing Committee have been called to face at this time the question of grants to Dioceses overseas for the year 1916. It is, of course, a subject full of perplexity. Perhaps the spirit in which the Society has determined to face its responsibilities can best be gathered from the leaflet enclosed herewith. The Church at home does not lack faith or hope. It faces the future with calmness and has called, as will be seen, for the personal efforts of Churchmen—of men, women and children—throughout the United Kingdom in the interests of the Church abroad. No effort has been spared to enable the Society to provide sufficient grants in 1916 to Dioceses abroad for one purpose at least—namely, to prevent the withdrawal of a single worker or retirement from a single Mission station in 1916. That is the provision made, but of course it is made in faith, for the bulk of the funds so voted must be collected during 1916.

All will, therefore, realize how grave the situation must be for the Church at home.

THE APPEAL.—The Standing Committee now desires to make an appeal to all the Dioceses which it is privileged to assist. Nothing would strengthen and cheer the Church at home at this time so much as an assurance that every Diocese abroad is prepared to bear its full share of burden in these days of strife. Believing that we are justified in the conviction that all Dioceses will be eager and ready to co-operate with us, we make the following definite appeal:—

We appeal to the Dioceses abroad to increase self-support in all their parishes, districts, and stations, and to do so with the definite intention of sparing the grants of the Society in the uncertain future. It may be that we shall trace the guiding hand of God in this, for the outcome of this world-strife may result in a distinct advance towards self-support, and that surely would be a noble result. Certainly nothing would cheer our supporters throughout the length and breadth of the United Kingdom more than a glad assurance that such an effort will universally be made.

To put it in concrete form, the answers from abroad to the Society would take some such shape as the following:

"We recognize the crisis at home. We note also that grants have been voted by the Society for 1916 for the purpose of sustaining in full all existing work. We realize that they

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The Rev. CANON PIERCY,
Sturgeon Falls,
Ontario.

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

were made in faith. We understand also that to collect even such a sum may be almost impracticable, or at least give cause for serious anxiety.

"We, therefore, undertake to assist the Society to the utmost of our ability in providing for the renewal of the grant to our Diocese for the year 1917—

(1) By endeavouring to raise additional contributions in the Diocese.

(2) By allowing £ of the 1915 grant and £ of the 1916 grant

to be held in reserve by the Society *on behalf of the Diocese* towards the grant for 1917."

Were such messages to reach us from abroad, without doubt it would aid the Society to obtain larger funds at home. Moreover, it would cause thankfulness throughout the Anglican Church.

It is not for us to do more than make the appeal. Details must be left to the various Dioceses. For example, grants which may not be required at once might remain undrawn. Building operations not absolutely necessary at the moment might be deferred, and savings effected where workers have been lacking. Many a race in the various continents might determine to support fully or more completely its own clergy, catechists, and schools.

Such methods and others analogous to them are perfectly familiar to every Diocese.

We repeat—such messages from abroad would not make us slacken one bit our own efforts at home. It would have exactly the contrary effect. Nothing would cheer our workers at home more or create a greater enthusiasm for their labours on behalf of the Church abroad than the consciousness that all,

in every continent, of whatever race, colour, or tongue, were imbued with a common spirit and were meeting the burdens of these troubled yet fruitful times in a spirit of comradeship, as members of one body, as fellow Churchmen in the Empire of Christ, bound together by ties more sacred than even those of any worldly empire because they are world-wide—the sacred ties of the Catholic Church.

Fellow Churchmen throughout the world, come to our aid in the United Kingdom in the same manner as all portions of the British Empire have come to the aid of the United Kingdom in the great contest now being waged.

Such is our message. Such is our appeal. We commend it in the Name of God to the brethren beyond the seas in every land.

On behalf of the Standing Committee,

H. H. MONTGOMERY, (*Bishop*), Secretary.

Owing to the war the number of students at St. Augustine's College, Canterbury, has fallen from 57 to 27 and two of the staff have taken up temporary work, filling vacancies occasioned by the war.

Controversy has arisen regarding a proposed Conference on Missions in Latin-American countries, to be held at Panama, and Bishop Hall of Vermont says he "will have nothing to do with Pan-Protestantism, nor with a movement which begins by insulting the religion (however greatly in need of reformation—as is our own) and the recognized Ecclesiastical authorities of the people whom it is proposed to help."

The World Conference on Faith and Order is evoking a widespread interest in spite of the war, and is commended by writers in Russia, India, Japan, Egypt, Norway and elsewhere.

St. Augustine's College, Canterbury, has had another notable benefactor in the person of Miss Litt-Ellis, who by her will left £2,500 to found a scholarship, £10,000 to the general purposes of the College and also the residue of her estate which amounted to over £20,000.

A letter has been sent out by the Commission of the Episcopal Church in the United States on the World Conference, notifying the

clergy that it is hoped that a North American Preparatory Conference, to discuss plans for the World Conference on Faith and Order and to arouse a more general interest, will be held in Garden City, Long Island, New York, January 4-7, 1916.

"How any thinking being can fail to see," writes Dr. Russell Wakefield, Bishop of Birmingham, "that the inaction of the Papacy at this crisis makes the infallibility preposterous, I cannot understand."

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to August 31st, 1915:—

DIVINITY STUDENTS' FUND

Rev. F. G. Sherring, \$12.10; E. C. Whitney, Esq., \$500.

WIDOWS' AND ORPHANS' FUND

Rev. C. W. Balfour, \$5.

MISSION FUND

Port Sydney, \$9; Newholme, 75c.; C. O. Scull, Esq., Beaumaris, \$50.

BISHOP SULLIVAN MEM. FUND

Gregory, \$18.46.

MISSIONARY APPORTIONMENT

Powassan, \$13.62.

EXPENSE ACCOUNT

South River, \$5.75; Sundridge, \$4.50; Eagle Lake, \$3.96; Burk's Falls, \$6; Latchford, \$5; Slate River, \$7.30; Oliver, \$3.60; Desbarats, 56c.; Rydal Bank, 73c.; Bruce Mines, \$1.10; Jocelyn, \$1.50; White River, \$4.35; Missanabie, \$3.91; Little Current, \$4.20; Hilly Grove, 80c.; The Slash, \$2.40; Manitowaning, \$5.05; Mills, 75c.; Shesheganing, \$3.61; Silverwater, \$4.11.

CHURCH AND PARSONAGE FUND

Huron W.A., \$20; Miss Hutton, \$50.27; S.P. C.K., for Mortimer's Point, \$71.02; Boys' Branch W.A., Sherbrooke, \$10; Church Women's Association, Edinburgh, \$69.06.

SPECIAL PURPOSES

Indian Church, Manitoulin, Nova Scotia W.A., \$8; Special—Algoma W.A., \$225; Sheguiandah Parsonage from Sheguiandah Mission, \$150.

INDIAN HOMES

Ottawa W.A., for Jessie Brown, \$20; Ottawa W.A., for support of child at Shingwauk, \$50; Ottawa W.A., for salary Miss Bottrell, \$83.20; late Miss Gertrude Jones, per Miss Evans, \$5.50.

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HON. JAMES S. DUFF, Minister of Agriculture, Parliament Buildings, Toronto.	MR. H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto.
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