

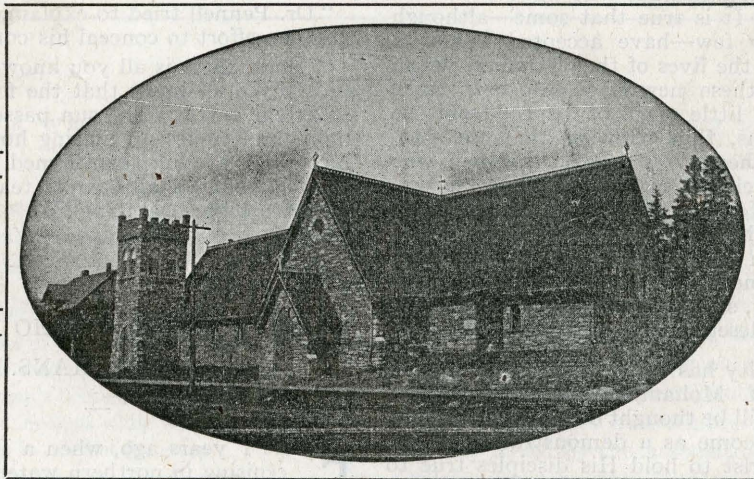
Now it is high time to  
awake out of sleep.



He maketh his sun to rise  
on the evil and on the good.

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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## ARMENIAN MARTYRS.

REV. DR. J. L. BARTON, the Secretary of the American Board of Commissioners for Foreign Missions, who was himself for many years a missionary in Asiatic Turkey, contributes an article on "American Missions in Turkey," in the April number of *The East and the West*. In it he says:

"The manner in which the Armenians have met the attack upon them, as individuals and as a race, has made a deep impression upon a multitude of Moslems. The faithful adherence of such a vast proportion of the Armenians to their belief in Jesus Christ, and their refusal to deny Him in order to save their lives, has been a mighty object lesson to their persecutors and has made a deep and abiding impression upon the Mohammedans who have witnessed this loyalty. It is true that some—although comparatively few—have accepted Islam in order to save the lives of their families, yet in many cases these new-made Moslems have met with but little mark of respect from the Mohammedans, thus showing that the Mohammedans themselves despise the man who changes his religion in order to save his property or his life. On the other hand, hundreds of thousands have not only refused to give up their belief in Christ for a reward, but have, with cheerfulness and courage, singing hymns and in prayer, started upon their long journey towards the desert and to probable death.

"This loyalty has been observed by tens of thousands of Mohammedans, officials and others, and will be thought of and talked about for years to come as a demonstration of the power of Christ to hold His disciples true to Him."

## MISSIONARY DIFFICULTIES.

THE following is an example of some of the difficulties a missionary may have to meet. Dr. Pennell was arguing with an Indian Mullah in the presence of a bandit chief.

"The Mullah said to the people, 'I do not suppose the padres know much, but we will see.' He then turned to the doctor: 'Can you tell me the colour of faith?'

"Dr. Pennell was puzzled, and asked what he meant.

"Why, is it white, green, or red, or what colour?'

"As an abstract idea, it does not possess the quality of colour,' said the doctor.

"Then, can you tell me what shape it is? Is it round or square, or what?'

"Neither has it shape. It is an abstract quality.'

"It is evident,' said the Mullah, 'that he does not know anything about theology, seeing that he cannot answer such simple questions.' He looked resigned, and began again.

"Do you know anything about astronomy?'

"Yes, I think I can answer questions on that subject?'

"Tell me, then, what becomes of the sun when it sinks below the horizon every evening?'

"Dr. Pennell tried to explain. The Mullah made no effort to conceal his contempt.

"That, then, is all you know about it!' he said. 'We all know that the fires of hell are under the earth. The sun passes down every night, and comes up blazing hot every morning.' The Mullah then turned to the people. 'It is evident I shall have to teach him everything from the beginning!'

## 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*.





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# The Algoma Missionary News

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## A WAR HYMN.

## "THE FOURTH R."

THE following hymn is being used at Christchurch Cathedral (New Zealand) every day :

Eternal Father, who dost guide  
The Nations in Thy wondrous ways,  
Restrain their madness, tame their pride,  
And turn men's fierceness to Thy praise ;  
O Father, hear us while we pray  
For those in conflict far away.

O Christ, who in Thy mortal strife  
Didst bear for us the Cross of Pain,  
And Dying, win the Crown of Life  
For faithful warriors still to gain ;  
O Blessed Saviour, be Thou nigh  
To save their souls who bravely die.

O Holy Ghost, Immortal Fire,  
O Dove of Peace across the wave,  
Thy voice can calm the conflict dire,  
Thy strength make weakest hearts grow brave ;  
O God of Comfort, come Thou near  
To all who mourn or faint or fear.

Almighty Father, Spirit, Son,  
All souls are Thine, on Thee we stay ;  
Oh, in Thy mercy make us one,  
And wash Thy people's sins away ;  
Thy Will be done till warfare cease,  
And Thy blest Kingdom come in Peace.

SLOWLY it is being recognized that the education of the child is imperfect if it lacks religion. A new day is coming when the value of religion in our common schools will be recognized and demanded: The truth is gradually dawning on the world that secular education is a pretty rotten foundation on which to build a nation's life. In a bulletin recently issued by the Association of American Colleges, reasons are given for due emphasis being laid upon religious education ; and the assertion is made that "there is no more intrinsic reason for excluding the Bible and the literature of the Old and New Testaments from the subjects of study in colleges and universities than there is for throwing out the works of Tennyson, Browning, and Shakespeare" ; and that "the Christian Church has more profoundly influenced American civilization, and the Christian ideals have had more to do with the evolution of American life, than any of the secular civilizations of the old world." In spite of this, religious subjects are excluded from the curriculum of the State-supported institutions of learning in America—which means "an irreparable loss to culture, a calamity to human progress, and the degradation of human life."





## DIOCESAN NEWS



### ORDINATION AT NORTH BAY.

THE war has sadly depleted the ranks of the clergy in our Diocese, during the last year. Some have gone to the front or to camp as chaplains, while some of the students connected with the Diocese, who would have been ordained this Trinity, have enlisted. There were, however, three candidates for the diaconate and one for the priesthood at the ordination held by the Bishop in St. John's Church, North Bay, on the third Sunday after Trinity. The day was fine and a very large congregation gathered to witness the solemn service. The Archdeacon preached from the text: "Stir up the gift of God which is in thee." In a few well-chosen words he explained to the congregation the three-fold order of the Church's ministry, comparing the various Orders to the officers of an army. He then turned to the candidates and referring to his own ministry in this Diocese for over thirty years, he exhorted them by regular prayer and meditation to fan into a flame the spark of grace given to them in the laying on of the Bishop's hands. The Litany was said by the Archbishop with special intention for those who were to be ordained, after which the deacons and priest were presented by the Archdeacon. The Archbishop celebrated the Holy Communion, the Archdeacon and Canon Piercy assisting him in the Sanctuary. The Epistle having been read by Canon Piercy, the deacons were examined and ordained. One of them, Rev. R. F. Palmer, read the Holy Gospel, after which the priest was examined and ordained. The Archbishop then continued the Celebration. Those made deacons were: Rev. H. Peeling (appointed to Thornloe), Rev. Chas. Miles (appointed to Silverwater), Rev. R. F. Palmer, B.A. (appointed to Englehart, etc.). The Rev. F. W. Clayton was ordained priest and goes for the time being to Sundridge.

The clergy present other than those already mentioned were Rev. C. W. Balfour, M.A., rector of North Bay, and Rev. P. A. Paris, priest-in-charge of Powassan.

In the afternoon of the same day as the ordination the Orange Lodges of North Bay paraded to St. John's and were addressed by the Archbishop on the text: "Come with us and we will do thee good." His Grace showed the need of doing positive good if we desire to eradicate evil, and to that end exhorted the

Orangemen to be true to their principles. He pointed out that noble principles were worthless if we did not live up to them.

In the evening His Grace preached again at Evensong with great force and persuasive power.

The Rev. F. W. Clayton preached at Evensong in St. Simon's Church, North Bay, on Sunday, 9th of July.

On the same day Rev. H. Peeling paid a visit to his old mission—Callander—and conducted the service and preached in St. Peter's Church. The Orangemen were present in a body.

The Archbishop conducted a Quiet Day for the ordinands on the Friday preceding the ordination. He gave several very inspiring addresses.

### ECHO BAY MISSION.

WHITSUNDAY morning His Grace was at Garden River for the purpose of administering the sacred rite of confirmation to five Indian young men. The church was full and the service was deeply impressive. After the confirmation service the Archbishop celebrated the Holy Communion, at which service the newly-confirmed made their communion. The afternoon of the same day found the Archbishop at Echo Bay, where Evensong was said and His Grace preached. Sylvan Valley was reached in the evening, where there was Evensong and confirmation. The church was full and the service interesting. Two men received the laying on of hands. This mission (Echo Bay and Sylvan Valley) is in the midst of a splendid farming region, where the Church, through lack of men and means in earlier days, has lost her hold. It is a district where the Church should be strong. It would repay a good investment of money and labour; not only here but in other parts of the Diocese where agricultural pursuits prevail. There is sore need of aggressive work among the farmers. Where shall we obtain the right men to do this work? The church at Sylvan Valley is still in need of repairs. The people, who are small farmers and struggling to establish themselves, have no great command of means. It is not easy for them to pay their quota to the stipend and keep up the building without outside aid.



## OUR DIOCESAN W.A.

THE following are extracts from the Archbishop's sermon, preached at the W.A. annual conference at Sudbury, from 1 S. Peter iv. 11:—"That God in all things may be glorified through Jesus Christ."

Whatever may be our view of women's rights or wrongs, women have always exercised so commanding an influence on life and character that in a true sense each generation is what women have made it.

Surely there are few reforms for which the world is waiting which could not be achieved in time if women everywhere exerted in legitimate ways and along religious lines the influence which God has given them.

There is need of the reminder. The temptation is to do religious work in secular ways and in a worldly spirit. You, my sisters, may do much to withstand the temptation by working along the lines suggested by the apostle: "Be sober," "watch unto prayer," "have fervent charity among yourselves."

"Be sober." A remarkable article in a recent issue of an American magazine called attention to the alarming increase of nervous maladies, especially among women, and to the corresponding multiplication of sanitariums and hospitals for the treatment of such disorders. It is one of many evidences that as a generation we have been living too fast.

It will surely be both possible and wise for you to set yourselves as a body against this reckless spirit. It has many disguises; but you need not be at a loss to recognize it. It is the spirit that begrudges time spent in prayer; that clamours for the hustling ways and the commercial schemes of the world; that laughs at our prejudice against sensational methods and brands as old-fashioned and foolish our scruples against pandering to love of excitement in the interests of the missionary treasury. In short it is the spirit which tells us that religious institutions, like others, must "keep up with the times" or utterly fail of their purpose.

At various points in the Diocese I have discovered a passionate love of dancing and an eager desire to use that pastime as a means of supporting the Church. Against proper dancing, adequately safeguarded, I have nothing to say. But the public dance, to which any one may gain access by paying his fee—whatever the spirit of the age may tell us—I consider a peril to be resolutely avoided. Plausible and indeed clever are the excuses and distinctions put forward, but where the credit of God's cause is at stake we had better be cautious. The old adage, "Cæsar's wife should be above suspicion," might well warn us that no questionable methods should ever be employed in

promoting the cause of God's Holy Church.

"Prayerfulness," "Watch unto prayer." One of the avowed objects of the Auxiliary is to pray. Specially you are bound to pray for missions. Ultimately you stand as a witness to the essential value of prayer. It is just this: the value of prayer—which in these days is at stake. Belief in the supremacy of might is not limited to Germans. The season of Ascensiontide recalls the danger of trusting in the arm of flesh. It is never easy to believe in the power of what cannot be seen and handled. We have by no means escaped this peril ourselves. Even Christian people seem largely to have lost the old child belief in prayer.

A returned soldier, crippled for life, is reported to have said: "Over yonder our brave fellows are being killed like flies; at home people do not care enough even to pray for them."

This perhaps is neither true nor just. People do care! Red Cross funds, the extraordinary interest in nursing and hospitals, the widespread sympathy and grief expressed on every hand for the suffering and bereaved—all bear witness to the fact. But the old-fashioned reliance upon prayer which made men turn instinctively to God in their need and anguish has been undermined. If prayer were recognized as the powerful agency it is, our churches would not be empty at the daily hour of intercession; and on Sunday would surely be thronged by the friends of our brave defenders in peril overseas.

If the Church of Christ had prevailed over the forces of Satan wherever she carried the message of the Gospel there had been no European war. That she has not prevailed must in large measure be ascribed to her people's lack of the spirit of her Lord. It would be small gain to the world at large to win the victory over German militarism and to let the arch-enemy have full sway over Christendom and free scope in the mission field.

We believe that every life in due and fitting proportion should combine the contemplative and the active elements of love. And while we still and increasingly recognize the value and beauty of community life and long for its revival amongst us, we think such a life imperfect when it involves no practical aim. Reaching with one hand up to God to obtain His blessing, they who so live should extend their other hand to help their brethren in the world and to impart some measure of God's gifts to them. Those who know anything of the work done by our sisters of St. John the Divine, Toronto, will have in mind an illustration of what is possible in our communion in the way of consecrated woman-service. There is a band of 30 or 40 women who have



given themselves to the contemplative and active service of God without thought of other remuneration than the joy of serving Him.

On a different plane the Woman's Auxiliary has a like end in view. Leaving its members free to engage in ordinary avocations, it pledges them to give some portion of their lives to prayer and work for missions.

I am permitted to show you something of the need existing in this Diocese. I will let you in behind the scenes and show you something of the causes which underlie our constant appeals for aid. I will sum up those causes in one strong phrase representing their chief feature as I see it. "Our people need awakening to a higher sense of their duty to God and His Church."

Our Indians! We are confronted by the inertia and helplessness of the native race. Entrenched in age-long traditions the Indians live from hand to mouth and, shrink from adopting in its completeness the life of civilization and faith. They need men and women to live among them and show them the way. They need to be fathered and mothered. They need to be washed and quickened in body and soul. They are ready to respond if we could supply initiative and vision. Their old habits and beliefs cling about them like tattered and filthy garments. And we find it impossible to get missionaries enough to take up their cause.

We had one man pre-eminently fitted to be an exponent of the love of God to these poor natives. Living for years among them, thinking their thoughts, speaking their tongue, showing them the better way in his daily life, helping them in material things no less than in spiritual, he produced an effect on his flock at which men still wonder. It was characteristic of his spirit and methods that when he heard of an old Romanist Indian ill unto death alone in the bush he went to him, lived in his wigwam, tended and nursed him, prayed with him and finally tided him over the dark waters; then he prepared the poor body for burial, made a rough coffin for it and drew it over the snow crust 12 long miles to the mission station that it might have Christian burial. But such men are rare. I have not to-day in the mission field a single missionary who can speak the Indian tongue. If this Auxiliary by prayer and effort can rouse young men to offer for such work it will earn the lasting gratitude of all concerned.

But chiefly we are confronted by the problem of our own people's worldliness and indifference to religious obligations. On a recent visitation where our Church stood facing a non-conformist place of worship, the forces being nearly equal, the number of families and

the earnings of the people much the same; the other body paid its minister \$900 per annum and raised it all, while our people only raised \$400 and looked to the Mission Fund for \$350 to complete the stipulated stipend, \$750. But if people only realized it, the indifference represented by empty seats is more killing to missionary zeal than lack of stipend. Few men mind being short of conveniences, not to say luxuries of life, but few can stand up against their people's lack of appreciation and response.

I believe, my sisters, that you have a tremendous, God-given power in your hands. If only in your respective spheres you act on the principle of our text, doing all for the glory of God. If you regulate your expenditure on dress and social functions, on good living and needless frivolities in view, not only of Red Cross work, but of the needs of the mission field, if you let it be known that you consider the maintenance and spread of Christ's religion as a chief object in life, then will your influence tell unspeakably on the side of God and goodness. The power of a simple life lived quietly but consistently for the glory of God in the daily following of Jesus Christ can hardly be overestimated.

#### DIOCESAN NOTES.

At the afternoon meeting of the annual W.A. Conference, which met in Sudbury, the Archbishop spoke concerning the Algoma Association in England and their work for the benefit of this Diocese, and said you should see these people—who they are, how that their heart and soul is in the work that they have undertaken, and how they do deny themselves many things in order to give of their means for the work in this missionary diocese. Continuing, His Grace said:—Could we not do without certain luxuries, and in our travelling from place to place, could we not do without sometimes the luxury of the observation and parlour car and give of our means to help forward God's work? Recently the Archbishop received certain sums of money from delegates to W.A. annual meeting who denied themselves the luxuries of travel.

On Ascension Day, in the Pro-Cathedral, Sault Ste. Marie, Ont., His Grace united in the bonds of holy matrimony, Mr. Cyril Rounthwaite to Miss Florence Towers, both well known in church circles.

Thessalon has still produced another layman who has come forward to assist in the work of the Church. Mr. George Piper has been authorized by the Archbishop to assist the Rev. Rural Dean Tate of Thessalon.



The congregation of Trinity Church has purchased what is known as the Crichton property. This property contains three lots facing on Church street and running from the corner of Mary to the corner of McMurray street, extending in the rear to the Market square. Trinity Church has acquired a good property, which will, when all the buildings are completed, contain a fine church, parish hall and rectory. The price paid for the property was \$4,000.00.—*Parry Sound Canadian*.

Rev. John Tate preached in All Saints' Church last Sunday morning (June 25) to the Masons, who attended in a body. He also preached in the evening, Mr. Yeomans being at Providence Bay.—*Gore Bay Recorder*.

Circumstances over which the Archbishop has no control have prevented him from holding the usual Trinity ordination. His Grace fully expects to hold one the second Sunday in July.

The Rev. E. Montizambert, Incumbent of Little Current, writing to the Archbishop, says that the white settlers and Indians around Whitefish are anxious to have a school and have offered to raise a certain amount for support of a teacher and also to erect a suitable building. It is to be hoped that something may come of the proposal. So often has the question been brought forward, we hope that Mr. Montizambert will see the fulfilment of this great need.

The Rev. Canon Hedley writes an interesting letter to the Archbishop concerning the beginnings of his duties as chaplain at Valcartier Camp where his battalion has just arrived.

Owing to illness in the family of the Rev. P. F. Bull, his Grace has had to postpone his visit to the Nipigon Mission.

Writing from the Ontario Military Hospital at Orpington, Kent, England, to the Archbishop of Algoma, Pte. Joseph Vokey—(one of our divinity students at Bishop's College, Lennoxville)—gives evidence of his desire to keep in touch with matters in this diocese. He with Messrs. Griffiths and L'Estrange—fellow students from Algoma—enlisted in the 2nd Field Ambulance Corps and left for England on February 24th last. Since arrival in England, Ptes. Vokey and Griffiths had been transferred to the hospital at Orpington.

On Wednesday, June 28th, Rev. R. H. Fleming, of West Fort William, was married to Miss Gertrude Muriel Young, daughter of

Rev. Canon Young. The ceremony was performed by the Archbishop of Algoma and took place in St. David's Church, Toronto. The best wishes of many friends in Algoma go with Mr. and Mrs. Fleming, who are to make their home, we understand, in the near future at Schreiber.

The congregation of All Saints' Church, Burk's Falls, last month laid to rest the mortal remains of its oldest and very faithful member. The deceased (Mrs. Kelsey) was a life member of the W.A. and had for many years been an active worker in many things tending to advance and maintain the Church in the neighbourhood. Her death makes another gap in the fast decreasing number of pioneer settlers.

#### AN ABIDING PEACE.

"I should look upon it as flimsy sentimentalism were I to say that I want immediate peace." So said the Primate in addressing his Diocesan Conference a few days ago. Those who set peace above honour may be counselled to remember that unless we fight to a victorious finish we may as well say good-bye to everything for which Christianity stands. As a simple matter of fact, the whole meaning and object of the Christian religion is in greater danger to-day than it has ever been. Freedom, in the fullest and most righteous sense, has been secured to the world by the ideals of Christianity, and by them alone. That freedom, for individuals and nations alike, is menaced to the very roots by Teutonic policy, and the Archbishop of Canterbury did well to place this fundamental fact clearly before the minds of the good people who are so anxious for peace that they lose sight of the bases upon which national honour and personal freedom must rest.—*The Guardian*.

#### MOSLEMS AND THE BIBLE.

THE changed attitude of many Moslems towards the Bible is illustrated by the following incident, recorded in *The Bible in the World* :—

"In Hilla (in Mesopotamia) a colporteur entered a *cafe* where the *cadi* (judge) sat with some of his friends. The *cadi* asked, 'Have you books of Turkish law?' 'I have *El Kitab Allah* (the Book of God),' was the reply. Just then a man entered, and exclaimed in a loud voice, 'These books are infidel, and we must not touch them or read them.' The *cadi*, on hearing these words, became angry, and said, addressing the objector, 'O pig! O infidel! how dare you to speak against the Word of God?' He then compelled this man to purchase a copy of the four Gospels and the Acts."



THE WOES OF NESTORIAN  
CHRISTIANS.

**T**HE Rev. E. W. MacDowell was an American missionary in Mosul when I met him 18 years ago; he was afterwards transferred to Urmi and is well known to the workers of the Archbishop's Mission to the Assyrian Christians. His letter, which was kindly sent to us by Miss Martin, gives a vivid picture of the awful things that have been taking place amongst the Nestorian Christians. For 30 years the Archbishop's Mission has been doing a noble work for these afflicted people. It has educated their clergy, helped their people and protected them from the cruel oppressions of the Turks and the depredations of the Kurds. Germany has for the moment forced our Mission to retire, and to her charge must be laid the greater part of the responsibility for the terrible state of things depicted in the following extract from Mr. MacDowell's pathetic letter. We offer Mr. MacDowell and the many bereaved workers in Urmi our deepest sympathy and we commend these suffering Christians in Turkey and Persia to the earnest prayers of our readers.—J.T.P.

“URMI.

“We have had a terrible time here. The Turks and Kurds took possession of this city on January 2nd, and held it till 20th May. The interval can only be described as a reign of terror.

“After the Turks got possession of the city, and the Kurds were in a measure put under control, there was no great danger to us missionaries; but the poor people all over this plain have suffered extremely in the destruction of property, the dishonour of their women, and in the loss of life. It is estimated that 90 per cent. of the property of the Syrians has been destroyed.

“As to the loss of life—4,000 died of disease on the Mission premises—most of these right here in our city compounds. Over 1,000 were killed by the Kurds and Turks, and perhaps 1,000 died in exile of those who fled. This will give you some idea of what the Syrian people have suffered. The bulk of the people are gathered here on our Mission premises—some 15,000, most of them in our city yards, and we have had to keep them over four and a half months. It is too long a story to tell of the difficulty we had feeding them, nursing them, caring for the sick—2,000 cases at one time of typhoid and typhus. (It was in this work of visiting and caring for the sick that Mrs. MacDowell fell a victim to the disease.) Of the eighteen missionaries, counting the young Swiss lady teacher of the mis-

sionaries' children, Miss Perochet, 13 of them have had typhoid or typhus, also two of the children. Miss Perochet, Mrs. MacDowell, and Mrs. Shedd, died of the fever. Dr. Shedd and I are the only men who escaped the disease

. . . . . Of the teachers and pupils two of them died. The hospital circle was as hard hit. Mrs. Cockran, Miss Lamm and Miss Coan went down in quick succession; Dr. Packard nearly died; his chief native physician died, and also the Syrian physician who took his place; three other physicians, the two druggists and several nurses, some of whom died, until the hospital ran itself, people helping themselves to drugs.

“Of our other troubles I need not speak. We have still 5,000 mountain people from the Shamsdin and Gawar district whom we have fed up to the present. Conditions are still unstable, and any day may precipitate a repetition of those experiences. The people are fearful. Added to these, our mountain districts have been attacked; Kochanes and all Tiary are in the hands of the Kurds and Turks; villages burned and many killed. Mar Shimon and his people have taken refuge on a high mountain between Tiary and Tkhuma and Tal, from whence they are sending out a pitiful cry for help. They are entirely surrounded by three armies of Turks and Kurds who are bent on exterminating them. From Gawar to Van and across the Persian border there is not a single village left. . . . .”

A CONFIRMATION BY THE ROADSIDE.

**T**HE Bishop of N. Rhodesia writes: “The most interesting Confirmation was one on the roadside going from Msoro. We were stopped as we rode along on our bikes, by two women, who had left their village some weeks ago, and come into the neighbourhood of Fort Jameson, one to visit her sick husband, and the other to keep her company.

“Before going away they had been prepared for Confirmation, and having heard that I had arrived in the district, they were hastening back (I suppose about 100 miles) in the hope of arriving before I passed through the village. However, they were too late, as I had already left their homes many miles behind.

“It seemed rather hard luck on the poor things, and it just happened that I was in front of the boy who was carrying my robes; so I waited for him to come up, and then, robed in cope and mitre, confirmed them both under the shadow of a tree—after they had been examined by the Archdeacon—and sent them on their way rejoicing.”



## GENERAL CHURCH NEWS

All the students of the Theological College of the Scottish Church who were of military age offered themselves for military service. The Scottish Bishops have, therefore, much to their regret decided that the college must for the present be closed.

Bishop Cabrera of the Spanish Reformed Church, who was consecrated by Lord Plumket and two other Irish bishops in 1894, died last month at the age of 77. He was an eloquent man and a good liturgical scholar.

Excellent work among British prisoners in Germany is being done by Archdeacon Nies, an American, who has twice visited all the places in Bavaria and on the Rhine where there are prisoners, besides ministering regularly to those in Munich.

At a convention of coloured Churchmen of the Diocese of Georgia, held at Brunswick, Ga., May 21st to 23rd, a resolution was passed urging that the coloured people of the United States may be ministered to by an episcopate of their own race.

It is said that a number of seat holders at the City Temple, London, have followed the example of their former minister, the Rev. R. J. Campbell, and joined the Church of England.

Archbishop Dimitri, Metropolitan of Serbia, has been visiting London, where he attended services at Westminster Abbey on Palm Sunday and at St. Paul's on Easter Day when the Bishop of London preached.

An open air pulpit erected on the Cathedral grounds, New York, has been dedicated by Bishop Greer.

The newest erected building of the S.P.C.K., Northumberland Avenue, London, just across from Scotland Yard, has been commandeered by the Munitions Department.

The Bishop of Sheffield lately consecrated a new church at Goldthorpe erected by Lord Halifax at a cost of about £20,000.

We regret to learn, from the news of the war, that the only son of the Rev. Canon Welch, formerly of St. James' Cathedral, Toronto, has been missing since June 1st.

A Retreat for clergy will be held at Bishop Bethune College, Oshawa, from Monday, August 28th, to Friday, September 1st next. The programme begins with tea, followed by Evensong and first address on the evening of August 28th. The conductor of the Retreat will be the Rt. Rev. J. C. Roper, Bishop of Ottawa. Those who wish to attend or to receive further information are requested to write to the Rev. C. Ensor Sharp, M.A., 381 Huron Street, Toronto.

In March, 1915, the Board of Missions of the Episcopal Church of America appealed to its supporters to subscribe one day's income on behalf of Missions. The sum asked for was £80,000. Before the end of October £83,000 was received, and the ordinary income of the Board during the same period showed an increase of £2,000.

The Mother Superior of the Sisters of St. John the Divine, Major street, Toronto, has retired and Sister Dora has been appointed to succeed her.

Miss Mary Pinkham, daughter of the Bishop of Calgary, was recently appointed by the King an Honorary Associate of the Order of St. John of Jerusalem. Miss Pinkham has been for a long time associated with patriotic and philanthropic work in the diocese.

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."

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 WONDERFUL STORY OF BOIANAI.

[From the Australian Board of Missions Review.]

THE daily papers have published recently the following remarkable testimony to the work of the Church at Boianai, in Goodenough Bay, Papua :—

The Lieutenant-Governor of Papua recently paid a visit to the station of the Anglican Mission at Boianai, which is under Rev. S. R. M. Gill. The result of that gentleman's work is said to be remarkable. Judge Murray states that Mr. Gill in the few years he had been at Boianai has accomplished what would be a satisfactory result of the labours of three or four generations. There is no crime at Boianai ; no child ever dreams of staying away from school. The houses are well built, the people are clean, the village streets and roads are kept scrupulously in order, no rubbish is seen lying about, every one has plenty of food, every one seems contented, and every one seems to have work to do and to enjoy doing it. But perhaps the most amazing thing about it is that Mr. Gill, while doing all this, has at the same time strengthened the self-reliance of the natives, for though he is the cause of all this progress he has done it in such a way, through the village council, that the people really think they have done it themselves. Thus the results are likely to be permanent. "My praise of Mr. Gill and his village," says Judge Murray, "may appear to you exaggerated, but I can assure you it is not."

A wonderful chapter out of a 19th and 20th century Acts of the Apostles could be written about this far-away spot on the coast of Papua, but it must suffice to note a few of the stages of the great work done—with the reminder that Boianai, if specially remarkable, is only one of many districts where the light of God's truth has pierced the darkness on the north-east coast of Papua, and where His Holy Spirit has changed savage heathens and brought them under the yoke of Christ.

(1) Albert Maclaren, the founder of the Mission, visited Boianai within three months of his arrival on the coast, in August, 1891. The natives were constantly sending down threatening messages to him, saying they would come and kill him, and would kill the Wedau people, too, for having received the Mission. Maclaren landed there alone, and went straight up among the houses, and made friends by means of an exchange of presents. Just ten days afterwards news came of a fight between the two Boianai villages, and a chief was killed. At once Maclaren returned there, sympathized with the villagers at the grave of the murdered man, and urged them to forego any revenge. He spent that night in the men's quarters, and slept on the shingle with some fifty natives snoring round him. The exposure during his journeyings in that work brought on the illness from which he died

three weeks from the day when he pleaded for peace beside the grave of the murdered man at Boianai. This was in December, 1891.

(2) Continuous mission work began here in March, 1895, when Mr. C. B. Elwin, now rector of S. Stephen's, Willoughby, Sydney, and Willie Holi were placed here. Mr. Elwin's health failed, and Willie was joined by another island teacher, and for four years, until his death, gained a wonderful influence over this wild and turbulent men. Once, in stopping a fight in the village, he got struck on the head ; on another occasion the water in his tank was poisoned, and his life saved by friendly natives walking along the coast to warn him. Willie worked on in faith, and died in May, 1899, 18 months before the first baptisms took place in the district.

(3) In September, 1899, through Archdeacon Gilbert White, Francis de Sales Buchanan, a layman, joined the Mission, and came at once to Boianai. There, for twelve years, in conjunction with Richard Bourke, an Island teacher who had joined Willie in 1897, he lived a life of great simplicity and self-denial. For sixteen years he has never taken any leave or holiday. Going to Boianai when a purely pagan community, he left it twelve years later with the Gospel in possession, and the manner of his leaving it was in harmony with his whole previous career. Feeling himself unfitted for the priesthood, he always asserted the claims of Boianai and its growing band of Christians upon the services of a priest as soon as one was available, and declared that when that need was met he would go further along the coast and open a new mission station, and so he actually did in 1911.

(4) In September, 1911, Rev. Stephen Romney Maurice, Gill, who had joined the Mission in 1908, was placed at Boianai. He was grandson of one of the two missionaries named Gill, who did good work for the L.M.S. in the Pacific 40 and 50 years ago. His father was drawn to the Church and ordained, and Gill, as a young layman, was secured by Bishop Stone-Wigg in London in 1902 to help in the appeal launched there for the endowment of the See. He entered Burgh Missionary College in due course, and after a year at Livingstone College, learning the medical work, which he has put to such good use in the Mission, reached Papua in 1908. His four years' skilful and devoted work at Boianai, building on the splendid foundation laid for 16 years by others, has received the glowing testimony from a Roman Catholic Governor of Papua, which is placed at the head of this article.



**The Algoma Missionary News**

EDITOR :

REV. CANON PIERCY, STURGEON FALLS, ONT.

PUBLISHERS

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

The Rev. H. Bennett, referring to the way in which the Christian faith spreads into districts where no missionary has ever visited, writes:—"As an instance, a priest of Lebombo diocese, going into a distant and unworked part, found eighteen self-sown Missions started by the natives who had gone to the Rand as heathen and returned as preachers—some not baptized—but full of the joy of conversion and zeal for saving souls which came to them through the Mission on their Rand."

The work of German missions in India and Kamerun and of British missions in the Turkish Empire and in German East Africa has been for the time almost completely interrupted. In other parts of the mission field there has been serious disorganization, depletion of staff and restriction of work.

The Rev. A. E. Dearden, lately a well-known Baptist minister at Openshaw, Manchester, was on Trinity Sunday last ordained deacon by the Bishop of Ripon, and licensed to the curacy of St. Stephen's, Bowling, Bradford. Among the candidates for priest's Orders at Canterbury Cathedral were two ex-Non-conformist ministers. The Rev. Minos Devine, M.A., curate of St. Peter's, South Croy-

don, was formerly a Congregational minister at Stoke Newington; and the Rev. C. E. P. Antram, curate of St. Martin's with St. Paul's, Canterbury, was formerly a Baptist minister at Ramsgate. The Rev. R. J. Campbell was ordained priest at Birmingham, and the ordination of a former Presbyterian took place at St. Albans Cathedral.

It is significant that the Pope has ordered that after the reading of the Gospel in Latin at Mass, it shall also be read in the tongue of the people.

On February 18th the Most Rev. Enos Nuttall, Archbishop of the West Indies, celebrated the Golden Jubilee of his Ordination. Dr. Nuttall came to Jamaica about fifty-five years ago as a minister of the Wesleyan denomination. A few years after his arrival in the island he decided to leave the Wesleyan body, and was received into the Church of England.

The Bishop of Chota, Nagpur (India) writes: "No foreigner, I believe, be he German, American, or Swede, can ever inspire his pupils with genuine loyalty to the Government of this country."

ENLISTMENT FOR WAR.

**W**E should know more than we do about the way in which Anglicans enlist for we can be proud of our Church and of the loyalty of her members. According to the civil census of 1911, Anglicans numbered only one out of every seven in the Dominion of Canada. Up to February 29, 1916, among those who enlisted Anglicans numbered nearly one out of every two. Here are the exact figures:—

Anglicans.....	124,688
Presbyterians.....	63,146
Methodists.....	18,418
Roman Catholics.....	32,836
Baptists and Congregationalists.....	10,325
Jews.....	343
Other Denominations.....	13,155



## ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th June, 1916:—

## MISSIONARY APPORTIONMENT

Murillo S.S., \$6.35; Burk's Falls S.S., \$6.41; Cobalt S.S., \$116.98; Rosseau, \$17.65; St. Paul's Fort William, \$45.

## MISSION FUND

Schreiber (add'l.), \$4.98; Byng Inlet S.S., \$5; Byng Inlet, \$50.

## EXPENSE FUND

Schreiber, \$7.72; Slate River, \$5.85; Hymers, \$2.10; Oliver, \$2.85; Bruce Mines, \$1.75; St. Paul's, Fort William, \$20; St. John's, Sault Ste. Marie, \$24.80.

## THE JEWS

Murillo, \$1; Cobalt, \$11; Rosseau, \$1; St. Paul's, Fort William, \$10; H. H. Duncan, 50c.

## WIDOWS' AND ORPHANS' FUND

Rev. H. A. Sims, \$5.

## SUPERANNUATION FUND

Rev. H. A. Sims, \$5.

## DOMESTIC MISSIONS

Falkenberg, \$4.10; Webbwood, \$2.40; Espanola, \$6.40; Nairn, 80c; Harley, \$2; Rossport, \$1.35; Schreiber, \$4.97; Burk's Falls, \$3.09; Shesheganwaning, 29c; Port Sydney, \$8.22; Newholme, \$1.60; Sudbury, \$25.97; Cobalt, \$10.90; White River, \$3; Broadbent, \$1.86; Seguin Falls, \$1.10; Rosseau, \$10.15; Baysville, \$8.66; Fox Point, \$3.40; Missanabie, \$2.80; Gregory, \$9.18; Marksville, \$2.55; North Bay, \$20.02.

## BISHOP SULLIVAN MEM. SUS. FUND

Mrs. C. R. Eardley-Wilmot, \$1; Mrs. L. H. Baldwin and children, \$16.77; special from ladies of Algoma W.A., \$7.

## SPECIAL PURPOSES

Archbishop's discretion—Algoma W.A., \$378.80. Schreiber Church—A friend, \$17.85 (conditional). Charlton Church—Insurance, \$25.

## STUDENTS' LOAN FUND

Rev. F. G. Sherring, \$100.10.

## CHURCH AND PARSONAGE FUND

Toronto W.A., \$140; Huron W.A., \$60; both at discretion of the Archbishop.

## INDIAN HOMES

Toronto W.A., for Frank and Gordon, \$100; Ottawa babies, support of child, \$50; Toronto W.A., \$1; Port Carling S.S., add'l., \$1.

## LANDS AND HOMES

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

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Which taken at the flood leads on to fortune."

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

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

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

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 460 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

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

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