

JUNE, 1905

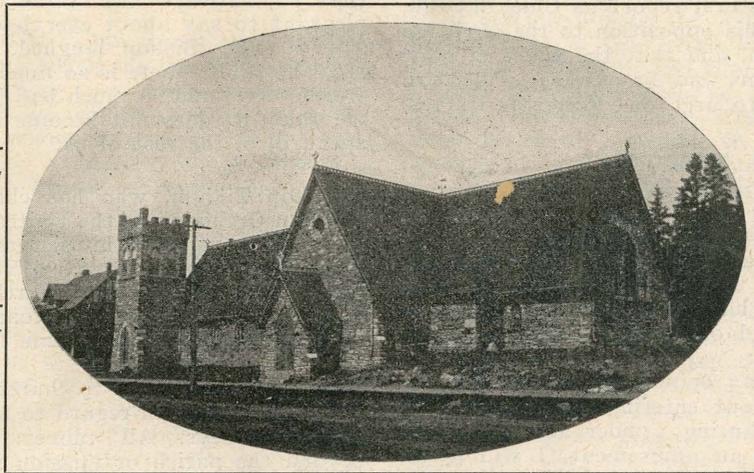
Now it is high time to
awake out of sleep.



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



Bishop:

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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BISHOP BRENT ON THE ARMY CANTEEN.

AT a banquet given by Trinity parish, Toledo, O., in honour of Bishop Brent, the Bishop spoke at some length of conditions in the Philippines, touching many points on which he had already dwelt at Pittsburg. Speaking especially of the American soldiers, he said they were less immoral than had been often represented; well disciplined and useful. Questioned in regard to the army canteen, he very frankly expressed regret that it had been abolished. As a result of this, he said, many rum-shops were established just outside the lines, and many of the soldiers, when off duty, resorted to these places, where some were ruined morally and physically. The whiskey sold there was of the vilest, while that furnished the soldiers under the old regime was comparatively pure. It is interesting to note that General Chaffee, in his first report as Chief of Staff, also declares his opposition to the abolition of the canteen, and that the wives of officers of the Army and Navy have formed an organization to urge on Congress its restoration.

A BISHOP ON DANCING.

The Bishop of Durham, England, has replied in part as follows to a correspondent who inquired whether his lordship thought that any real harm was done by organizing dances in aid of funds connected with Church work:

"You ask my opinion on a very difficult subject. Without entering on the abstract question of dancing, under actual modern conditions as an amusement, I will speak only of dancing as an auxiliary in the work of the Church. While leaving perfect freedom, of course, to others to form their conscientious opinions on the matter, I must frankly confess that I am not myself in favor of that mode of aiding the cause of the Church, that is to say the cause of our Lord and His sacred society.

"The associations of dancing, in our time and country, are so essentially other than religious (I am not saying irreligious, which is another thing), that, to my mind, there is a discord in the thought of aiding the Church by such a mode of social entertainment."

Rev. D. Lariviere, for past 20 years Principal of Sabrevois College, Montreal, has resigned. The cause is the difference of opinion as to policy which existed between the Bishop of Montreal and the Principal of the College.

FUGITIVE NOTES.

THE Bishop of Birmingham has expressed, in reply to a petition, his strong disapproval of evening Communion, a practice in the Church of England of recent date.

Not very long since, the Church of the U.S. entered the Panama Canal zone. The Bishop of Washington has charge of promoting the work, acting as the presiding Bishop's Commissary. But the priest who is sent there is to labour under the oversight of (English) Bishop of Honduras.

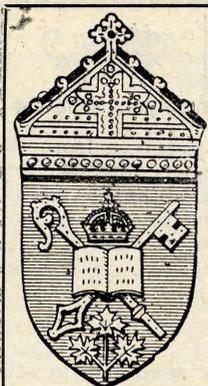
The Bishop of London is an optimist who always has a good word to say for everybody, even if the person under discussion may seem to have no admirable qualities. One day, when he had been standing up for a particularly disreputable specimen of humanity, a friend said to him—"How is it that you always can think of something pleasant to say about everybody under the sun?" The Bishop laughed. "Well, you see," he said, "there is so much good in the worst of us, and so much bad in the best of us, that it does not become any of us to speak ill of the rest of us."

Bishop Tikhon, who has charge of the Russian Orthodox in the United States, has recently transferred himself and his staff from San Francisco to New York. His relations to the American Church are exceedingly friendly, as are also those of his learned Archdeacon, Fr. Sebastian Dabovich.

May we say a word to churchwardens and others interested in regard to the sending of Church moneys. All moneys for purposes beyond the parish or mission should, without exception, be sent to the Diocesan Treasurer, Mr. H. Plummer, Sault Ste. Marie, Ont.

The Churchman prays to God, and then leaves the whole matter in God's hands, confident that God, Who is loving and good, will do for him that which is most truly in accord with His love and goodness. The Christian Scientist prays to God, while yet maintaining that nothing evil exists that should be remedied.

The English minister of the Congregationalist body, who so lately addressed the "Congregational Union," reminds us by his fierce intolerance of the days of his forbears who had power in Cromwell's days, when it was forbidden to read the Prayer Book under a penalty of £5 for the first offence, £100 for the second, and conviction for felony for a third.



The Algoma Missionary News

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Feigned Excuses

"I MUST BE JUST BEFORE BEING
GENEROUS."

CERTAINLY, but if you mean that the claims which the Church has on you are those that come from generosity alone, you are greatly mistaken. Debt to a fellow man may be a greater legal, but not a greater moral obligation, than debt to Christ through His Church. The Church is not so much obliged to you, as you are to it, and therefore in discharging the Church's claims upon you, you are not generous so much as you are just; its gifts to you being infinitely more valuable than yours to it. It was a remark of an ancient divine, that "those we should count our benefactors who gave us an opportunity of doing them service." According to which principle, the Church is generous to you in giving you the privilege of exercising that charity, without which all our doings are worth nothing. A legal debt to man is indeed inferior, in its extent, to the debt you owe the Church; for, in the first place, in many instances you need not contract a legal debt; and secondly, when contracted, it can generally be paid: but the support of the Church is of unavoidable obligation, as all are obliged by God to be members of it. And this debt so far transcends our highest exertions, that we still are in arrears. Debt to man, collectable by law, is thought to be more binding because some penalty is generally attached to non-payment, while ordinarily there is no penalty attached to neglect of Church dues, or if there is, it is rarely, if ever, enforced. But penalties do not make an offence, they only define its punishment. If all laws for the collection of debts from man to man were abolished to-morrow, the moral obligation, that which exists in the

sight of God and every honest man, would not be in the slightest degree affected. So, though no human penalty enforce the payment of Church dues, the obligation remains in the sight of God, Who has penalties of His own, both here and hereafter.

Until the moral claim of the Church be better understood, the Church's support must fluctuate according to the capricious feelings of each member, and reports of a discouraging nature be no rare thing.

The principle of giving to the Church according to our ability, implies a fixed proportion between our gifts and our income, and an income not merely derived from receipts, but from self-denying savings. It further implies that this sum be set apart as a sacred deposit, ready for the various objects which are presented in the Church. This proportion differs with various individuals. Some give a tenth, some more, some less; but all could arrive at some fixed satisfactory standard, if they would only consider what the Church ought to do, compared with what she actually does; her sublime mission to the bodies and souls of men, contrasted with the mean support her children give her. The statement that the Church has a claim on all her members according to ability, is of course, not applicable to cases of real inability. But, then, the poor have a just claim upon the Church, and how is this claim met? Why, because it is not legal, and only moral, it is thought by many to be no claim at all, and, with dropping a dime or two in the alms plate, the whole subject is dismissed or transferred to the guardianship of the State, which indeed provides for the body, but ignores the soul. Not until the just claims of the Church on the ability of her members are fully met, will the Church have the power to meet the just claims of inability upon her.

DIOCESAN NEWS

NOTES.

WHEN these pages reach our readers the Bishop will (D.V.) have reached England, and will be in the thick of the work in the interests of the diocese which our English friends have mapped out for him. The diocese spares him, let us say cheerfully spares him for a few weeks, first, because of the pleasure his presence will give to our good friends in the old land, and secondly, because we hope he will be able to take a little rest, if only for a fortnight. He never takes "a day off" when in the diocese.

Rev. A. P. Banks, late of Toronto Diocese, was raised to the priesthood on May 7th at North Bay, and at once set off for his northern mission in the Temiscaming district. He will have headquarters at New Liskeard.

Rev. E. M. Rowland, late of Catarauqui, takes charge of Powassan Mission, just vacant by the removal of Rev. H. King, to Gravenhurst.

Rev. Harold Larzen goes to the newly set off mission of White River and Missanabie.

Rev. J. T. Larzen, lately locum tenens at Port Arthur, is to take charge of Schreiber Mission.

Mr. W. E. Phillips, who was to leave England by the steamship Sarmatian on April 22nd, goes to Emsdale as a lay missionary during probation.

Other lay missionaries and divinity students, doing pioneer work this summer, are Mr. J. Parkin, at Murillo; Mr. E. F. Pinnington, who goes to Nipissing—a practically new mission, and Mr. Curliss, of Trinity College, to Fox Point.

Rev. A. W. Hazlehurst, missionary at Baysville, has two months' leave of absence to enable him to go to England. May he obtain much pleasure from his trip to his old home.

With the Bishop's permission the Rev. A. S. Madill will visit a few points in the diocese about the end of the month in the interests of the Church Bible and Prayer Book Society.

The stained glass window given from the parish church at Hurstpierpoint, Sussex, was put into place in St. John's Church, Sault Ste. Marie West, in time for a dedication service on the Sunday preceding the Bishop's departure for England. A description of the window and service will await our next issue.

The first annual vestry meeting in the Mission of Cutler was held on the morning of May 1st. Messrs. Luellemann and Flesher were appointed clergyman's and people's warden respectively, and they were authorized to pledge \$100 towards the stipend. The vestry, also by a motion, expressed, on behalf of the congregation, their heartfelt thanks to Mr. and Mrs. Loveland, and to the firm of Loveland & Stone for the gift of the beautiful little church in which they are now privileged to worship.

A special confirmation service was held in S. Saviour's Church Blind River, on Friday in Easter week, when three adults received the Apostolic rite of "the laying on of hands." The Bishop preached a most impressive sermon on "the resurrection of the body," showing in conclusion, its bearing upon our present life. The coming forward of three adult members of the Church for Confirmation, cannot fail to have an influence for good upon the whole congregation.

The little new church at Harley, in the Temiscaming country, is reported to be nearly ready for occupation.

On May 9th the Standing Committee held its regular quarterly meeting at Sault Ste. Marie. A report will appear in our columns next month.

At Depot Harbour everything was happy looking at Easter. An advance of \$50 was promised towards the missionary's stipend. There is no debt; on the other hand, the wardens have a small balance in hand. The Easter services saw the largest congregations ever gathered within the walls of the church.

Bruce Mines wears a more cheerful face again. A new managing engineer has arrived, shafts are being pumped out, and everything points to the working of the mine. In any prosperity the Church will have a share.

MAGANETAWAN MISSION.

THE Bishop's annual visit was paid us during the month of March. On Thursday the 21st, at 3 p.m., divine service was held in the Church at Midlothian, which was not so well attended as it might have been—the men were busy winding up their winter work and the snow-blocked roads prevented others being present. So deep was the snow that no confirmees were presented. They and other additional ones will, however, come forward at the next visitation. At Maganetawan, at 7.30 p.m. on the same day, a good number gathered for service and to meet their Bishop. Revival meetings held in the village at the same time appear to have had but a small influence upon the people who are as eager now as of old, "either to tell, or to hear some new thing." On the next day (Wednesday) Dunchurch was visited—a good attendance, a solemn, hearty service and eight receiving the holy rite of laying on of hands. One of these, a most intelligent school teacher, had only been baptized the Sunday before. The Bishop preached at all three services and from remarks heard since his lordship's presentation of Church (Bible) doctrine is not unlikely to bear fruit.

On Thursday his lordship bid us farewell.

THE PARISH OF SUDBURY.

THE usual annual vestry meeting of the Church of the Epiphany was held on Easter Monday and was well attended. The financial report of the churchwardens was highly satisfactory, leaving a balance on hand, over all expenses, of \$100; the total amount realized for all Church purposes being \$2,173.

The offertory on Easter Day amounted to \$107, being the largest amount as yet contributed in a single day. We are thankful; God forbid that we should boast. We rather pray that "God may ever continue to put into our hearts good desires, and grant us grace to bring the same to good effect, through Jesus Christ our Lord."

The services on Easter Day were very bright and hearty; the church was beautifully adorned with flowers, palms, etc., while the musical portion of the services was rendered with charming and excellent taste and expression by the choir and organist, who had been long training under the masterly direction of the choirmaster, Mr. J. H. Davis.

The rector and congregation, animated by the same desire, came to the same con-

clusion, that the well being of the church could not be entrusted to better hands than the officers who had so devotedly and successfully managed the financial interests in the past, and returned the same churchwardens, Dr. Struthers, on behalf of the rector, and Mr. Richard Dorsett, on behalf of the congregation.

Mr. Dorsett was the recipient of a very handsome "escritoire" from the members of the congregation as a token of esteem for his very faithful and valuable service to the Church of the Epiphany in the capacities of Sunday school superintendent and church warden, for a period extending over many years.

The Woman's Auxiliary has this year erected a monument to its efficiency, in the addition to the rectory, consisting of a kitchen, a bed room and a bath room, making the rectory a really comfortable and convenient home for its rector and household.

The W.A. have in view, and are devoting work and energy towards the erection of a Church Room. In this object they are assisted by "The Willing Workers," a Junior Auxiliary, who have already the sum of \$160 in the bank towards this object.

A branch of the Brotherhood of St. Andrew has been established, and is a source of strength and comfort to the rector. Corporate Communion is participated in once a month, while the ordinary meetings of the Chapter are bi-monthly. We hope and pray that with the same blessing the Church in Sudbury may long continue to "be careful to maintain good works," and go on towards the prize of the mark of our high calling of God in Christ Jesus."

GORE BAY SUNDAY SCHOOL.

A PLEASANT gathering of the children of All Saints' Sunday School took place on Tuesday before Easter.

About thirty scholars assembled to have the coppers in their Lenten mite boxes counted. Each boy or girl, as he or she crowded into the study at the Parsonage, was given a card. On it was a question asking the child to find the place on the map (a large one of the Roman Empire), where some important event in St. Paul's life had taken place. The chapter and verse in the Acts, referring to the event and place, was printed on the card after the question. After searching Bible and map the answer was found. Some of the children, however, had become familiar with the facts from a course of lectures on St. Paul's missionary work, illustrated with the map, which had been delivered at the Lenten mid-

week service. After singing a missionary hymn and reading the financial report for the year, the boxes were opened. The Superintendent, sitting at the desk, surrounded by the eager children crowding upon him on all sides, had a warm and difficult task before him. Last year the Sunday school had endeavored to raise \$5 for the Indian Schools, but had exceeded that amount by \$3.19. This year they set out to save ten dollars. The delight of teachers and scholars knew no bounds when it was discovered that the annual apportionment had been helped to the extent of \$11.63, through the Lenten efforts of the Sunday School. After light refreshments the children returned home, some having to walk a couple of miles on a lonely road to their destination.

ESPANOLA.

ESPANOLA is a point on the Spanish River, about five miles from Webbwood, and is a new pulp mill town of promise. A large mill has been erected at the falls, and 10,000 horse-power developed. A train line from Stanley (on the C.P.R.) has been laid. The place has thirty-one brick houses. During the summer more are to be built. The mill is nearly ready for operation, the machinery in it being in place. The situation is unique in some respects. The fall of the river here is 62 feet. There is a likelihood of a thriving population being there this summer.

On the Wednesday evening in Easter week the Bishop took part in a service held in the school-house. All sorts of people were there, even some Roman Catholics, and much interest evinced. What will result remains to be seen. During the summer a service once a month will be held by Rev. Mr. Smith. Presbyterian and Roman Catholic services are also held.

The approach to Espanola by water, up the Spanish River, from Webbwood, is described as very beautiful. There is a daily boat service.

ASPIDIN MISSION.

THE Right Reverend the Bishop visited this Mission on the evening of Ash Wednesday. The Incumbent presented three candidates for confirmation. The Bishop referred kindly to the advancement made in regard to the appointment and churchly appearance of St. Mary's, in addition to the satisfactory state of affairs in the congregation. He preached from Psalm li. 10. Mr. Duncan, of Huntsville, and the Bishop spent the night in St.

Mary's parsonage, and left next morning for St. John's Church, Stanleydale, where the Rev. W. Sinclair presented three candidates for confirmation. After the service the Bishop returned to Huntsville with Mr. Duncan.

The Incumbent audited the accounts of St. Mary's W.A., on March 13th, at the request of the members. The income for the past year was \$50.45, and the expenditure \$25.62, leaving a balance of \$24.83. The Rev. W. Sinclair very highly appreciates the good work and devotion of the officials and members of the Auxiliary of St. Mary's Branch, as well as the Branches of St. John's and St. Michael's.

June is the month in which several Diocesan Synods meet. With those of Toronto, Ontario and Ottawa Dioceses we are concerned that they will pass duly the resolutions necessary to give consent, in accordance with the resolutions adopted last October by the House of Bishops, to the setting up of a Diocese of Algoma with synodical organization similar to that of other dioceses.

In Novar Mission—one of the largest missions in the diocese—it is evident that the faithful work of Rev. Chris. Simpson is producing fruit in revived interest and hearty co-operation.

As usual Sudbury is to the fore. At the Easter vestry meeting, it was shown that the sum total raised during the year past was \$2,173, leaving a balance on hand of \$100. On Easter Day the offertory was \$107. The Church people of Sudbury with their rector, Rev. J. Boydell, M.A., are to be highly commended and congratulated.

A BOOK FOR ALL—WITHIN REACH OF ALL.

BOTH as a teacher and an administrator, Bishop Gore has undoubtedly impressed his personality upon the Church of the present day to a degree that is given to few to attain. We are not surprised therefore, to find that his essay, "Roman Catholic Claims," should have reached a ninth edition within the comparatively short period that has elapsed since the work first appeared (in 1888). In issuing this edition at the popular price of sixpence, Messrs. Longmans have rendered a distinct service to the cause of Catholic truth as opposed to the unwarrantable nature of many of the claims made by the authorities of the Roman Communion. In dealing with these claims the Bishop has

adopted the defensive method; though so far as attack is a necessary weapon of defence, the author discovered it was not possible to avoid resorting to it entirely. But his primary aim was that the essay should be a defence, mostly in the way of explaining positively the Anglican position, and showing it to be both Catholic and rational. The general subject is most comprehensively treated in the eleven chapters devoted to its consideration, while in some "Appended Notes" (five in all) not the least interesting is that on "The bearing of the Theory of Development on Christian Doctrine," which of course affects the whole Church up to a certain point, but the exaggerated application of the theory in the case of the Church of Rome, Dr. Gore has no difficulty in showing to be both mischievous and untenable. To the thoughtful laymen (and women) of our Church we would commend the earnest study of this valuable treatise on the question of "Roman Catholic Claims."

CHINA.

NORTH CHINA AND SHANTUNG MISSION

THE China quarterly paper of the Mission ("The Land of Sinino") has the following:—

"One of the most pleasing features of the work just now is the hope held out in both dioceses of the establishment of a native ministry. In North China four catechists are to be ordained at Trinity, and for them we ask most earnest, faithful prayers—Messrs. Wang-Chi-Kwei, Shih-Hung-Chang, Lei yu chun, and Wang Shu T'ien. Of Shantung, Bishop Iliff writes:—'The admission of these men' (Messrs. Wan, Yu, Ting, Feng, Tung) 'as catechists is, I hope, another step forward towards our great aim of a native ministry,' and adds, 'But our great lack is still the means of giving them a proper training for ordination. Before we can hope for a regular supply of candidates for Holy Orders we must have a proper training college, and for this we must have a competent man to undertake the management. I feel that this is a matter of vital importance for the stability of the work, for until we have a native ministry we can by no stretch of imagination say that we have established a native Church. I would commend this matter to your very earnest intercessions.'"

WESTERN CHINA.

At the (May) monthly general meeting of the Society, Prebendary Jackson in the chair, Bishop Cassels, of Western China, attended, and gave a most interesting address on mission work in the interior of China. His Diocese consisted of the two Provinces of Se-chuen and Quei-Chow, and was the re-

motest in the world. It was one of earth's richest spheres, and contained fifty or seventy millions of people, and 218,000 square miles. The work was very recent. He went out twenty years ago, and was consecrated ten years ago. The work was carried on on native lines, the Bishop and Missionaries wore native dress, and lived in native houses. They had had riots and persecutions in the past, but now the Chinese were asking for Christian teachers, and the converts were steadily growing in numbers, and were learning self-support. They built their own churches and the scholars, and gentry and officials were now amongst the inquirers. Other Christian bodies were advancing, even faster than the Church, and he asked for help from the Society in various ways—grants of money and books for church and school buildings were voted, amounting to £1218.

WHISPERING IN CHURCH.

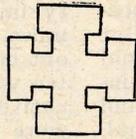
THE worst of all kinds of sound in church is that of human voices not engaged in the services: worst in indecency, worst in moral transgression. Even religious conversation is wrong: secular conversation is profanity. Comments on the service itself, if favourable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines, and wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behaviour, and a right education.—Bishop Huntington.

Bishop Knight, appointed by the American Church to take charge of missionary work in Cuba, has landed in that island, with several clergy, and has undertaken the work with great energy.

A poor parishioner wished to pay a compliment to the vicar's daughter, and this is how she did it—"I can't tell you what she's done for me and my children; she's been a reg'lar fallen angel to me, she 'as."

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

ONE of the special reasons provided by our beloved Church for devotion and prayer has passed away with the Lent of 1905. Let us not fall back into indifference, but continue in these good ways. Algoma has much need of earnest intercession, just now. Our revered Bishop has left us for England, whither he goes to visit and strengthen by his presence and counsel, our fellow workers for the Diocese, the Algoma Association. Let every W.A. member make it a sacred duty to remember him in prayer daily; to pray for his health and safety, that God may prosper his efforts, and bring him back, at the appointed time to us who love him so well.

And shall we not pray for the Association, too, that God may guide and direct them in their meetings and consultations, abundantly shedding abroad His grace upon their efforts to help this Diocese? How nobly they have worked! How great has been their help! And now, their last act, in paying off the debt that has so long hampered us. We may well, in return, seek God's blessing upon them.

And while we need to pray, we have also abundant cause to give thanks. The changes in Algoma during the last four years are such as could only have come about through the blessing of Providence. Let us try to remember a few of them.

In our W.A. how great has been the progress made. In 1901 we had 25 branches, with 408 members; no Girls' or Junior Branches. Now we have 66 branches, including five Girls' and sixteen Junior Branches, with a total membership of about 1100. Shall we not render thanks to the Almighty for all His mercies? Truly He has been with us, and guided us on our way.

An opportunity is now offered to W.A. members to show forth their gratitude. The general triennial meeting of the Woman's Auxiliary throughout Canada will be held in Toronto next October. It is now four years since their last meeting. At this triennial meeting it is the custom to present a united thank-offering. The amount given by the W.A. in each diocese is placed in an envelope, tied round with the color belonging to that diocese and laid on the offertory plate at the opening service.

An effort is being made by the officers of the General Board to make the united

thank-offering of 1905 no unworthy one. Eighteen dioceses are now affiliated with the General W.A. Each of these dioceses is asked to make a special effort with regard to this thank-offering, Algoma amongst the number.

You will be provided with mite-boxes for this purpose; a letter will be sent to each Branch by the Diocesan Corresponding Secretary, urging the matter upon your notice, and a leaflet written on this subject by one of the General Officers, will also be received by you.

The General Auxiliary now counts more than twenty thousand members. If each member gave 25 cents, our thank-offering would amount to \$5,000. Algoma, with eleven hundred members, each giving 25 cents, would contribute \$275 of this amount. We do not suppose that each girl and each junior could give a quarter-dollar, but some of our senior members could easily, and no doubt will, give more than this, so the amount could well be possible. Let us try to do it, and in trying, let us remember the noble offering of our Auxiliary sisters, of 25 cents each, which secured for the Bishop Sullivan Memorial Sustentation Fund in 1902, the magnificent sum presented at the Feast of the Epiphany. Shall we now do less than they did then? May their example stimulate our Algoma members to do their best now.

You will ask what is to be done with this thank-offering? At the General Meeting in 1901, the united thank-offering of 1905 was promised to the cause of Domestic Missions in Canada. The amount placed by you in the mite-boxes provided will be called in by your Diocesan W.A. Treasurer in the end of September. Due notice will be given to the branches when the time comes.

The Diocesan Board is anxious that Algoma should do her part. Let us offer cheerfully.

Miss Cartwright, General Literature Convener of the W.A. has some literature on hand, viz.: small booklets at 2 cents each, an interesting pamphlet on Mackenzie River Diocese at 5 cents and "Without the Gate," a 100 pp. book on a C.C.M.S. missionary's work in China. It is published at 50 cents by the M.S.C.C. The price is high for such a book.



GENERAL CHURCH NEWS



BISHOP Morley visited Khartoum in March, for the Bishop of Jerusalem—the first visit of a Bishop of the Church of England to the Soudan. He preached at the parade service, and held a Confirmation, and preached in the temporary church in the palace, within a few yards of the spot where Gordon was killed.

The appeal for £10,000 for the endowment of the See of New Guinea has been most encouraging, more than the sum asked for having been received.

The Norwich Diocesan Conference, under the presidency of the Bishop, heartily approved the scheme proposed for the creation of two new bishoprics in East Anglia, and authorized the committee for the division of the diocese to further the carrying out of the Bishopric for Suffolk in every possible way.

Photius I., the Patriarch of Alexandria, has just returned to Egypt from his first official visit to the Soudan. His Beatitude hopes to consecrate the new Orthodox Greek Church at Khartoum next year. During his visit in that city he visited Gordon College.

At a recent meeting of the Society for the Propagation of the Gospel in Foreign Parts, the Secretary, in his monthly survey, dealt with the difficulties arising in connection with the new edition of the Prayer-book in China, the Chinese language having no words that of themselves connoted such meanings as "priest" and "sacrament." All the facts it was stated, were before the Bishops in China, and they are in communication with the Archbishop of Canterbury on the subject. At the present time there are two editions of the Chinese Prayer-book in North China, either of which may be used, but this is a temporary expedient.

The S.P.C.K. at its April meeting, made the following grants to aid Church work in the Dominion of Canada:—Towards the erection of a church at St. Gabriel de Brandon, Diocese of Montreal, £10; Clergy Endowment Fund, Diocese of Keewatin, a further grant of £200; towards the erection of a church at Ninga, £30, and of another at Roland, £25, both in Rupertsland; and to two churches in Saskatchewan—Saskatoon (enlargement) £70, and a new church at St. Andrew's, Prince Albert, £35. Added

to this are book grants to churches and individuals in nine dioceses.

The Committee of Fifteen recently appointed by a meeting held to consider Dr. McKim's suggestion that moral and religious training should be introduced in the public schools of Washington, presented their report to a conference of citizens on March 15th last. After a spirited discussion, lasting for more than two hours, and developing wide if not irreconcilable differences of opinion, the report was adopted by a vote of 40 to 22. All the Episcopalians, Lutherans, Presbyterians and Methodists voted in favor of adoption. The Baptists, Roman Catholics, Seventh Day Adventists and Jews were opposed.

The M.S.C.C. declined the request of the Bishop of Korea for the services of one of its missionaries—Rev. Mr. Ryerson. If so, the M.S.C.C. might extend its work by supplying another missionary and putting him at the disposal of the Bishop of Korea. It is a hard field and we are among its near neighbors. Besides, our interest in Japan might easily extend to Korea, now under the control of the Japanese Empire.

The Bishopric of the Falkland Islands is an unwieldy jurisdiction, comprising nearly all South America. There is mooted a scheme for dividing it. Without question this should be done soon. Always does the Church's work advance when new leaders are sent forth to new dioceses.

The chaplaincy of Santiago, Chili, has been re-opened after the lapse of 25 years.

The Church Missionary Society had its annual meeting last month. Though signs of the reviving of religion were observable at home and abroad, the financial statement was disappointing. The deficit was £45,213. To end the current year without a deficit needed £420,000.

At Cairo an attempt has been successfully made to reach educated Moslems by a weekly paper printed in Arabic and English.

The offertory at the consecration of the Uganda cathedral, British East Africa, when the Bishop and fifty clergy, European and native, were present, consisted of 1,613 rupees, 90,000 shells, thirty-six head of cattle, twenty-three goats, thirty-one fowls, and 134 eggs.

CHURCH HISTORY NOTES

THE SCOTTISH CHURCH.

ST. NINIAN died in 432; St. Columba landed in Scotland in 563. These two Scottish missionaries, though separated from one another, with respect to their work in Scotland, by considerably more than one hundred years, are yet closely linked together; and that link is St. Patrick. The same year that St. Ninian died, a fellow-countryman of his, a Welshman or Briton like himself, Patricius by name, began his task of spreading the Gospel among the Irish. He died, a very old man, in 493, and about 30 years after his death, a boy was born at Gartan, in Donegal, called Columba, who, learning the Christian faith, probably from one of St. Patrick's own disciples, and certainly in one of St. Patrick's monasteries, carried back to Britain from Ireland the light of the Gospel, which Ireland herself had received from Britain. Thus the bond of union between Scotland's first and Scotland's greatest apostle is a very close one.

St. Columba was by race an Irish Scot, and an O'Donnell by family; and he was cousin to the three Scottish Chiefs in Argyllshire. It is impossible to say with any certainty what turned his mind to missionary work, and what sent him to Scotland rather than to the continent, where the Irish missionaries were labouring in great numbers and with great success. Some say that his mission was partly political—that his countrymen, the Scots of Argyllshire, who, like all the Irish of the time, were Christians, were hard pressed by Brude, the powerful King of the Picts, who was a heathen, and that St. Columba thought that he should be rescuing his countrymen from great danger if he could convert their opponents to Christianity. Another reason given for St. Columba's leaving Ireland is the fact that he had a dispute with St. Finnian, the Abbot of Mo-ville, over the copying of a book of the Psalms.

We must not be surprised that a book, especially which was a portion of the Bible, should have caused such a disturbance in the North of Ireland, for in the days before printing was invented, books were very valuable possessions; but perhaps we cannot help feeling astonished that this copy of the Psalter should have given rise to a war between St. Columba's friends and those who took St. Finnian's part. But so it was. St. Columba thought that he had been badly treated, and his

mother's relations, the northern O'Neils, thought so too, and very likely the King of Ireland's treatment of their kinsman seemed to them all the worse because he was a southern O'Neil, and therefore a member of the rival clan.

The result was that a battle was fought at Cooldrevny between the two parties. St. Columba's friends won, and 3,000 of their opponents were slain. Columba now became uneasy in mind; his conscience troubled him; for he could not help thinking that perhaps the death of these 3,000 men was to be laid at his door, and, moreover, a Synod of the Church had decided that, as he was to blame, he should be excommunicated. Thus situated he went to Innismurray, off the coast of Sligo, and consulted a friend who lived there. This friend advised him to submit to the Church's decision, and to go to the land of the Picts to convert the heathen to Christ, in return for the scandal he had occasioned, and the blood he had shed.

It is impossible to say whether either of these two explanations of St. Columba's later life is the true one.

What we can say with certainty is that in coming to Scotland he was led to do so by the desire of winning souls to Christ.

—(Selected.)

It is said that there is not at this time a single descendant of the Wesleys in any of the Methodist communions. Three grandsons of Charles Wesley are now clergymen of the Church of England. They follow the precept and example of their distinguished ancestor.

Denmark was taught Christianity by missionaries of the English Church in the time of Canute, who, under the influence of his devoted Saxon Queen, Emma, himself became a Christian and then supported her in the planting of the Cross among the Danes.

The Norwegian Church was wholly and completely a daughter of the English Church.

The world is not redeemed by death-bed testimonies—it is the life that tells. Your last word might be like a flash in the darkness, a wild light breaking the gloom for a moment; but it would grow no flowers, sustain no life: for that there is nothing like steady sunshine.

The Algoma Missionary News

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REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT.

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THE BISHOP'S APPOINTMENTS FOR JUNE.

[The following is not complete. They are extracts from the suggested plans for the Bishop's visit to England.]

1. Thurs.—*The Ascension of Our Lord.*
2. Fri.—Watchers' and Workers' Meeting.
3. Sat.—Missionary College, Birmingham.
4. *Sunday after the Ascension.*—Stafford—Preach M. and E.
5. Mon.—
6. Tues.—Torquay Meeting.
7. Wed.—Newton Abbot Meeting.
8. Thurs.—Clevedon Meeting.
9. Fri.—London J.C.M.A.
10. Sat.—
11. *Whitsunday—St. Barnabas, Ap. and Mar.*
12. Monday in Whitsun week.
13. Tuesday in Whitsun week.—C. C. C. Committee.
14. Wed.—Wimborne.
15. Thurs.—Yation.
16. Fri.—Frome.
17. Sat.—
18. *Trinity Sunday.*—London, St. Paul's, Vicarage Gate, M. London, Christ Church, Lancaster Gate, E.
19. Mon.—Haileybury.
20. Tues.—
21. Wed.—Guildford.
22. Thurs.—St. Peter's, Eaton Square, Missionary Guild.
23. Fri.—Bristol.
24. Sat.—*Nat. St. John Bap.*—Bristol.
25. *1st Sunday after Trinity*—St. Saviour's, Redland, M. St. Mary, Redcliffe, E.
26. Mon.—Bristol.
27. Tues.—
28. Wed.—Backwell.
29. Thurs.—*St. Peter, Ap. and Mar.*—St. Peter's, Cranley Gardens, Preach at Dedication Festival. Putney Garden Meeting.
30. Fri.—Eating Garden Meeting.

SAGACIOUS ADVICE.

THE following may be found printed in the diocesan paper of Southern Ohio, and are counsels made known to his people by Bishop Vincent. They may be taken note of by others, to the profit of the Church. The counsels are published under the heading:

SOME THINGS I WISH EVERY PARISH IN THE
DIOCESE WOULD DO.

Ask their clergy to preach more expository sermons—expounding the Word of God to the people, book by book, and then bring their own Bibles to Church—as they do their Prayer Books; and follow the exposition verse by verse. People are hungry for such teaching.

Resolve to revive three blessed customs which used to make better Christians, viz.: (1) Family prayer and grace at meals; (2) bringing your children to Church with you, even if they had been to Sunday School, which is no substitute for the other; (3) catechizing and otherwise training them at home in God's Word and their Church's doctrine and practice.

Pray every day for missions. Establish reading circles on the subject; be intelligent that you may be interested and helpful. Conform gladly to a pledge system for offerings for the cause.

Determine that your parish shall not be a little private garden patch to be cultivated exclusively for your benefit or its own, but a mighty power for good, making itself felt in organized work all through the community in which you live.

Ask your rector for systematic instructions in Church doctrine and history; in the history, contents and use of your Prayer Book, and in the Church's canon law.

Don't be plagued by constant appeals for offerings to meet your Synod assessments. They are a legal, fixed charge on your parish.

See that a parish safe is provided for the Communion vessels and the parish register and other records.

Begin at once, no matter how modestly, a rectory fund. No church should be without its own rectory.

Don't be willing to die without some provision in your will for the Church and for charity.

A poor woman at Halifax, talking of her husband, said he had tried everything—he had been a Churchman, then a Wesleyan, then a Baptist, and now he was a Yarmouth bloater (she meant Plymouth brother, but had got her seaports mixed).—*Lighter Moments*, by Bishop Walsham How.

"GO, AND TEACH ALL NATIONS."

FEAR neither the difficulties of foreign tongues, nor difference of manners, nor the power of secular governments; consult not the course of rivers, the direction of mountain ranges; go straight on; go as the thunder goes of Him who sends you—as the creative Word went Who carried life into chaos; as the eagles go, and the angels.—Lacordaire (trans.).

Rev. G. A. Kuhring leaves the Church of the Ascension, Toronto, for St. John, N.B.

The Synod of Toronto is to meet on June 13th, 1905.

The new pro-cathedral at Calgary will be ready for use by the end of the summer.

There are now 100 Bishops of the Church of England in the British possessions abroad.

ACKNOWLEDGMENTS.

The Bishop makes the following acknowledgments:

OVERDRAFT FUND

Received Since Last Report:	
W. A., St. Luke's, Toronto	\$ 30.20
Algoma Assoc'n., per Miss Tucker ...	1,699.98
Mr. Edgell, Sherbrooke	4.00
	<u>\$1,734.18</u>

STUDENTS' EDUCATIONAL FUND

Mr. Chowne, Toronto	\$3.00
Mr. Baldwin, Toronto	5.00
	<u>\$8.00</u>

"BRUCE HILL" CHURCH LOT

A Friend	\$50.00
St. Luke's W.A.	75.00
	<u>\$125.00</u>

HILLY GROVE CHURCH GRANT

Girls' Auxiliary, St. Luke's	\$50.00
Receipts by Diocesan Treasurer to 12th May, 1905:	

MISSIONARY APPORTIONMENTS

Blind River, \$4.56; Gravenhurst, \$5.75; North Bay, \$10; Sturgeon Falls, \$8.18; Emsdale, \$10.12.

DIOCESAN EXPENSE FUND

North Bay, \$9.11; Victoria Mines, \$7.26; Novar, Assess., 50c.; Ilfracombe, do., \$1; Ravenscliffe, do., 75c.; Sprucedale, do., \$2; Uffington, do., \$3; Depot Harbor, do., \$3; Rydal Band, do., \$1; Bruce Mines, do., \$3; Port Sandfield, do., \$2; Gravenhurst, \$4.81; St. John's, Sault West, Assess., \$5; Thessalon, do., \$5; Broadbent, do., \$1; Seguin

Falls, do., \$1; Dufferin Bridge, do., 50c.; Orrville, do., 50c.; Kearney, do., \$2; Eagle Lake, do., \$1; Rosseau, do., \$9; Mills, do., \$1; Gore Bay, do., \$3; Victoria Mines, special, \$30.48.

MISSION FUND

Gravenhurst, \$2.08; English Assoc'n., \$223.04; Emsdale, 57c.; Schreiber, \$5.75; Niagara W. A., 50c.

FOREIGN MISSIONS

Bruce Mines, \$12; Kagawong, \$2.40; Mills, \$1.16; No. 1 Gordon, 44c.; No. 4 Gordon, 9tc.

SUPERANNUATION FUND

English Assoc'n. \$4.85.

CHURCH AND PARSONAGE FUND

S.P.C.K. grant to Cache Bay, \$70.55; Toronto W. A., grant from Life Membership fees for Temiscamingue District, \$700; St. Luke's Sault Ste. Marie Girls' Aux., for Massey \$50.

THE JEWS

Garden River, 50c.; St. Luke's, Probat, \$10.36; St. John's, Sault, \$9.06; North Bay, \$4.60; Gravenhurst, \$3.93; Bruce Mines, \$3; Aspden, 25c.; Seguin Falls, \$1.45; Blind River, \$2.80; Huntsville, \$13; Ravenscliffe, 68c.; Novar, 57c.; Depot Harbor, \$1.65; Gore Bay, \$1.75; Sudbury, \$14; Richards Landing, \$1.80; Fort William, \$15.45; Silverwater, 55c.; Meldrum Bay, 90c.; Marksville, \$1.30; Thessalon, \$2; Sturgeon Falls, \$2.35; Uffington, \$2.50; Powassan, \$2; Trout Creek, 80c.; Sucker Creek, 72c.; Port Carling, \$1.27; Port Sandfield, 65c.; Gregory, \$1.21; Bracebridge, \$7.90; Falkenberg, \$2; Rev. C. J. Machin, \$2; Haileybury, \$1.75; New Liskeard, \$2.80; Emsdale, \$2.60; Kearney, \$1.15; Kagawong, \$1.80.

SUNDAY SCHOOL LENTEN OFFERINGS FOR INDIAN SCHOOLS AND HOMES

Sturgeon Falls, \$1.75; Cache Bay, \$2.95; Gore Bay, \$11.63; Powassan, \$1.30; Parry Sound, \$6.42; Little Current, \$5.66; Thessalon, \$5; Uffington, \$6.71; Oakley, \$2; Purbrook, 79c; Falkenberg, \$5.90; Novar, \$2.65; Ravenscliffe, \$1.20; Emsdale, \$5.80; Kearney, \$2.23; Bruce Mines, \$4.10; Copper Cliff, \$2.70; Schreiber, \$4.60; Blind River, \$5.94; Cutler, \$1.85; Spragge, \$12.37; New Liskeard, \$3.00; Haileybury, add., 69c.; Depot Harbor, \$4; Huntsville, \$15.80; Haileybury, \$18.55.

INDIAN HOMES

Tor. Church of Redeemer, \$25; Deer Park, for J. Adams, \$12.50; St. John's, Whitby, \$3.75; Tor., St. Philips, for Louisa, \$10; St. James' S. S., London, \$50; Trinity S. S., Galt, \$37.50; New England Co., \$121.25; Mrs. Baldwin, Mashquotah, \$1.

Contributions received by Principal direct during April, 1905:— St. Paul's S.S., Uxbridge, \$2.03; Christ Church Cathedral, Hamilton, per Miss A. G. Steff, \$25; ditto, special, \$5; Miss Rooper, per Eng. Treas., for boy, £3. 10. 0.