

MARCH, 1916

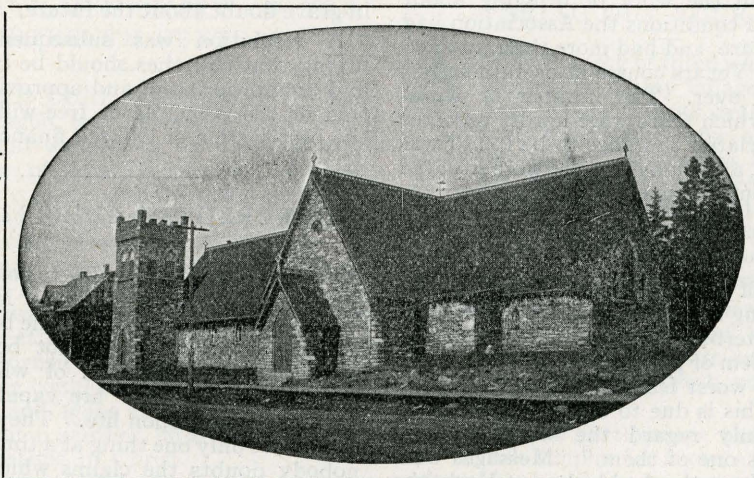
Now it is high time to  
awake out of sleep.



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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## FREE AND OPEN CHURCHES.

**T**HE Free and Open Church Association (England) has now attained its Jubilee, and its fiftieth Annual Meeting was held at the Church House, Mr. W. S. de Winton presiding. The annual report recalled that when the Association began its work, the pew system was rampant throughout the land; free and open churches were almost non-existent, the stipends of the clergy were almost exclusively provided from pew-rents, and the majority of the churches were locked up from Sunday to Sunday. To-day the majority of churches built during the last few years were entirely free from pew-rents, and, it was hoped, from seat-appropriation also. There had also been a considerable agitation, which had not been without result, in favour of the opening of churches for private prayer. The Council claimed that in the work of bringing about these improved conditions the Association had done its full share, and had more than justified its existence. Yet its course of usefulness was by no means over. The number of Rural Deaneries in which there were hardly any free and unappropriated churches to be found was still very large, and many of these were situated in densely populated manufacturing towns.

## THE PRIMATE'S APPROVAL.

A number of congratulatory messages were received, among them being one from the Archbishop of Canterbury, who wrote:—"The old-fashioned system of pew-rents and locked pews has, in all its worst features, passed away, or nearly so. This is due to many causes, and I should certainly regard the work of your Association as one of them." Messages were also received from the Archbishop of York, the Bishops of London, Winchester, Worcester, Oxford, Exeter, Truro, Lincoln, Bristol, Chelmsford, Sheffield, Wakefield, Lichfield, St. Asaph, and Southwark, all of them commending the work of the Association.

## THE "SIN" OF THE RENTED PEW.

The chairman, in speaking of the need for increased activity, quoted figures from Manchester Diocese, showing that in this perhaps most industrial of the English Dioceses pew-rents were levied in 54 per cent. of the churches. "I am not surprised," remarked Mr. de Winton, "that I have no congratulatory letter from the Bishop of Manchester." In the past we had been too fond of indulging in judicial niceties instead of insisting upon first principles. Supposing the law of the land was contrary to the law of Christ, he knew which would ultim-

ately prevail. It was plainly stated in Scripture (St. James) that the system of getting the rich man to sit in front, the poor man to sit behind, was not merely unwise, not merely inexpedient, but it was sin. St. James was telling the Church in the early days exactly what the Bishop of Oxford—the prophet of the twentieth century—was now telling us, that the thing we had to fight was the invasion of the Church by the world, allowing the standard of the world to come into our churches and ruin our Church life. Unless we resisted that, the salt would have lost its savour; and if that came about we were done for, and had better shut up our churches and start something else. We who belonged to an endowed Church had no excuse whatever for our endowments unless the object of those endowments was carried out—that the poor should have the Gospel preached to them. The Association was in need of more financial support, for they were in grave doubt about the future.

A resolution was subsequently adopted urging that churches should be free and open and unappropriated, and approving the adoption of the principle of free-will offerings as the best system of Church finance.

## THE WORLD FOR CHRIST? OR NOT?

**I**T is not always easy now to collect the usual missionary subscriptions. Many are saying that soldiers must come before missionaries, and that they cannot be expected to give to everything. All of which seems to show that not a few are capable only of a narrow outlook upon life. They appear to be able to see only one thing at a time. Of course, nobody doubts the claims which our gallant troops have upon our purses this winter. We all feel that we cannot do enough for them. We neither grumble at our war taxes, nor at the frequency of the special appeals to supply our men with comforts. But if we want to make the most of this great crisis, and so come out from the struggle that not only we ourselves but the whole human race is benefited, we must look far beyond the immediate personal necessities of this or that body of men. We must keep great principles before our eyes and work for them. The question to be settled is, shall the world in future be influenced by Christian morals and Christian ideals and hopes, or shall it be swayed, as a time-machine, by force? Is the world to be for Christ or not?



New Series—Enlarged  
Vol 12. No. 3.

# The Algoma Missionary News

TORONTO, MARCH, 1916

Published Monthly  
50 cents per annum in advance

## A MARTYR-MISSIONARY OF THE FOURTEENTH CENTURY.

**R**AYMOND LULL, Seneschal to the King of Arragon, was converted from a life of vice and wickedness by a vision which God sent him of Jesus Christ upon the Cross.

Not being content with being saved himself, he determined that he would give himself up to the endeavour to convert the Saracens.

He spent nine years in studying Arabic, and at last sailed for Tunis intent on his mission.

But the Moslems of Tunis put him in prison, and finally sent him to Genoa with the threat that if he returned he would be stoned.

But nothing could turn Raymond Lull from his purpose, and again and again, first in one place and then in another, he attempted to win over the Moslems to Christ.

"Once," he wrote, "I was fairly rich; once I had a wife and children; once I tasted freely the pleasures of this life.

"But all these things I gladly resigned that I might spread abroad a knowledge of the Truth. I studied Arabic, and several times went forth to preach the gospel to the Saracens. I have been in prison; I have been scourged; for years I have striven to persuade the Princes of Christendom to befriend the common good of all men. Now, though old and poor, I do not despair. I am ready, if it be God's will, to persevere unto death."

When he was seventy-eight years old he crossed the sea to North Africa for the last time. For eleven months he worked hard as a missionary, and when the King of Bugia gave command that he was to be put to death. He was dragged outside the town and stoned on June 30th, 1315—six hundred years ago.

## "BRING OUT YOUR SICK!"

**A** LITTLE party of three women are passing through a Malay village in the tropical heat of the Straits Settlements.

They are the doctor, nurse, and compounder from the Medical Mission at Malacca, in the Singapore diocese, and they are "going about" like their Master, "doing good."

As they pass along they are preceded by some of their old patients who make it their business to proclaim their fame.

"Bring out your sick! The white medicine ladies have arrived! They have plenty of fever mixture and their skin cure is very good, also they can pull out teeth, so fetch the sick quickly!"

The Straits Settlements have belonged to the British Empire for about a hundred years, yet until a few years ago no attempt had been made to Christianize the Malays,—the original natives of the land.

But now, with the help of your prayers, much may be expected from the Medical Mission at Malacca which was started in 1911. Here, as elsewhere, the healing of the sick is the surest way of preparing the people for the preaching of the gospel.

*The St. John Telegraph* recently published an interesting series of letters from the Bishop of Fredericton vigorously urging the need of introducing religious instruction in the public schools of New Brunswick. Joint committees, representative not only of the Anglican Church but of all the various Protestant communions, have agreed upon this important subject. Such opposition as there is seems to come from the Roman Catholic Church.

## GENERAL CHURCH NEWS

### NIPISSING DEANERY MEETING.

**W**E came from north and south to Haileybury on Tuesday, February 22nd, to our deanery meeting. The last arrivals stepped upon the railway station platform just half an hour before the time set for the beginning of proceedings.

The weather was cold and fine, in fact, all that could be desired for pleasant travelling. Just splendid Canadian winter weather.

We all assembled at the parish hall—in the large room partitioned off for the use of the choir and for parochial association purposes.

There were present: Rev. Canon Piercy, Rural Dean, Sturgeon Falls; Rev. C. W. Balfour, North Bay; Rev. J. C. Popey, Haileybury; Rev. H. A. Sims, Cobalt; Rev. F. W. Colloton, New Liskeard; Rev. O. L. Jull, Englehart; Rev. A. Cooper, Coniston, and Mr. W. F. Smith (catechist), Thornloe.

The Rural Dean took the chair at half-past three o'clock and said prayers. An apology for absence of Rev. Canon Boydell, of Sudbury, was read. Then arose a discussion, or perhaps more correctly speaking, a consultation concerning the impending pre-Lenten mission which the Canadian episcopate was urging upon the Church throughout the Dominion. It was realized as a very difficult matter to do much in winter time in the small stations of our missions. In self-supporting parishes more was possible, but even in some of these one could not hold daily services, though extra services in churches would be held. However, there is no doubt the exchange of opinion concerning what could be attempted was of no little value.

Following came a paper from Rev. C. W. Balfour, entitled "The Spiritual Life of the Parish." To say that Mr. Balfour held the attention of his hearers may mean little. He had their sympathy. He for the main part had a very general assent given. And this though the speaker was opening his soul to his brethren concerning disappointments many, not to say failures. Remarkable is it to relate that several of the brethren were one after another led to confess a similar sense of humiliation and defeated expectations. The tinge of sadness that coloured the all-round-the-table discussion, however, did not for one moment spell anything approaching despair. On the other hand it called forth faith in God and the

determination to wait more than ever upon the guiding of God the Holy Ghost.

Mr. Balfour was heartily and unanimously thanked for opening up a question so profitable to all. Adjournment was had at 5 o'clock.

At 7.30 p.m. Evensong was sung in St. Paul's Church, at which the Rev. the Rural Dean was the preacher. Having "Diocesan Missions" for his subject, he pointed out the need of informing our people fully of the situation of the Church in Algoma with respect to the Diocesan Mission Fund, which is the financial backbone of the Church's work in so many places in the diocese. Then with knowledge of conditions we might hope, even in these days, to keep up to the contributions of other years—even to surpass them. As help from without was decreasing there was the most urgent need that the Church people of Algoma should rise to a heroic height in their endeavours to support the Church within our own boundaries.

One must pay a compliment to the choir of St. Paul's Church and to Dr. Low, the organist. The service was well sung.

After the service an hour's social intercourse took place in the rectory, which the rector certainly held at the disposal of his visitors.

Next morning Morning Prayer was said at 8 o'clock, followed at 8.30 by a celebration of Holy Communion. After breakfast the clergy again assembled—this time in the rectory—and heard a paper by Rev. J. C. Popey on "The Influence of the War on (a) the Church, (b) Missions." Curiously enough the tone of the paper was not far removed from that of the previous day, since it expressed a radical dissatisfaction with the apparent results of Church ministrations and methods. In the conversation following the paper there were utterances in favour of "up-to-date" means of teaching and modes as well as those of the advocacy of old and tried usage.

At mid-day the usual prayers for missions were said. Then came the question of next place of meeting, when Sudbury was unanimously chosen, subject to the consent of the rector.

The rector of Haileybury was warmly thanked by his brethren for his warm and generous hospitality. Among our friends we were glad to see Mr. H. Petty, lately catechist at Charlton, but now in khaki in the ranks of the 159th Battalion for overseas service.

## SAULT STE. MARIE.

OUR see city of Sault Ste. Marie has seen some hundreds of soldiers leave "for the front," and is now fast getting more men into shape for camp. The new battalion (the 119th) of Algoma men has its present headquarters at Sault Ste. Marie where there is one full company or more in the temporary barracks. On the 2nd day of March the members of the W.A. of St. Luke's pro-Cathedral entertained "the boys" in the parish hall to a supper and entertainment. Certainly our Church women did themselves proud—the hall was draped with flags—the tables were decorated with flags and flowers—a pretty effect was that of the napkins at each place folded in the form of a miniature tent with a small "Union Jack" hoisted in the centre. The verdict of their guests concerning the excellence of the edibles was flattering to our lady friends who provided in abundance for all.

After justice had been done to "the spread," the soldiers listened to two excellent speeches—one from the Archbishop of Algoma and the other from Rev. Dr. Lord, of Milwaukee, who was in the city preaching a "mission" at St. Luke's.

After the speakers had departed, the organist of the pro-Cathedral and others gave an excellent entertainment consisting of patriotic and other suitable songs, which lasted until nearly 10 o'clock. On behalf of the soldiers, of whom about 180 were present, Major Adams thanked the ladies for the generous entertainment provided. Whatever was done by them was well done.

## NIPIGON MISSION.

OUR missionary in the field at Nipigon, in a letter to the Archbishop, says:

Regarding the work on the Lake, I have already arranged with Joseph Esquamau that as soon as it is possible to run the boat he is to go over to Grand Bay and get the boat brought across by Albert to Orient Bay. I will then go up and fix the boat ready for a trip around the lake. Joseph is to accompany me, for one, on the first trip in the season. I have come to the conclusion that it is not safe for one man to go on the lake alone so I will pay some of the Indians a trifle and they will accompany me and help me with interpreting. I am sure this will be a more satisfactory way to do the lake work. It takes some little time to master the best way to work a district like mine. I have, however, the Dorion Church off my

hands now or almost so, and I hope to do considerable on the lake this summer. The boat-house was not finished. Albert is going to work on it again as soon as possible in the spring and when it, the boat, is brought across the lake next I hope to have the boat house finished so that we can fasten it up and feel that it is safe.

The people at Grand Bay and Gull Bay are all well. They have done very much better this winter than last. The price of fur has been somewhat higher. The weather has interfered a little with trapping, the snow storms several times burying the traps just after they were set, but on the whole they have done well and from both places I have had word that they are well and prospering. Walter Abzekung has decided to go in for stock-raising a little this summer. I hope he will not change his mind, for I believe that it would be a good investment and venture. The number of tourists will, I think, increase from now on. The C.N.R. intend to advertise the country for hunting and fishing and the Grand Bay people could find a ready market for milk, cream, butter, eggs, etc. I shall do all that I can to persuade them to keep cows. They have an abundance of beaver grass which would do well for feed for winter. It is not the best, but if the stock have a sufficient supply they will pick it over and find enough to thrive upon. Perhaps I also ought to inform you that the two young men who built houses at Grand Bay consider it to be their duty to marry English Church girls. I was afraid one had arranged a marriage with a Roman Catholic girl, but I discovered that he had asked her to join our Church; she refused and so he decided not to marry her. Of course I am glad, but I do not see what is to be done for the young fellows have so little opportunity of meeting with girls belonging to our own Church.

With regard to Dorion Church, I would say that we have been able to get the church into shape for use, with sufficient furnishing to answer for the present, and we have only a small debt of about one hundred and fifty dollars, besides the one hundred and fifty dollars loan from the Diocesan Fund, a total of \$300.

I should like to know, too, whether we are justified in looking for a little help from the Societies in England. Our building operations were commenced before the war was declared. We are going slow because we do not desire to incur debt. If they would make us a grant, even if the money was not paid over until the work is complete, we should know how much we had to spend and how much more we must raise to meet the difference. Dorion people

are poor. I think collectively they ought to have done more, but individually some have done remarkably well in helping with the work. Every little that we can obtain is helpful and we should so like to have the church finished before your next visitation so that we could have it consecrated. I do not despair of this yet, though it is expecting great things.

At Nipigon we are still undecided what to do with the church building itself. If the place showed any signs of progress we would build. For the present we feel it is best to work to obtain certain articles of furniture which we could use in another building should the time come when we feel justified in erecting one. I do not say that I am satisfied with the state of the Mission, but I do say that there are signs of progress which are very encouraging, much more so than twelve months ago.

#### BRUCE MINES MISSION.

**I**n response to our Archbishop's appeal for a pre-Lenten Mission, special services were held at Rydal Bank and Bruce Mines, on Wednesday and Thursday, March 1st and 2nd. Special forms of service had been provided, in which the prominent thought was confession. In order to make the confession more personal and real, an outline of the service was given in the previous Sunday's address, and the congregations were asked to spend the spare moments of the intervening days in self-examination, using for this purpose the General Confession and the Commandments. Though the direct results were not very gratifying, the congregations being very small at both places, the spirit in which those few joined in the service leads us to believe that some at least are beginning to realize the spiritual call of the war, and that an effort will be made during the coming Lent to realize more fully than ever the presence of God in our daily life. In addition to the above services, an effort was made to arouse the general public by the insertion of a letter in the local paper.

Military parade services are being held at St. George's every third Sunday, and at Desbarats on the first Sunday of each month. We wonder if the increased attendance of church members at the morning service will be continued after the departure of our soldiers.

Special Lenten services are being held at all three stations this year, at Rydal Bank on Wednesday, Desbarats on alternate Thursdays, and at Bruce Mines on Friday.

#### SUNDRIDGE MISSION.

**T**HE Archbishop made his annual visitation on the Sixth Sunday after the Epiphany.

The day's work began at 10.30 with Morning Prayer, Confirmation and a celebration of the Holy Communion in Grace Church, South River.

After lunch the Archbishop and incumbent drove eight miles to St. John's Church, Eagle Lake, for service at 3 o'clock. Here thirteen candidates were presented for the rite of Confirmation.

A further drive of twelve miles and Sundridge was reached. Evening prayer was said and eight persons confirmed. Large congregations took part in the different services and the Archbishop's scholarly and deeply spiritual sermons were listened to with wrapt attention.

#### WHITE RIVER MISSION.

**H**IS GRACE THE ARCHBISHOP paid a visit to White River on Sunday, Jan. 23rd. He read the Lessons and preached in All Saints' Church at Evensong.

At 9.30 p.m., the Archbishop addressed a gathering of non-church people in the Y.M.C.A. Hall, which was highly appreciated. Some of those who heard it have found their way to our Church services a few times since.

Franz, the junction of the Canadian Pacific Railway and the Algoma Central Railway, is found by the missionary to be an interesting centre, giving him the opportunity of reaching Indians, traders, railway men and prospectors. He has a celebration of Holy Communion on a week day in the home of an Indian. Having secured permission of the trustees, the missionary has Evensong every Tuesday evening in the Public School building.

#### HOME OF REST FOR MISSIONARIES.

**S**T. EDWARD'S HOSTEL, at Worthing, Sussex, is a Home of Rest in England where missionaries and their families on leave in the old land may enjoy their much needed holiday by the sea. The charges are about a guinea a week—certainly not high—and applications for admission are made to the Hon. Lady Superintendent.

The Hostel was given to the S.P.G. in memory of W. Rupert Cochrane, priest, and of G. H. Wilkinson, bishop, and was dedicated by Bishop Montgomery in December, 1907, as a Home of Rest for missionaries, and when need arises, as a permanent home for those disabled.

## THE ARCHBISHOP'S COUNSEL TO HIS CLERGY.

Sault Ste. Marie, Ont.  
Feb. 10th, 1916.

MY DEAR BRETHREN,—

In a recent pastoral I called upon the Church throughout the Diocese to observe as a period of solemn preparation the days immediately preceding the season of Lent. I also indicated in brief outline the measure and manner of observance which seemed to me to be possible. I recommended that in larger centres a ten days' mission should be undertaken; and in places of smaller size and strength the quiet observance of the three days preceding Ash Wednesday as days of meditation and intercession. May I add a few words of advice and direction.

1. It is obviously hopeless to think of securing trained missionaries even for the three or four centres which might make use of them. The whole Church will be engaged in the effort, and every clergyman will be busy with his part of it. Even supposing that the requisite gifts and experience were common to all, which they are not, yet individual clergymen could hardly leave their own flocks to minister to others. And though exchanges might be arranged, I cannot help feeling the best plan will be for each man to do what he can for his own people.

2. I think it is quite clear that in most cases the proposed Mission can hardly follow traditional lines. The lack of the skilled Missioner's gifts and training and of the interest awakened by a strange voice and personality will make what may be called the ordinary preaching Mission with its emotional methods and moving appeals almost impossible. I recommend, therefore, that we attempt rather what may be called a praying Mission. Let our primary object be to make people pray. If only we can get our flocks down upon their knees; if only we can get a "nucleus" of our people in every parish and mission to give themselves to special prayer during the coming Season of Lent; yes if only "two or three" in every centre in the land will agree together in view of the war to besiege the Throne of Grace the result and good would I am confident be beyond the power of man to estimate.

3. But effective prayer connotes thoroughgoing preparation. The Blessed Jesus had to teach His apostles how to pray. It is no small part of the clergyman's duty to teach his flock to pray. This must be the great end of our mission. The value of the coming Lent will be proportioned to the success which we

achieve. Simple instructions on prayer should be within the compass of every clergyman. No one filling the position of a parish priest should find it impossible to give effective teaching on the nature, conditions and efficacy of prayer. And who among us under the influence of present day events should find it hard to couple prayer with the awful conditions and problems resulting from the war? Who among us cannot suggest some safe lines of thought if not of complete answer to the many questions the war has evoked? Who among us cannot suggest other and wiser questions than those commonly asked, *e.g.*, Has not God a purpose in the war? Is He not calling us through it to a better life? Why, if we are fighting for Truth and Righteousness does He withhold the victory? Is it because we are not fit to receive it? Or can it be possible that big guns and well trained battalions are able to withstand God? Would victory be a blessing to us if it came before we were fit for it? Can we indeed hasten the end of the war and the establishment of a rightful and abiding peace by due recognition of God and submission to His will? And may we not all of us turn such thoughts and questions into prayer!

Here then are the lines on which I would have our Mission proceed, and which should lead to a Lent of exceptional devotional and of unprecedented blessing. It should be a preparation for Lent not an end in itself. It is not to the few days of pre-Lenten observance but to the six solemn weeks of Lent, the Church's great season of penitence and prayer, properly used as a result of special preparation, that we should look for the chief results.

To help you, then, I suggest and authorize for general use the Forms of Prayer and Leaflets, appended or indicated below, samples of which I enclose with this letter.

And now commending you "to Him that is able to do exceeding abundantly above all that we ask and think"—"unto whom be glory in the Church by Christ Jesus throughout all ages world without end."

I am,

Most faithfully,

GEORGE ALGOMA.

## MEMORANDUM RESPECTING PRAYERS SUGGESTED AND AUTHORIZED FOR USE IN THE DIOCESE OF ALGOMA DURING THE WAR.

1. Any suitable Prayer or forms from the Book of Common Prayer, but especially:

(1) The Prayer for use "In time of War and Tumults."

(2) The Prayer for use "Before a Fight at Sea."

(3) The Collect for Peace (Morning Prayer) and the 2nd Collect at Evening Prayer.

(4) The Collects for the 6th Sunday after Epiphany ; Septuagesima Sunday ; Ash Wednesday ; the 4th Sunday in Lent ; the 3rd and 4th Sundays after Easter ; the 5th, 21st and 24th Sundays after Trinity.

(5) The concluding Prayers in the Communion Service.

2. "A Form of Intercession with Almighty God in behalf of His Majesty's Naval and Military Forces now engaged in War." (S.P.C.K.)

3. A Litany and Collects authorized for use in Diocese of Toronto in time of War. (The Bryant Press, Toronto.)

4. The Churchman's Prayer Manual by Canon Bullock Webster ; especially the following : Preparation for Prayer ; the Value of Silence ; Recollection ; the General Confession in Litany Form ; the Prayers from the Books of Nehemiah and Daniel, pp. 9-16.

5. The forms on the accompanying sheet.

#### SUGGESTIONS IN CONNECTION WITH THE MISSION AND ITS SERVICES.

1. The Holy Communion should be celebrated if possible each morning throughout the days of observance.

2. In every charge having outmissions at least one service should be held in each outmission but the chief effort should be made in the central place.

3. Literature (samples of which are sent) bearing upon the Mission the problems of the war, etc., should be distributed as widely as possible.

4. Prayer sheets and cards for private and family use should be given to all who will receive them, with urgent appeals for their use.

5. Bidding Prayers such as those found in the S.P.C.K. Intercessions—for all concerned in the war, for the mission, and for special and individual needs, should be used freely with intervals of silence following for secret petitions, the people being taught to use such as "God bless them," "God grant it," "The Lord be with us," etc., etc.

6. Requests for Prayer should be invited, and petitions should be based upon them at the public services.

7. The Services should be arranged to suit local convenience and to meet the needs of all classes.

8. Any of the forms now specially authorized may be used in connection with the shortened form of Matins and Evensong daily at the discretion of the clergyman. They may also be used for additional services.

9. People should be taught and urged not only to frequent the public services but to use ejaculatory prayer as they go about their daily tasks, and to lift their hearts to God from time to time in pious aspirations for divine guidance and blessing that in every place an atmosphere of prayer may be created.

#### "BIBLE LANDS."

**I**N the January number of this missionary magazine, which tells of the Church's work in Jerusalem and the East, we note some works concerning Cyprus and Egypt.

"By far the greater part of the Jerusalem Bishopric lies outside the boundaries of Palestine and the Turkish dominions and it is in these portions of the diocese that the year 1915 has been marked by astounding activity and remarkable developments.

Cyprus has been annexed and is now apparently likely to remain a British possession. The Bishop's visit with Archdeacon Potter was a very great success in cementing the ties of friendship with the Eastern Church authorities and in consolidating many interesting features of Church work that prevail throughout the Archdeaconry. A goodly number of wounded soldiers were sent to convalesce at the picturesque hill station at Troodos ; Canon Newham's excellent school at Nicosia has been well filled with pupils ; the English services throughout the island have been maintained as usual ; a new motor service now connects the capital with the chief coast towns, and new pottery works have been opened in the Kyrenia district which are successfully turning out a large number of articles that have hitherto been brought from Austria.

In Egypt thousands of British troops have concentrated from the four corners of the earth, and where the numbers of heroic men who have found peace and consolation through the ministry of God's servants must have far exceeded the record of any other diocese in our Communion. About 500 men have come forward for confirmation during the year, many thousands of wounded men have been tenderly cared for bodily and spiritually in the well-equipped hospitals of Cairo and Alexandria.

The British residents in Egypt have almost forgotten the fascinating but exacting round of society functions and have laboured night and day for the comfort and welfare of our troops. It came as a surprise to most people that the British community in Egypt contributed on "Our Day" about £110,000 to the Red Cross funds, in addition to the heavy demands previously made upon them by the many local funds for the benefit of our soldiers and the relief of Jewish and Armenian refugees.





## DIOCESAN NEWS



Rev. Dr. Swete, Regius Professor of Divinity at Cambridge for the past twenty-five years, has resigned his office. He is in his 81st year.

Canada has officially decided to honour the memory of Edith Cavell by perpetuating her name on one of the most rugged and picturesque of the western range of peaks in the Rockies, on the fringe of Alberta. The mountain will be known as Mount Cavell, not Mount Edith Cavell.

Women were given the right to vote in vestries in the Diocese of Columbia at the Synod meeting just held. So the movement continues to grow.

In his annual report of the work accomplished by the S.P.G. in 1915, Bishop Montgomery's closing words are worthy of repetition: "I cannot end without an expression of fervent thankfulness for the manner in which we have been supported this year. Abroad no mission station has been given up, and no missionaries withdrawn. We face 1916 in faith and hope."

The Bishop of Qu'Appelle left for England on Thursday, March 9th. During his absence the Ven. Archdeacon Dobie will act as his commissary. All will be glad to know that already arrangements have been made for the Bishop to address the Canadian troops at Bramshott, Shorncliffe, St. Martin's Plains and Sandling for Holy Week and Eastertide.

The Rev. Canon Murray, of St. John's Cathedral, Winnipeg, and Professor of St. John's College, has joined the Western Universities Battalion for overseas service.

The Rev. L. B. Jeakins, acting rector of St. Jude's, Brantford, replacing his son, the Rev. C. E. Jeakins, who is at the front, has three sons in uniform.

No communication has yet been received from the forty-two missionaries who are imprisoned in German East Africa, but it is understood that they are all living.

A rood beam with figures of our Lord, St. Mary and St. John, has been erected in the parish church at Hawarden in memory of the late squire, Lieut. W. G. C. Gladstone, who

was killed in battle in April last.

The Archbishop of Armagh has been visiting the Irish regiments in France and Belgium.

Since the war began the S.P.C.K. has expended £1,471 in supplying devotional and other literature for the use of the soldiers and sailors.

In response to an appeal from the Foreign Mission Board of the Scottish Episcopal Church to make up a deficit on the year's account the whole sum of over £600 was raised in a few weeks.

Lord Burnham, one of the proprietors of the *Daily Telegraph* died lately. It was largely through his enterprise that Stanley was sent to Central Africa on his never-to-be-forgotten expedition, one outcome of which is the chain of Christian missions which has been established across the Dark Continent. The wonderful transformation of Uganda, a direct result of Lord Burnham's efforts, is an imperishable monument to his work for God and humanity.

Twenty years ago a beginning was made to raise an endowment of \$100,000 for the Cathedral at Louisville, Ky. The fund now only needs \$5,000 to complete it.

In the year before the war the average number of students in residence at the various Theological Colleges in England was 1,258. The total expected to be in residence during the Lent term of this year is 346 only, and half of this number are either physically unfit or beyond the military age. Four hundred and sixty-seven men who had actually begun residence have since left for service, and nearly 300 of those who entered their names have deferred entry.

The Rt. Rev. the Bishop of Calgary has given notice that he will at the next meeting of the Provincial Synod in August, apply for the appointment of an Assistant Bishop with right of succession as Diocesan Bishop. Bishop Pinkham is now in his seventy-second year, in his twenty-ninth year as Bishop, and has spent forty-seven and a half years in the ministry of the Church of God in Northwest Canada.

## NOTES ON THE CHACO MISSION.

THE practical methods by which Mr. W. Barbroke Grubb and his co-workers in the Paraguayan Chaco Mission of the South American Missionary Society have built up the Native Church are beginning to have widespread results.

Recognizing that no permanent impression could be made upon a wandering and shifting tribe, they first endeavoured to induce some of the natives to settle and to build more permanent dwellings than grass huts. Before this could be done, two main obstacles had to be removed. First, the fear of the spirits of the departed, which led the natives when a death took place to burn their village and vacate the locality. The second difficulty was the socialistic life of the Indians, who had all things in common. Men refused to cultivate garden produce on the plea that they would have to share it with the thriftless and lazy. However, once the right to private property was established, the social condition of the natives rapidly improved, and hearty co-operation, before impracticable, was forthcoming.

Carpentry, dairy and transport work, bullock taming, cattle tending, fencing and well-digging, trained the Indians to useful pursuits. Among the people thus gathered into a settled community the progress of Christianity was rapid. Mr. Grubb's first book, *An Unknown People in an Unknown Land*, was written as a work of general anthropological interest. His more recent book, *A Church in the Wilds*, dwells more particularly on the growth of the native Church. The aim was to establish the Church on purely native lines, as a self-supporting and self-expanding organization. The converts were impressed with the absolute necessity of passing on the Gospel message to all with whom they came in contact. They have been taught that they themselves must bear such expenses as the building and upkeep of the material Church, the maintenance of orphans and of the sick and aged.

The Paraguayan Mission Staff was strengthened last summer by the addition of Dr. and Mrs. Dermott, who have had five years' experience of mission life in India, and more recently of the Rev. R. A. Bevis, B.A., and his wife.

The Mission has now reached a critical stage. Owing to the change wrought in the natives, settlers are moving into the Chaco. The contact with civilization has its dangers as well as its advantages, and with it will come the real test of the character of the Christian Indians. An American syndicate has recently

purchased 9,000 square miles of land near the mission. The manager, Mr. Rickard, wrote last August complimenting Mr. Grubb and his staff on the results of their work, adding, "It has been a most pleasant surprise to me to find such intelligent and reliable workers in these Indians, in many respects superior to and more capable than the ordinary Peon. . . . The carpentry and joinery work would be a credit to workmen of any nationality. We are (by the influence of the Mission) insured a safe entry; and the trained Indian labour will be a valuable asset to us." With such a man working in co-operation with the missionaries to prevent the introduction of alcohol, there is little harm to be feared from the American invasion, and it is hoped that the incursion of the Spanish-speaking settler, now begun, may be equally free from danger to the Indian.

The indirect influence of the Mission among the Lengua tribe is making itself felt among other tribes, and there are signs that they would be ready to receive Christian teachers. The Tobas, many of whom are employed in the sugar estates at San Pedro, Argentine Chaco, are the fiercest and hitherto most intractable, and are hostile to the foreigner. The Mission staff which has been at work three years at San Pedro among the Indian labourers have come in contact there with members of this tribe. They are closely allied to the Lenguas, and doubtless through them have received a favourable impression of the missionaries. They are much interested to learn that their tribal emblem, the lion, is the same as that of the missionaries! It was to this tribe that Captain Allen Gardiner went in 1844, but was refused a residence among them. He was turned back at a ford of the River Pilcomayo, which Mr. Grubb recently reached, and land near there has been purchased by the Society in view of a future Mission station. There is an old tradition among this tribe that they have been looking for men who should be to them guides to knowledge and be a blessing to their race, and that the greatest respect would require to be paid to the people for whom they were to look. Mr. R. J. Hunt, the missionary who has gained such repute for his linguist researches among the various Chaco tribes, in a recent letter speaks of the women of the Toba tribe as being a power to consider, and these have shown indications that they consider the missionaries are a most important people, and must be obeyed. Mr. Hunt and his companions were just preparing to start on itinerating work when there appeared at their house two young Tobas who intimated that they had come to stay with them until the return of their people in the sugar season, some months hence. The consequence of such an

## The Algoma Missionary News

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PUBLISHERS

THE ALGOMA MISSIONARY PRESS,

131-133 JARVIS STREET, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 131-133 Jarvis Street, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

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.

opportunity of making progress in the Toba language and gaining an entry to the tribe were too great for the occasion to be lost, so the projected journey has had to be postponed. But small as the Mission staff is for its existing work, it will be impossible for the Society to extend its operations without more support both in men and money.

All round the Great Chaco civilization is pressing in, and it is of the utmost importance that Christian teaching should precede it. Men of experience outside the Mission circle tell Mr. Grubb that the next few years will give his party the hold they require or close the door against them.

Mr. Grubb has recently drawn up a plan for reaching the whole of the tribes of the Grand Chaco, numbering about 200,000 souls. There would be needed four new stations in addition to the existing three. Two of these are most urgently needed, or the opportunities will be lost. For this advance men are required as well as money. For pioneering, unmarried men are preferred, about 24 or 25 years of age, of good education, for two languages, Spanish and at least one native tongue have to be mastered. If ordained men can be procured it would be better, but if not, laymen graduates if possible, who would go out for two years and then, if found suitable, return home for ordination. The new men must be pre-

pared to serve their apprenticeship, and actually engage in the rough work of beginning a new mission among savages, and so themselves make and build up the work they will eventually take charge of.

What more noble work is to be found? On this very sugar estate there is a staff of about seventy Englishmen, the majority public school men. Where these can be found to go, surely messengers of the Gospel need not be sought in vain.

Another new advance contemplated by the Society is a mission to the rubber districts of the Southern Amazon Basin, about 500 miles north of the present stations. Here the root language spoken is the same as that already known to the staff. This is the beginning of the greatest unexplored region of the globe, where no white man has been and where the Gospel has never been preached. It would be within reach of a base from which trained help could be sent in case of need, with healthy land comparatively near at hand should a recruiting station be wanted. From here (with God's blessing on the undertaking) a chain of other stations could ultimately be formed stretching further into this unknown region. Mr. Grubb is waiting to go north to select a place for the proposed station, but without reinforcements for the existing work, the older experienced men cannot leave for new undertakings.—  
*From the Foreign Mission Chronicle.*

### DIOCESAN NOTES.

At North Bay during Lent the meetings of the A.Y.P.A. connected with St. John's Church are having a series of devotional meetings with special addresses by the rector and neighbouring clergy.

Nipissing Deanery loses Rev. O. L. Jull from Englehart to take duty at St. Peter's, Steelton, and at Tarentorus—a mission near Sault Ste. Marie. Besides the two catechists at work in the outlying missions of Charlton and Thornloe—Messrs. Petty and Smith—have donned the khaki uniform of the King and are in training for overseas service.

Rev. Canon Hedley has been appointed chaplain of the 94th Battalion being raised at Port Arthur. With it he will go into camp and thence overseas.

The Archbishop has paid a visit to some lumber camps west of Chapleau. They are

in the vicinity of Nicholson Siding—a little mill village. It is the property of Messrs. Austin and Nicholson. It is quite new. There are about thirty houses and in summer some 120 workmen at the mill. A beautiful little reading room equipped for social and religious uses has been erected by the firm. Mr. Beazer, of the Church Camp Mission, is working there and holding services under the license of the Archbishop of Algoma. It is a very bright and cheery little place.

A mission was held in the pro-Cathedral during the week beginning February 27th. The missioner was Rev. A. H. Lord, of Milwaukee, U.S.A.

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

**T**HIS old Society is still helping Canada, and if there are fewer ordinary applications for assistance at the present moment and less means with which to meet them, the Dominion of Canada still asks for and receives help. Quite recently two divinity students at King's College, Windsor, on the request of the Archbishop of Nova Scotia, received £20 a year for each student, being £120 in all.

The Bishop of Moosonee asked for a grant towards a modern church at Hearst, to cost £200. A vote of £20 was made to the object mentioned.

Grants of books to churches and missionaries are as many as usual. As far as Canada is concerned we note grants to Rupert's Land (3), Fredericton (1), Toronto (1), Qu'Appelle (3), Mackenzie River (1), Nova Scotia (1).

Month by month the Society makes many gifts of books for use of the soldiers and sailors in the service of the King:—to the camps, hospitals, to troops in the front, and to the men who are prisoners of war in the hands of the enemy.

#### ACKNOWLEDGMENTS.

Receipts at Treasurer's office:—

M. S. C. C.

Baysville, \$6.25; Beatrice, \$1.71; Copper Cliff, \$6.50; Haileybury, \$13; Huntsville, \$33.90; McDougall Rd, \$2; Seguin, 54c.; Broadbent, \$2.55; Thessalon, \$2 and \$5.57; Webbwood, \$5; White River, \$3.50.

#### DIOCESAN EXPENSE FUND

Blind River, \$7.43; Copper Cliff, \$14.80; Massey, \$2.67; Thessalon, \$11.10; Walford, \$3.23.

#### MISSION FUND

St. Lukes', Soo, \$10.

S. P. C. K.

Huntsville, 70c.; Schreiber, \$3.20.

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