

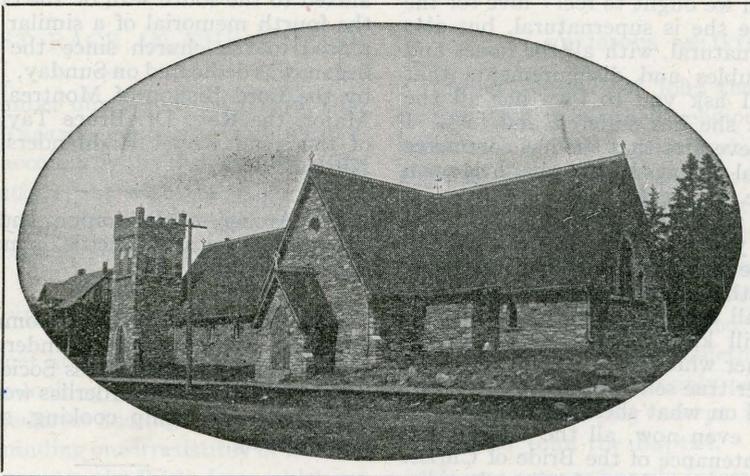
Now it is high time to  
awake out of sleep.



The morneth this 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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The MOST REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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## A PLEA FOR LOVE OF THE CHURCH.

I THINK that it is love of the Church that we want to revive. You know, love of the Church has been going. We do not love her as people did of old. We apologize for her, we laugh at her, we cry her down, and half put her aside. But the people of old loved her as she was, although she was disfigured and torn and maimed and curtailed. They held by their faith in the supernatural power within her, they could bear to see her as she is with all her sad losses. And we do well to remember that, in spite of it all, there she is; she is our mother. And we are going to love her still. That is the way Bishop Andrews loved her, and Bramhall loved her, and Bishop Ken and Cosin, and William Law loved her, that is how the early Tractarians loved her, how Dr. Pusey and John Keble loved her. And it is that love which we ought to feel—love for the Church because she is supernatural, but also because she is natural, with all the losses and pains and troubles and disfigurements that that entails. I ask you to love her all the more for what she has suffered and lost. I ask you to believe first that she has commerce with the eternal; that she has channels open into the home of grace; that she lives in Christ, and in no other; and then, believing that, however you see her now; and though you face all the disfigurements that are about her now, and though you dare to look at all the facts and all that incriminates her, nevertheless you will know that there is Divine power within her which shall yet lift her until she becomes her true self. So, looking on her, with eyes fixed on what she shall be, you will behold in her, even now, all the outline and limbs and countenance of the Bride of Christ. And you will see her and love her now because she is already prepared to be that Body which Christ has washed and cherished and accepted that He may present it without spot or wrinkle or any such thing, with all its robes made white in the Blood of the Lamb. That is the Church in which we believe, which we dare to see in our own Church of England; that is the Church which has a message to give to all the world; that is the Church in which we will live and die.—*Canon Scott Holland.*

In St. John's Church, Norway, on a recent Sunday morning, the Bishop of Toronto dedicated a very handsome west window in memory of five men of the congregation who have fallen at the front. The subject of the window is the Raising of Lazarus.

Bishop de Pencier has received orders to leave with his battalion, the 62nd, of New Westminster, and he will be proceeding to the front very shortly.

In all the Dioceses in the Province of Melbourne, Australia, women may now vote for the election of representatives to Synod.

The founding of a Theological College for Edmonton was a live topic at the recent Synod.

A handsome brass memorial tablet has been placed in the Church of St. James the Apostle, by Mr. and Mrs. George J. Crowdy, in memory of their son, the late Capt. C. Hutton Crowdy, of the 13th Royal Highlanders of Canada, who was killed in action on October 19th and buried at Armentieres, France. The tablet, which is affixed to the south wall of the church, and is the fourth memorial of a similar nature to be placed in the church since the present war began, was dedicated on Sunday, January 30th, by the Lord Bishop of Montreal, assisted by Major, the Rev. Dr. Bruce Taylor, Chaplain of the 42nd Royal Highlanders, and Canon Kittson.

Dr. Archer, of Palampur, India, who was operated on for appendicitis, is making a satisfactory recovery.

The Society of Friends (commonly called Quakers, in England) has rendered invaluable assistance to the Red Cross Society. A camp was formed where 60 orderlies were trained for first aid work, camp cooking, stretcher drill and nursing.

Bishop Tugwell writes with reference to one of the C.M.S. Missions of the River Niger:—"Before leaving Ebu-Owerri, I confirmed on Sunday fifty persons in the presence of a congregation of over 900. Eight years ago, I sat one Sunday morning on a log near the site of the present church, and, addressing a crowd of naked heathen, asked them if they would welcome the coming of a Christian teacher. They immediately responded that they would. That was in the year 1906."

The latest Indian Government records show that whereas there is one criminal Hindu in 447 of the population, there was found only one in 2,500 in the Christian community. The estimate has been made that "if all the people in the Madras Presidency were Christians there would be 12,000 criminals fewer every year, and most of the gaols might be shut."



# The Algoma Missionary News

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## THE OLDEST RACE IN THE WORLD.

THE December number of the *Lahore Diocesan Magazine* contains a highly interesting account by the Bishop of an afternoon he recently spent with the High Priest of the Sabeans, a small sect of religious people, about two thousand strong, living in Mesopotamia.

### A VENERABLE FIGURE.

"We were met at the door of the courtyard by a venerable-looking gentleman wearing the picturesque headdress and dignified robe of the Arabs, and reminding one irresistibly of the Old Testament pictures in the Bible, from which we were taught as children. They gave us the warmest and most courteous of welcomes, pressed upon us coffee and cigarettes, and made us sit in a circle on comfortable cushions on the ground. Our inscrutable curiosity must have tried their courtesy to the uttermost, but they seemed genuinely anxious to tell us all that we wanted to know and were wonderfully patient and kind. They profess to be descendants of the oldest race in the world, and they claim to speak the language which Adam spoke to Eve in the Garden of Eden—old Syriac. They once lived somewhere north of Damascus, then they journeyed to Persia, where they were persecuted, and after that migrated to Mesopotamia, where once again they were persecuted by the Turks.

## RELIGIOUS BELIEFS.

"Being followers of John the Baptist, it is natural that in all their religious observances water should play a great part. They regard Baptism as essential to salvation. Of four-footed animals they will only eat the sheep, and of sheep only the male. They do not think polygamy wrong, and practise it, but their priests are restricted to two wives. The priests are of two classes—married and celibate. They apparently know something about the Old Testament, but the only part of the New Testament that they accept is the portion relating to John the Baptist.

"It was extraordinarily interesting trying to get at their religious beliefs. Asked if they believed in the unity of God in the sense in which this doctrine is held by the Moham-medans, they said they did not, and quite without prompting said they believed in a God who was three Persons and one God. They had spoken in such terms of both our Lord and John the Baptist that we thought first that they held that these were two of the Persons of the Trinity. The most interesting fact that emerged in our talk was their idea of the relation of Baptism to forgiveness. When a man has committed sin he goes to the priest and makes full confession, and is then taken by the priest down to the river and re-baptized. Apparently they hold that both our Lord and John the Baptist were without sin."



## DIOCESAN NEWS



### FORT WILLIAM.

THE *Times-Journal* of Wednesday, Jan. 26th, is our source for the following :

"The visit of Archbishop Thorneloe of Algoma, Metropolitan of Ontario, to the head of the lakes on this occasion, is for the purpose of giving definite shape to an important proposal for strengthening the spiritual life of the nation. The organized movement is in the nature of a national mission for the deepening and strengthening of spiritual life, and the Archbishop's strong lead in this direction is in line with the great efforts he has made ever since the war began, to help forward the moral and spiritual witness of his especial diocese as part of the nation. There has been a hearty response to the Archbishop's appeal and the services held yesterday were well attended, and further opportunity will be given to-morrow evening when he will give a recruiting address in St. Luke's Men's Club Room.

Yesterday morning at 7.30 Holy Communion was celebrated at St. Luke's Church, and at 3.30 p.m. the Archbishop preached from the text, St. John 9 : 4 : "I must work the works of him that sent me, while it is day ; the night cometh, when no man can work." The reverend and eloquent speaker dwelt upon the proper proportion of work and recreation required to maintain and promote that symmetry of the mind that corresponds to the physical symmetry gained by proportionate work and play. Rev. Canon Burt assisted at these services.

"At St. Paul's Church Holy Communion was celebrated at 10 a.m., and at 8 p.m. there was a beautiful and impressive service, with music by an augmented choir and sermon by the Archbishop. Rev. E. Stephenson, of Schrieber, read the first lesson, and Canon Burt the second lesson, and Rev. E. Pierce Goulding, rector of St. Paul's, taking the rest of the Order of Evening Prayer. Rev. Canon Hedley, of St. John's, Port Arthur, and Rev. F. W. Clayton, of St. Thomas', were also present. His grace took for his text, as suitable for the occasion of the festival of the Conversion of St. Paul, the words, "Lord, what wilt thou have me to do ?" (Acts 9 : 6), and preached a most impressive and eloquent sermon from the text that seems especially appropriate at this time of great spiritual crisis. The crisis is, he said, the same to-day as in the time of St. Paul, and God is the same. To

those to whom the light comes, as it came to Paul, and who are arrested by the light and by the call to turn and say with the converted Paul, "I can do all things through Christ, which strengtheneth me," the same claim may be made for God's co-operation to help in time of need. He pleaded with his hearers to say, in answer to God's call, "Lord, what wilt thou have me to do ?" and to take those words as their motto through life, following the example of St. Paul in using the energy, once mis-directed, in the right way, and doing with all their might what God's voice commanded. He said that the words were especially applicable to men at this time of war and advocated the efficacy of prayer in claiming that co-operation from the King of Kings, the Lord of Hosts, the only Ruler of Princes, for victory over the enemies of the Church and King, whose rule would mean the raising of that false standard of zeal which in St. Paul's case had been exchanged for the banner of righteousness. He concluded his address by repeating the call to prayer and quoted Tennyson's well-known words, in the "Passing of Arthur" :

... More things are wrought by prayer  
Than this world dreams of. Wherefore, let  
thy voice

Rise like a fountain for me night and day,  
lifting up hands of prayer both for themselves  
and those who call them friend.

### MISSIONARY WORK IN THE DIOCESE OF ALGOMA.

ONE often hears people say, and they think it, if they do not say it, that a good deal of what is called God's work, is nothing of the kind—just travelling around through the country. The missionary spends more time on the road, than in prayer and preaching, or leading the poor sinner to Christ.

Well maybe he does. I won't say. Yesterday was Sunday. I had Sunday School and Divine Service at the home station—a large Sunday School and a rather small congregation. (Eleven o'clock is too early in this country for church.) However, I started out after a hasty dinner for the outstation. It was a fine day, about the finest I ever saw in all my life, and the roads not very bad. It is pleasant journeying through the forest in winter when it is not too cold, and does not snow or blow or rain or anything. Well, we kept going for some hours seeing nothing but one squirrel, and some cattle drinking by the roadside as we

passed a farm house, and we arrived at length at the schoolhouse where we held the first service. Two young girls had climbed through the window and lit the fire. We met them going for the key to let in the congregation.

We had a fine service, though I was not feeling very well; yet we sang chants, service and hymns without the help of organ or choir, and we made a collection for the missionary work which amounted, all told, to one dollar and twenty-five cents. After the service was over there was nothing else to do but to get on. I forgot to say that the only hitch in the service was that the collection plate could not be found, so we emptied the matches from a match box and put the offerings in that.

Well, as I was saying, we pushed on. We went two miles beyond the church to call upon some young girls who were left orphans—no destitute orphans by any means. They live in a fine brick house—that is, when they were at home, which in this case they were not. I found a place for the mare and gave her some food, of which there was no stint, but an examination of the house revealed the sad truth that it was empty, except for the cat and dog, and they, by the way, were outside.

Well, we were hungry and tired and had to go back two miles to church. Besides, we were not doing the Lord's work—only hanging around. Let us go back and see "Jack," it is only half a mile, and we can walk while the mare is eating. We found "Jack." "Alice is not at home; she has gone out with the children to see her mother—I am so sorry." "Jack," I said earnestly, "this is a matter of life and death; get us something, just a cup of tea and a bit of bread and butter." "Sure," said he. So I helped him boil the kettle and we got supper. We went back for the horse and sleigh and had barely time to reach the church in time for service. We heard the church-going bell as we drove along and because misfortunes never come alone, the warden had failed to put in an appearance. So the congregation had lit the fire and it was only just going as we entered the sanctuary. But then it was not very cold, and the congregation was patient. We have an organ in this church, but the mice had put it out of commission. It was a satisfaction to see that one of these same mice was in the trap.

The service was something like the afternoon. I was in pain all the time, but I managed to keep on to the end. The congregation was composed chiefly of young people—young men and women—and all joined in ready response and singing, and though the congregation was larger than in the afternoon, yet the collection was slightly less.

It was ten miles home, and dark, of course. Yet we had a lantern and did not mind it. The miles were long ones, but the night was fine and calm, and beautiful, and then to make it better the moon rose over the mountains when we were nearly home. So it was all right.

#### ST. JOHN'S, SAULT STE. MARIE.

THE Rev. W. H. Trickett was duly inducted to the Rectory of St. John the Evangelist, Wednesday, Feb. 9th, at 8 p.m. His Grace the Archbishop officiated, and also preached the sermon. His Grace was assisted by the Ven. Archdeacon Gillmor and the Rev. W. S. G. Bunbury. The evening was very stormy, but despite the weather, there was a very good congregation, which, as is usual at St. John's, joined heartily in the service. The usual declaration of assent to the Thirty-nine Articles and Book of Common Prayer were read, after which the Archbishop, having read the license, handed it to the rector. The service throughout was extremely interesting, and clergy and people will not readily forget the stirring sermon which His Grace preached from the word "Watchman." After paying a glowing tribute to the late rector, Rev. W. Hardy Johnston, His Grace asked for wholehearted support for their new rector. The service closed with singing as a recessional, "Thy way, not mine, O Lord." Immediately after the service, the A.Y.P.A. provided refreshments in the rectory, and a large number of people took the opportunity of meeting the rector. Before the gathering dispersed, the Archbishop and the Rev. W. S. G. Bunbury briefly addressed the gathering.

#### DEANERY OF ALGOMA.

THE Deanery of Algoma, which now includes for the time being the Manitoulin Island—met on the invitation of the Rev. W. S. G. Bunbury, at St. Luke's pro-Cathedral. The clergy present were His Grace the Archbishop, the Ven. Archdeacon Gillmor, Rev. Rural Dean Tate, Revs. W. S. G. Bunbury, S. H. Ferris, B. P. Fuller, C. C. Simpson, D. A. Johnston, H. F. Hutton, J. Leigh, S. F. Yeomans, E. G. Heaven, and W. H. Trickett. The session opened on Feb. 1st with Evensong in the pro-Cathedral, at which the Rev. J. Tate, Incumbent of Thessalon and Rural Dean, was special preacher.

The day following (Feast of Purification) was observed as a Quiet Day, which was conducted by the Archbishop. The day began with a celebration of the Holy Communion, at which His Grace celebrated and delivered his first address. The Archbishop delivered

throughout the day six addresses, which were full of spiritual help. At 8 o'clock the same day a successful missionary meeting was held in St. Luke's Parish Hall, at which His Grace presided. The speakers were Revs. S. F. Yeomans, J. Leigh, and W. H. Trickett.

Thursday, February 3rd, the last day, was devoted to deanery business. The early celebration was taken by the Rural Dean. The Ven. Archdeacon Gillmor conducted the Greek study, which was very interesting and provoked much discussion. The Rev. G. H. Phillips, who was hindered from coming, sent a paper dealing with the doctrine of the Holy Communion, as set forth by St. Paul in his Epistle to the Corinthians. His Grace the Archbishop took the opportunity of explaining fully the coming pre-Lenten praying mission, which he hoped every parish and mission would do their utmost to hold.

The Deanery meeting throughout was very helpful and the thanks of the brethren were expressed to His Grace, the Archbishop, for conducting the Quiet Day, the Ven. Archdeacon Gillmor, who so readily undertakes to lead the Greek study, and to the Rev. W. S. G. Bunbury and Mrs. Bunbury, for generous hospitality. All suitably acknowledged the votes of thanks. It has been decided to hold the next Deanery meeting at Thessalon some time in June.

#### SHORT-TERM PARISHIONERS.

**I**T was a mining town just springing into importance. The population was largely of men, though there were some families there—those of tradespeople and of prospectors a few. The missionary was on the spot, and while his slender stipend was largely met from sources without the mission he felt himself called upon to urge upon those to whom he ministered the duty of self-support to the utmost limit of their ability. This he did publicly in church. There was no criticism. The offerings were not ungenerous if below the standard aimed at. But the missionary sometimes had an opportunity of urging self-support in a more private way in the course of conversation. Then it was that he met with criticism and got to know some reasons why gifts or rather offerings were smaller than the givers acknowledged they might be—under other conditions. The man had a home elsewhere—in a comfortable town in a long-settled section of the province. He had to keep up his giving in his home town where wife and children were. It was true he valued the Church's ministrations in the newly opened mining district. He would think the Church at fault if he could

find no religious home there—ministrations he could count upon if some evil befel him. But then he never for one moment thought of staying in the rocky, barren wilderness for long. He would soon "make his pile" and go back to the comfortable town. Indeed, if he should die, then he would be buried in Old Ontario. Nor was this the view held by the prospector only, who spent his days and nights in the bush and on the rocks. The tradesman, the storekeeper, the livery keeper, had like ideas. Trade was good, profits were greater, and cash more plentiful in the new settlement. He, too, would soon have enough to go back to his home town, where he hoped to bring up a family in comfort and spend his last days in pleasant surroundings and in conditions from which hard struggle was absent.

Unlike the emigrant or settler on land, who goes into a new territory to make a farm and home, our friends of the mining town missionary are but short-term residents, whose home interests are far away.

To such our missionaries minister from year to year. Sometimes he sees them attain their earnest desires. Often he sees them fail, knows them as sick men and sometimes buries them in the town graveyard, and conveys the sad news to those "at home" in Canada or across the seas. And our priest missionary has some sacred memories which make him hug his post.

#### BURK'S FALLS MISSION.

**T**HE three days set apart for intercession at the beginning of the year were duly observed at All Saints' Church, and a few earnest souls gathered together at each service.

Well nigh all the youths and young men of Burk's Falls have enlisted. Every eligible youth in All Saints' congregation has responded to the call of duty, and there seems to be only the middle-aged and elderly men left. One of Canon Allman's sons, who was at the Royal Bank, Sudbury (Mr. A. C. Allman), is now a sergeant in the 159th Battalion, C.E.F., at Froid Mine, Ont.

For the first time in the history of Burk's Falls a platoon of soldiers paraded to All Saints' Church, on Sunday, January 23rd, when the Rev. Canon Allman conducted the service and preached the sermon.

By our Archbishop's kind permission the late Bishop Blyth made Canon Allman an Associate of St. George's College, Jerusalem, and the Right Rev. Bishop MacInnes (now in the Jerusalem See) has caused the college hood to be received.

DIOCESAN SELF HELP.

**T**HIS month we print below the scheme of assessment for Diocesan Expenses and the Apportionment for our Algoma Mission Fund. By reference to it every parish and mission is informed of what is looked for from it for these purposes.

The Diocesan Expense Fund Assessment is due at Easter.

The Diocesan Mission Fund Apportionment is not, perhaps, within every cure possible of attainment in full by the special envelope collection on the First Sunday in Lent. But envelopes are sent out with the object of attaining that end during the first days of Lent. Any deficiency, however, should be made up as soon as possible. Then undivided effort later in the season can be focussed upon the M.S.C.C. requirements.

But the apportionment for work among the Jews has its special day—Good Friday.

It is most important that moneys given for special purposes should be remitted to the Treasurer of Synod, Mr. H. Plummer, Sault Ste. Marie, immediately upon receipt of the same.

DEANERY OF ALGOMA.

	<i>Diocesan Exp. Fund</i>	<i>Diocesan Missions</i>
Blind River.....	\$ 11 80	\$ 31 00
Bruce Mines.....	7 00	20 00
Copper Cliff.....	14 80	23 00
Echo Bay.....	2 00	7 00
Garden River.....	3 20	9 00
Gore Bay.....	9 00	27 00
Korah.....	6 80	20 00
Little Current.....	9 90	23 00
Manitowaning.....	3 60	13 00
Massey and Walford.....	7 10	18 00
Parkinson.....	1 50	6 00
Sault Ste. Marie—		
St. Luke's.....	94 60	236 00
St. John's.....	24 80	31 00
Bishop Fauquier Chapel...	2 00	4 00
Silverwater.....	3 00	11 00
St. Joseph's Island.....	9 00	20 00
Sheguindah.....	6 90	12 00
Thessalon.....	11 80	23 00
Webbwood.....	7 40	20 00
	<b>\$237 20</b>	<b>\$543 00</b>

DEANERY OF MUSKOKA.

Aspdin.....	\$ 3 04	\$ 11 00
Baysville.....	5 70	20 00
Beumaris.....	10 18	23 00
Bracebridge.....	55 30	50 00
Franklin.....	1 18	11 00
Falkenburg.....	6 88	18 00

Gravenhurst.....	21 00	39 00
Huntsville.....	64 60	45 00
Muskoka Station.....	2 72	4 00
Novar.....	4 90	11 00
Port Carling.....	8 94	23 00
Port Sydney.....	8 60	27 00
Torrance.....	4 74	5 00
Uffington.....	4 48	11 00
	<b>\$202 26</b>	<b>\$300 00</b>

DEANERY OF NIPISSING.

Coniston, Bisco, etc.....	\$ 5 08	\$ 11 00
Cobalt.....	38 08	90 00
Charlton.....	2 00	3 00
Englehart.....	10 64	6 00
Elk Lake.....	2 00	11 00
Halleybury.....	52 80	68 00
Latchford.....	3 82	11 00
New Liskeard.....	18 64	27 00
North Bay.....	69 58	80 00
North Cobalt.....	1 75	7 00
Sturgeon Falls.....	9 70	27 00
Sudbury.....	42 04	68 00
Thornloe.....	2 18	4 00
	<b>\$258 31</b>	<b>\$413 00</b>

DEANERY OF PARRY SOUND.

Burk's Falls.....	\$ 8 86	\$ 23 00
Byng Inlet.....	21 78	23 00
Callander.....	4 66	11 00
Depot Harbor.....	8 36	17 00
Emsdale.....	13 28	27 00
Maganatawan.....	4 00	18 00
Nipissing.....	2 50	11 00
Parry Sound.....	26 60	54 00
Powassan.....	8 66	27 00
Rosseau.....	9 60	31 00
Sequin and Broadbent.....	3 76	20 00
Sundridge.....	11 90	25 00
	<b>\$123 92</b>	<b>\$287 00</b>

DEANERY OF THUNDER BAY.

Fort William—		
St. Luke's.....	\$ 44 86	\$ 60 00
St. Paul's.....	150 52	180 00
St. Thomas'.....	15 46	23 00
Hymers.....	1 28	5 00
Nipigon.....	6 32	7 00
Oliver.....	4 30	11 00
Port Arthur—		
St. John's and Missions....	107 90	227 00
Schreiber.....	10 12	25 00
White River and Missanabie..	6 50	25 00
	<b>\$347 26</b>	<b>\$565 00</b>

SUMMARY.

Algoma.....	\$237 20	\$543 00
Muskoka.....	202 26	300 00
Nipissing.....	258 31	413 00
Parry Sound.....	123 92	287 00
Thunder Bay.....	347 26	565 00
	<b>\$1,168 95</b>	<b>\$2,108 00</b>

## AN ALGOMA AVIATOR SOMEWHERE.

*Ernest Potter*

THE rector of Port Arthur, Rev. Charles W. Hedley, who sent out a number of Christmas greeting cards to his military parishioners "at the front," received among other letters in reply one from which we are enabled to make an extract which is worth our reading. It is from a young Port Arthur aviator who received a card upon which the rector had added a text suitable—Psalm cxxxix. 7: "If I climb up into heaven Thou art there."

The writer of the letter says:—"Psalm 139: 7 is certainly an appropriate text for aviators. The truth of it has been verified in my own experience. One time I was falling to earth from a great height, all control gone, and had nothing to do but to wait for the finish. Somehow or other I knew I was not going to be hurt, but why, I did not know. At the end of the fall, I was unconscious, so do not know exactly what happened, but when I came around I had only a bruise on my head, while the machine was smashed to fragments. Now it may have been luck, but I am sure it was not, as ordinary logic cannot explain it. Since then I have had no fears for myself in case of accident. If I am 'called,' I am ready to go, and feel sure that He will provide for the future as He has done for the past.

"An aviator naturally becomes a philosopher if he has any tendencies that way. When on a flight, after I am well clear of the ground and have the machine set on the correct course, there is a period of perhaps an hour or so in which there is nothing to do but to steer. The natural thing to do is to think things over. When you are high up in the air, you have a feeling of having lost all connection with struggling humanity below. The troubles of every day life seem very silly things for anybody to worry about. A gallon of petrol or a good stout flying wire is worth more to you than all the wealth of a Rockefeller. The steady roar of the engine gives more enjoyment than a dozen theatres. You are monarch of all you survey. Yet while you are quite detached from the petty things of earthly life, there is the very distinct feeling of the presence of the Ruler of all things. Mortal aid is so out of the question that you are forced to realize your dependence on the Creator. The upper regions are very lonely, but you always feel that you are not alone. I have changed a lot of my ideas since I started to fly."

## DIOCESAN NOTES.

Last month we published the M.S.C.C. apportionment for 1916. The sum required of us was divided among our several parishes and missions, whose clergy and people are urged to use every endeavour to raise the total sum required of us. This month in another column we publish the Diocesan requirements, which likewise is urged upon the attention and efforts of our people. These are moneys needed to keep up our Mission Fund and to meet the absolutely necessary expenses of diocesan administration. They are our efforts towards self-help. All parishes and missions have been informed by circular letter of the several sums looked for in each instance.

Mr. Wm. R. Kirk, churchwarden of St. Thomas' Church, Bracebridge, points out an error in our published statement of last Easter returns. The returns show a debt on the church of \$50. Our printed statement has magnified it one hundred times, making it \$5,000. We regret the error and gladly make this correction. There is little doubt but that the small debt reported has long ago become a thing of the past.

The Archbishop was at Port Arthur on Sunday, January 23rd, where he preached twice. The next day he went out to Slate River, returning to address the Men's Club of St. Luke's (Fort William) in the evening.

## SELF-HELP.

Twenty years ago there existed a very small Christian Mission in the North of Madagascar, but the work there had to be discontinued, and it was believed that there were no Christians left.

However, much to the surprise of the Bishop of Madagascar, two men from these northern regions came to see him five years ago who told him that, not only had Christianity not died out—it had spread!

There were now seven congregations of Christians, and they had sent to the Bishop to ask—not for money—but for teachers.

The natives had been using our Prayer Book and they had appointed ministers of their own, although these were not of course ordained.

The Bishop went himself to see how things were, and, after careful preparation, he ordained two of these ministers.

The Mission is now doing very well, and is entirely self-supporting.

## GENERAL CHURCH NEWS

Bishop Bury, in his last pastoral letter to chaplains on the Continent (Europe) reports that in Russia the chaplains of Petrograd and Moscow are still at their posts, but Libau, Riga, and Warsaw are now without any British residents, and their churches are closed. Mr. Williams is still carrying on the regular services of St. George's, Berlin, and visiting the prisoners' camps throughout the Empire; but no other chaplain has been allowed to remain in Germany. Every English church in Austria-Hungary has been closed, but the Swiss churches are still open, except Neuchatel, and in Norway, Sweden, Denmark and Holland all the chaplains are at their posts as before the war, but many of them must be feeling the strain after nearly a year and a-half of constant anxiety. With respect to France, the clergy are at their posts, with one or two exceptions, and those at the great bases have many additional and even exacting duties laid upon them.

By special request of the Bishop of London, the Rev. A. W. Gough, Vicar of Brompton, S.W., is undertaking a visit to the Church in Canada. He will open his Mission in Quebec Cathedral on Ash Wednesday, preaching there also on the First and Second Sundays in Lent. He will afterwards proceed to Ottawa, Montreal (St. John's), and other cities in Eastern Canada, finishing up with addresses to the various Canadian Clubs in New York. Mr. Gough, who will be the guest of the Bishop of Quebec, hopes to be back in his parish for Palm Sunday and Holy Week.

As an example of the spirit animating the Chaplains at the Front, the following is sent to us drawn from a letter recently received:—"On the Feast of the Epiphany a battalion had to go into the trenches at 3 a.m.; the only opportunity for a celebration was before they left, and so the Chaplain fixed one for 2 a.m., when many came and made their Communion."

The news comes from Switzerland that the German Lutherans in America have decided to adopt the Episcopal form of government, and it is thought that they will apply to the Polish Old Catholic Bishop in the United States.

Bishop Bury, addressing a meeting in London, said he had asked for a clergyman to volunteer for work in Serbia, stating that typhus

was raging and cholera was expected and that the candidate must pay his own expenses, and he received eighty answers to his appeal.

During the first year of his internment, August 1914-1915, the Rev. T. B. R. Westgate employed his time in translating the books of Leviticus, Judges, first and second Samuel, first Kings and the fifth Book of Psalms.

The University of Oxford has conferred the degree of Doctor of Divinity upon two of our Bishops, who are both graduates of Oriol College, viz., Bishop Scriven, of British Columbia, and Bishop Doull, of Kootenay.

The Society for the Propagation of the Gospel has decided to expurge the adjective "foreign" from all its official documents and to substitute "overseas."

Owing to the present financial strain the authorities of the S.P.G. have decided to give up for this year their annual and much appreciated summer school.

A memorial to the late Bishop Dunn, of Quebec, is to be raised and will most likely be one that will benefit the lonely Labrador missions.

A cable conveys the news of the death of Lieut. Harold H. Owen (killed in action), the only son of Rev. C. C. Owen, rector of Christ Church, Vancouver.

The London Jews' Society has changed its name and will be known in future as "Church Missions to Jews."

The Synod of Calgary is summoned to meet on February 10th in Paget Hall, Calgary.

Scarcity of paper in England is curtailing the size of newspapers and in some instances driving small publications out of existence.

The Rev. R. H. A. Haslam and Mrs. Haslam, of Kangra, India, expect to sail for Canada next month.

The Spring meeting of the Board of Management of the M.S.C.C. will not this year (1916) be held.

### OUR FELLOW CHRISTIANS OF THE ASSYRIAN CHURCH.

**A**MONG the thousands of innocent people who have suffered through the war, few have borne such untold miseries and cruelties as have the Christian adherents of what is known as the Archbishop of Canterbury's Mission to the Assyrian Christians.

When the Russians withdrew their troops from Northwest Persia about 15,000 Syrian Christians fled at a moment's notice from the villages of the Plain of Urmi to Tiflis, a seven days' journey. Numbers of them started on that journey with absolutely no food. The cold was extreme. Many of the old people got stuck fast in snowdrifts and could not be got out. Many little children also died on the way, and very many other children were lost.

But infinitely worse was the fate of those thousands of Christians who were left behind to the savage brutality of the Turks, Kurds, and Persian Moslems.

It has been calculated that about seventy Christian villages on the Plain of Urmi were plundered and that at least 6,000 people were killed.

The Bishop in Tergawar, Mar Dinkha, was hanged by the Turks. Two Christian priests were crucified.

The people of the village of Abdilakendi were taken by the Kurds to a mosque and ordered to become Moslems.

"The Syrian priest, Kasha Mushi, refused to enter the mosque, saying at his time of life he would not change his religion. The Kurds threatened to kill him if he would not comply.

"He asked for a few minutes to say his last prayers, and while praying was shot with two bullets and stabbed twelve times."

In spite of all the horrors and cruelties which they have gone through "it is amazing," we are told, "how the Christians have stood firm to their faith."

### HEAD-HUNTERS WHO BECAME CHRISTIANS.

Forty years ago, when a British admiral cruising in northern waters anchored off the Indian town of Masset, on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which

concealed some object in one end of the canoe aroused the admiral's curiosity, and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of the gory heads of his enemies.

Recently the Bishop visited the home of this man's son, and found a Christian family, who entertained him in their home with every evidence of comfort and refinement. The change had been wrought by a Mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds 300, is well filled at every service, and at least three of their number are able to take charge of the service and preach. What a testimony to the transforming power of the Gospel!—*The Living Church.*

### IN THE HOLY CITY.

**I**N his review of the past year of the Church's work in the Bishopric of Jerusalem and the East, Rev. Canon Parfit tells us something of Jerusalem. He says:

There are two or three English ladies still living on in Jerusalem, though occasionally worried by the police. Mr. Forder, the well known missionary of Kerak and author of *Tent Life in Palestine*, has been sentenced to three years penal servitude for trying to send information out of the country in the early days of the war. A Roman Catholic priest was hanged for sending a letter to the President of the French Chamber upon the situation in the Lebanon. Our friends will therefore understand the difficulty of getting information from our workers in these anxious times, and the wisdom of refraining from making efforts to communicate with them till this tyranny be overpast.

The Bishop has told us all he can of the situation at Jerusalem. We cannot be too grateful for the wisdom and untiring energy displayed by the American Consul in watching over the property and interests of the Mission by every lawful means at his disposal. It so happens that he is himself a clergyman of the American Episcopal Church, and

## The Algoma Missionary News

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

American Churchmen have always been large contributors to the funds of the J. & E. M. Just before Bishop Blyth left Jerusalem he deposited the Church plate of St. George's Cathedral in the Credit Lyonnais Bank for safety. When the Turks took over the bank these packages were found there with the Bishop's well-known seal and his name on each of them. Dr. Glazebrook at once claimed the right to take charge of them at the U.S. Consulate, as they belonged to St. George's Cathedral, and they were immediately handed over to him.

A Jewish lady, long resident in Jerusalem, who has always been kindly disposed towards the J. & E. M., was very courteously treated by Djemal Pasha, in spite of her British nationality. She was able to save the English hospital by claiming it for Red Cross work. She also secured the whole of the furniture of St. Helena's Nursing Home for a like purpose, with the exception of two sets of Dr. Thwaite's surgical instruments, "and all the drugs" which were commandeered by the Turks. She was likewise permitted to convey to the house

of Dr. Masterman everything she could save from the general loot, and this house is now crammed from top to bottom with goods belonging to the English. The British Ophthalmic Hospital was, however, seized, and the Turks took everything they could lay their hands upon. This is the more remarkable, as the hospital was in the care of a Syrian who was married to a German, and as the Germans tried to favour him the Turks apparently dealt more severely with him than with others. Contrasted with this incident is the news that many of the leading Muslim gentry of Jerusalem who have had their sons educated at St. George's School have more than once gone out of their way to assist in the protection of our mission buildings. The Bishop's house was used for a time as the residence of Djemal Pasha, junr. St. George's School became a military depot; the C.M.S. Mission House was used as the Martial Law Courts; the L.J.S. Mission House was seized as a dwelling house for the families of some Turkish officers; and the house of the late Sir John Gray Hill on Mount Scopus was likewise taken for officers' quarters. All these houses, although commandeered by the Turks, are nevertheless being taken care of as well as can be expected.

Jerusalem and the Lebanon are perhaps the two most favoured spots in the Turkish Empire to-day, but in both these places the state of the poor is pitifully sad, and there have been many cases of death from starvation even amongst our school children. Palestine has become practically a German province. There were more than 4,000 German officers and officials in the country in the spring of the year, and they have been increasing in numbers ever since.

Large numbers of Jews were expelled from Palestine with relentless cruelty. The majority of them have taken refuge in Egypt and those that remained behind are in dire straits, for, it is said, that nearly 50 per cent. of the relief funds which were brought for the Jews by the U.S. warships, found its way into the pockets of the Turks. The authorities confiscated all the land and property of the Jews who were subjects of the Allied Powers,

burned all books printed in Ancient Hebrew and issued orders that any Jew found with Zionist literature in his possession would be instantly shot. These are dark days for the Jews with Palestine under the heel of Germany, and on the same day that the news of their sufferings reached us we read in our papers that the Government of Russia, so often accused as a persecutor of Jews, made a grant of 500,000 roubles to the Petrograd Relief Committee for the aid of Jewish war sufferers.

The recent decoration of Miss Laura Ryerson, of Toronto, as Lady of Grace of St. John of Jerusalem, was in recognition of her "courage and fortitude and unselfish devotion in the Lusitania disaster."

The conquest of German South-West Africa means an increased missionary responsibility for the English Church.

#### ACKNOWLEDGMENTS.

*Receipts at Treasurer's Office to Jan. 31st, 1916:*

##### INDIAN HOMES.

Falkenburg, \$2.25 ; Parry Sound, \$10.00.

##### DIOCESAN EXPENSE FUND.

Gregory, \$2.05.

##### M.S.C.C.

Blind River, \$61.00 ; Burk's Falls, \$35.25 ; Callander, \$2.00 ; Cobalt, \$11.06 ; Falkenburg, \$3.70 ; Franklin, \$12.50 ; Gore Bay, \$2.15 ; Kagawong, \$1.00 ; Gravenhurst, \$40.00 ; Gregory, \$11.92 ; Maganatawan, \$20.00 ; Milford Bay, \$5.67 ; Missanabie, \$2.31 ; New Liskeard, \$19.65 ; Parry Sound, \$10.00 ; Port Carling, \$1.66 ; Port Sydney, \$9.46 ; Newholme, \$1.45 ; Schreiber, \$1.95 ; Rossport, \$5.00 ; Jackfish, 50c. ; Silverwater, \$5.25 ; Sturgeon Falls, \$3.00 ; Sudbury, \$16.80 ; Sundridge, \$11.79 ; South River, \$1.50 ; Elk Lake, \$1.35 ; St. John's, Sault Ste. Marie, \$13.00.

##### S.P.C.K.

Port Sydney, \$3.00 ; Newholme, 50c.

##### S.P.G.

Sturgeon Falls, \$1.65.

##### SUPERANNUATION FUND.

North Bay, \$5.00.

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