

AUGUST, 1910

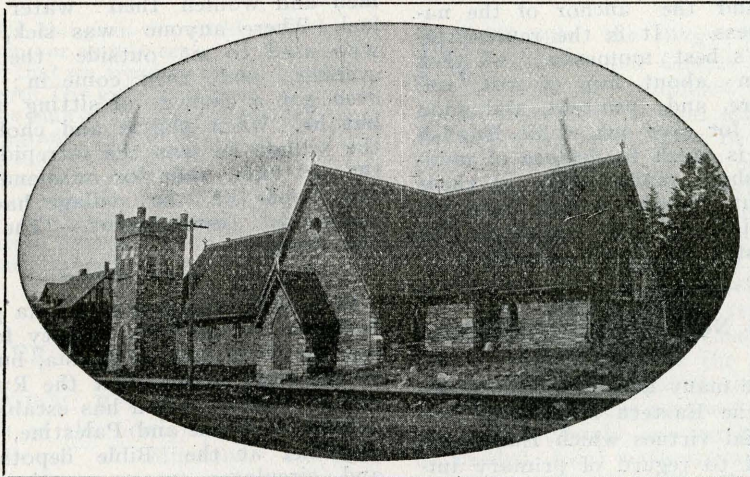
Now it is high time to
awake out of sleep.



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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A TERCENTENARY.

THE 300th anniversary of the publication of the Authorised Version of Holy Scripture will be commemorated next year. That the event will be fittingly observed goes without saying, but, so far, no arrangements seem to have been made. It was in a true sense the Church of England which gave the boon of the Authorised Version to the world, and it is the Church of England which should take the initiative in its commemoration. But the English-speaking race everywhere will thank God for the abundant manifestation of His Spirit in the work of the old revisers. The Authorised Version is still beloved of the people; still, in Faber's words, it lives on the ear like a music that can never be forgotten. It is part of the national mind, and the anchor of the national seriousness. "It is the representative of a man's best moments; all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him for ever out of his English Bible." There is much to deplore of indifference and sheer materialism in these latter days, but Faber's words have not yet been emptied of their meaning. The Holy Bible is still the People's Book.

"GOD SEETH NOT AS MAN SEETH."

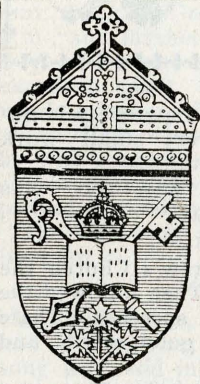
THERE are many individual Christians among the Eastern races who lack the special virtues which Europeans are accustomed to regard of primary importance, but who are in a real sense of the words living a life which is as Christ-like as our own. There is a story told of an Indian Catechist attached to an English Missionary Society in North India whose accounts were never right and who was at last dismissed for dishonesty. He spent all the money that was entrusted to him in promoting missionary work, but not exactly in the way in which he was told to spend it. The English Superintending Missionary demanded monthly accounts and refused to continue the supply of funds until these were forthcoming. Accordingly, the poor Catechist, who had not kept any proper accounts, filled up the balance-sheet in the way which he thought would please the European Missionary, and when he was questioned about some of the items, and they were found to be incorrect,

he was dismissed as being unfit for missionary work. Several years later a missionary lady was visiting a distant village in the jungle, and tried to make the simple folk understand what manner of person Jesus of Nazareth was. She told them how He was the poor man's friend, how He used to eat with them and come to their homes and sleep the night, how He used to go about healing whenever there was sickness, how the children used to run after Him in the streets and clamber about His knees. Her description seemed to meet with an unusually intelligent response; and as she finished, some one exclaimed, "Miss Sahib, we know him well; he has been living here for years!" Amazed, the lady discovered that this old Catechist had settled there on his own account, and that it was he who fetched the old men and women their water and their fuel. Where anyone was sick, it was he who used to sit outside the door until evening, and then come in; for no one even got a chance of sitting up at night but he. When plague and cholera visited the village he was the intrepid nurse. In the old man, unfit for missionary employ, the people of the village had seen and recognized Jesus Christ.—"The East and the West."

It is well known that Russia gives many facilities to the Bible Society for circulating the Scriptures in Russia, but it is not so generally known that the Russian Education Society, which has established many schools in Syria and Palestine, is the best customer at the Bible depots in Syria, and circulates more portions of God's Word in these lands than any other missionary society of Europe or America.

The Seventeenth Convention of St. Andrew's Brotherhood in Canada, will be held in Montreal on September 15th to 18th (inclusive). The provisional programme issued promises a meeting of great interest and value. Among the speakers is the Bishop of London, whose addresses to men are well-known as second to none who speak the English tongue.

"The Times," London.—"We are recognising at last not merely the cruelty, but the fatuousness of sending a Christian worker by himself without reasonable hope of communication with his colleagues."



The Algoma Missionary News

New Series—Enlarged
VOL. 7 No. 8.

TORONTO, AUGUST, 1910.

Published Monthly
50 cents per annum in advance

SUMMER HOLIDAYS

BEAUTIFUL things in the world around,
Lord, open our eyes to see,
For the earth that we tread on is holy ground,
And rich with Thy gifts, and Thee:
The sun in the blue of the heaven above,
And the fragrant summer air,
Are speaking to us of a Father's love,
Which fashioned a world so fair;
Each joy in our lives is a gift of Thine,
And we lift our hearts in praise
For the beautiful light of a Love Divine
Which shines through the summer days!

A. R. G.

ANOTHER PRESS AUXILIARY.

THE "A.B.M. Review" is the official organ of the newly-formed Australian Board of Missions. Its first three numbers are now to hand and present to us a well-written and well-printed missionary monthly. It is published under the authority of the Australian episcopate and sets up a standard which, if maintained, will leave us in Canada to walk behind. The letterpress of the magazine is good, as are the illustrations. The design of the title page exhibits shields bearing the arms of the several dioceses encircled by scrolls containing the names and the dates of the birth of each diocese. Australia is geographically in the very heart of the world's mission field. The A.B.M. Review starts out with the object of keeping before the consciences of Australian Churchmen the obligation which lies upon them as witnesses and missionaries of the truth of Christ. May it succeed in such endeavor beyond fondest expectations.

OUR APPORTIONMENT.

NOT only the clergy, but all Church officers and Church people in Algoma are reminded that the authorized schedule of special offerings calls for the collection from house to house in every parish and mission of the missionary gifts of our people in the week following the 12th Sunday after Trinity. The sum asked of this missionary diocese is a great increase upon last year. The most heroic efforts may not secure it, but if the business be well done we hope the very high water mark set us may be reached. In February last a marked copy of the "A. M. News" was sent to every parish and mission. In that paper the sum assigned to each is duly set forth. Should any further information be needed, local authorities are requested to communicate with the Rev. Canon Piercy, the Clerical Secretary of the Synod, Sturgeon Falls, Ont.

It is well, too, to remind the clergy and lay authorities that the collections should be sent forthwith to the Treasurer of the Synod, Mr. Harry Plummer, Sault Ste. Marie, Ont.

Nor is it necessary to wait until the whole sum be collected. Where it is necessary, for any good reason, to delay the collection of any part, the sum in hand should be sent to the Treasurer at once, the balance as soon as possible thereafter.

The Bishop of Salisbury, will preach at the General Convention of the American Church at Cincinnati, next October.

DIOCESAN NEWS

THE BISHOP ON MANITOULIN ISLAND

LAST month the Bishop visited the Manitoulin Island, travelling from mission to mission and running over the stretch of water to an Indian mission on the North Shore. Beginning on Sunday, July 17, the Bishop visited the Mission of

MANITOWANING,

which, besides the home station, includes Hilly Grove and The Slash. Here Rev. Mr. Haines is making a good beginning. The church at Hilly Grove needs a few finishing touches. The people have small command of means.

In this region vacant places—abandoned farms—bear witness to the fever which entices the people to go to the much talked about and “booming” West. It affects Manitowaning seriously.

On the evening of the next day (Monday) there was an interesting service in Holy Trinity Church,

LITTLE CURRENT,

when the Bishop confirmed two persons and received one from the Roman Catholic Church into our own communion. There is here a movement afoot to build a church hall. There is no suitable hall in the place to use for entertainments, and there is great need of Sunday School room. An influx of visitors helps this place. The mills are still operated vigorously.

Tuesday, July 19th, found the Bishop among the Indians on the Indian Reserve at

SUCKER CREEK.

It is an interesting day. There was a service in the morning at half-past 10 o'clock, when one person was confirmed and a child of the Chief baptized. The Indians prepared a very nice meal, after which came games and speeches. The best of feeling and a hearty interest was evident. A new church is to be built here. The site is secured and the people are working well for the great object in view. It is a progressive band of Indians.

In the afternoon the episcopal party went to

GREEN BUSH

for Evensong. The congregation was small, owing to the pressure of farm work. The

little church is in need of repairs and improvement. We have a very small work here, but it is worth pushing.

The whole of the next day, too, was spent among the Indians at

SHEGUINDAH.

At the service in St. Andrew's Church the Bishop confirmed eleven. Then followed the sports, a feast and the speeches. There was a good gathering, a good spirit and good sports.

In the associated white mission Evensong was said in St. Peter's Church. It was a good service, though not many were out. There is need here of a more hearty and united action. The parsonage in this place is one of the most comfortable in the diocese. It is built of cement.

The next day the Bishop drove to

BIDEWELL

for the evening, where a good service was held in a little log house which serves as a church. This is an encouraging mission. A proper building is needed to make the work what it should be.

On Friday the Bishop crossed the water in a launch to

WHITEFISH AND BIRCH ISLAND.

Here are two very small groups of Indians who find it difficult to maintain the school and the Church's services because they are so few. Still they seem not to have lost interest. A nice service was held in the school house on Birch Island. The Indians, however, are anxious for more privileges than they have been getting. It is most important that a man should be found to teach school half the time at each of the two places, which are some four miles apart. This plan is worth trying. If the railway to the Manitoulin Island is built it will pass here and bring in a little life and stir. The return trip to the Manitoulin was a roughish one in the teeth of a west wind, the Wahbahnoo Channel keeping up its reputation for boisterousness.

Then came Saturday and a journey to

GORE BAY,

whose missionary, Rev. J. Tate, is absent from home recuperating his health. The next day was a busy one, beginning with a celebration of Holy Communion at Gore Bay at 8 o'clock a.m. The Bishop then drove to Kagawong for a service at 10.30

a.m., back to Gordon school house for 3.30 p.m., and farther on for Evensong at Gore Bay. All the congregations were good. An excellent spirit is found throughout the whole mission. Mr. Tate is certainly doing an excellent work, and it is earnestly hoped he will come back well and vigorously to continue it. The church has been much improved in internal appointments.

The following morning the Bishop took boat for

MELDRUM BAY,

via Blind River, a round-about way, and had a somewhat rough trip. Here Evensong was said in the "Union Church"—the only place of worship in the place. The congregation was a good one. There was one baptism. Mr. Sims, the catechist here and at Silverwater, has done much to hold the people together—by no means an easy task where we have no proper church building, and where there is so little permanent population. The sawmill is the life of the place. When that goes, little will be left, unless some other industry springs up.

On Tuesday, after a celebration of Holy Communion in the morning at Meldrum, the Bishop drove to

SILVERWATER,

a distance of 20 miles, for Evensong. At this place a little house has been bought to serve as a parsonage. It has four rooms and a lean-to kitchen, is roughly lined with wood, and is guileless of paint. But it is a great boon to the missionary. The service was held at 8 o'clock, when three children were baptized.

Next morning the Bishop celebrated Holy Communion, and then drove thirty miles to catch the boat at Gore Bay. On the journey he passed through Burpee, where he is convinced there ought to be a mission. On his way out he turned aside to visit a group of Church families back in the bush, living quite by themselves and never getting out to church.

There are many such.

SURVEY.

The Church's work on the Manitoulin Island is as a whole barely holding its own. It sorely needs strengthening. The feverish rush to the West has discouraged people and has seriously affected our mission work. Probably this will right itself in time. If incoming settlers with a little capital wish to acquire promising and comfortable improved farms with neat buildings—(small houses and barns)—they could

get them at low rates on this lovely island, and they might go a good deal farther West and fare a great deal worse. Our clergy would gladly give information.

ST. JOSEPH'S ISLAND.

ON the last day of July the Bishop had a most interesting and encouraging visit to St. Joseph's Island. But here, too, he found people discouraged through hearing of the great opportunities in the West. Many have gone; others have decided to go. Yet if people would only hold on there is surely here a bright future for the settler. Newcomers of the right sort would do well to consider the chances—rather, the opportunities—on this as well as on the Manitoulin Island. Many excellent farms are in the market at low prices, and information might be obtained through our clergy.

Rev. H. Dunn, the incumbent of St. Joseph's Island, has won a reputation for his energy in looking up his people. It is not every clergyman who feels justified in rousing people out of bed after 10 o'clock at night to give them a confirmation lecture!

Three services filled up the day of the Bishop's visitation, with confirmation at each. In Emmanuel Church, Richard's Landing, 3 were confirmed; in Holy Trinity Church, Jocelyn, 10; in St. John's Church, Hilton, 3. Bright, hearty services, large congregations, and good singing were the order of the day.

It is to be hoped Mr. Dunn will not follow the example of his immediate predecessor and go away too soon. He has it in his power to do a great deal of good here.

His little pony, Nellie, newly acquired, is a great help to him and a nice companion. Under saddle or in harness she sets the best of examples by doing her duty well.

COPPER CLIFF—LAYING CORNER
STONE OF NEW CHURCH.

THE Bishop made his annual visitation of this mission on July 10th and 11th. On Sunday he preached at Evensong in St. John's Church and administered the rite of confirmation to several persons.

On Monday, in addition to meeting the church officials, several engagements occupied the Bishop's time. The day began

with a celebration of the Holy Communion at 7 o'clock. A meeting for women was held in the afternoon in the Orange Hall, at which addresses were given by the Bishop, and by Mrs. Andress and Mrs. Boydell, of Sudbury, on the great work which women have in their power to do for the Church. The speakers emphasized the wideness of the sphere of woman's work, embracing as it does work for missions and work for the spiritual and social welfare of their fellowmen and women. It was pointed out that in this Missionary diocese the W. A. must necessarily help the mission at home. There was no room for two societies in our little centre. The W. A., therefore, embraced those who worked together to further the Church's work in its home field as well as to help the world-wide field. One object of the meeting was the establishment of a local branch of the W. A., which it was hoped would be a result.

The meeting was followed by a public tea which had been prepared and was served by a number of willing workers, the provisions being all presented by the ladies of the congregation. A large number of people sat down to tea and afterwards used the interval for social intercourse until the time came to make a move to the site of the new church which is to be built immediately to the south of the hospital.

The foundation of the building has already been laid, and a platform was erected at the northeast corner with a small derrick holding the stone, that bore the following inscription :

TO THE GLORY OF GOD.
This stone was laid by
GEORGE, BISHOP OF ALGOMA,
July 11th, 1910.

Punctually at 8 o'clock a procession of vested clergy was seen wending its way from the hospital, where by the kind permission of the nurses they had robed. Those in the procession were: The Lord Bishop of Algoma; Rev. Canon Piercy, of Sturgeon Falls; Rev. Canon Boydell, of Sudbury; Rev. C. E. Hewitt, of Webbwood, the Rev. T. N. Munford, priest in charge of the Copper Cliff mission, and Mr. J. E. Graham, of Victoria Mines. These having taken up their position upon the platform, the choir led the singing of the hymn, "The Church's one foundation." Then followed prayers, a psalm, a lesson from the

Holy Scripture. The stone was then set in place, and declared truly laid by the Bishop.

After singing the hymn, "Christ is our corner stone," the Bishop delivered an address of very great interest and power, which was moreover distinctly heard in every part by the large concourse of people present. His Lordship referred to the early days of the mission at Copper Cliff, to the trials and difficulties, and also to the blessings and reasons for hopefulness, and bade the congregation persevere with one heart and soul, and hand-in-hand to carry to a speedy and successful end, the building, the corner stone of which had just been laid. The Church of England to which they belonged was a noble branch of the Church of Christ, ancient, venerable and world-wide, tracing its history not merely to the reign of Henry VIII, King of England, but to the Magna Charta of King John, which began with the words, "The Church of England shall be free," and back further to King Alfred's time, and further still to the mission of St. Augustine, and yet further into the dim and distant ages of the beginning of the Christian era. The Church of England had done a great work for God and for the British race in the past, and in these last days it was not going to fall behind. Her true work lay in the building up of a true Christian character in the people of Canada, upon which more than anything else the future prosperity and greatness of the country depended.

After another hymn the Bishop dismissed the assembly with his blessing and a ceremony came to an end which had been throughout entirely religious, no collection being taken up.

The trowel with which the Bishop laid the corner stone was kindly presented by Mr. A. P. Turner, and was made of the famous Monel metal produced by the Canadian Copper Co.

SUSPENDED ANIMATION.

PATIENTLY the people of Sturgeon Falls have waited for the re-opening of the pulp and paper mills, which is the industry of the town. Four years ago came the difficulties which caused the cessation of operations, landing the property into the hands of a receiver appointed by the High Court of Justice. As time

went the people began to thin out, and this summer, when the resuming of operations is as far off and uncertain as in past years, the exodus continues. Those who leave are for the most part the English-speaking people—artisans and business men. The consequence is that the Church congregation diminishes in numbers, and those who remain are less able to contribute to the upkeep of the mission, while the burden really becomes heavier. It would seem that the only thing not at a standstill is the taxes. They mount high. Scores of houses are empty and the town's indebtedness is not met.

It is too bad to see a valuable water power, such as that on the Sturgeon River, idle—running to waste—producing nothing. Surely the day is not far distant when the mill will start again.

The services of the Church are regularly maintained, though funds are low. But if the men have gone away seeking work elsewhere and their wives and children left behind to live upon what money the men can send home, the women of the W.A. have been able to contribute largely to local necessities. At this moment their numbers are decreasing—there being not more than a half of those who were with us less than a year ago.

There are many things needed for the church, not yet completed, the greatest being a heating apparatus. That hitherto in use has seen its last days of service. The cost of a furnace is now a big thing to face, yet something must be done before the cold weather comes.

S.P.C.K. GRANTS TO CANADA.

AT the April, May and June meetings of the S.P.C.K., the S.P.C.K. made the following grants to the Church in Canada:—

Diocese of Ottawa—£20 for a church at Newington to cost \$1,000.

Diocese of Ontario—£20 for a church at Hermon, in the parish of Bancroft, to cost \$1,200.

Diocese of Ontario—£20 for a church at Maynooth, to cost \$1,200.

Diocese of Qu'Appelle—A fresh block grant of £1,000 for church building on like conditions to a previous grant of £1,000 made in March, 1907.

Diocese of Algoma—£15 for rebuilding a church at Sand Lake to cost \$900.

Diocese of Calgary—£25 for a church at Blairmore to cost \$900.

Diocese of New Westminster—£25 for a church at Mara to cost \$1,200.

Diocese of Columbia—£40 for a church at Sidney to cost \$2,500.

Diocese of Quebec—£30 for a church at Robinson Village to cost \$3,000.

Diocese of Algoma—£20 for a church at Sucker Creek (Indian Reserve) to cost \$800.

Diocese of Rupertsland—£20 for a church at Belcourt to cost \$1,100.

Diocese of Calgary—£20 for a church at Strathcona to cost \$900.

Diocese of Saskatchewan—Emmanuel College, Saskatoon.—In June, 1878, the Society voted £500 towards Emmanuel College, Prince Albert, and in February, 1883, a further grant of £500 was made. Last year the College was sold to the Government for £3,000, with a view to transferring the institution to Saskatoon, so that it might be re-started in connection with the new University. The Bishop now asked for a further grant towards the new buildings, which were to cost £11,000 and to accommodate 35 to 40 students. In addition to the £3,000 obtained from the sale of the former College at Prince Albert, £5,000 had been received from the Pan-Anglican Thank-Offering, and other moneys were being collected. As the Society has already contributed £1,000, the Standing Committee could not recommend a very large additional grant, but they thought that, taking all the circumstances into consideration, they could recommend an additional grant of £100 towards a total expenditure of £11,000, on the usual conditions; and this was voted.

Theological Studentships—(1) £20 for one year for a student of Quebec Diocese. (2) £30 a year each for two years for two students of Ottawa Diocese.

Medical Mission on the Blackfoot Reserve (Diocese of Calgary)—£40 for the current year.

Grants of Books—amount wholly to western dioceses—to the value of £115 15s. 5d.

Total—£1,650 15s. 5d.

The Society is maintaining its generous treatment to the Church in Canada, notwithstanding the fact that its receipts have not in the past year kept pace with the applications for help.

FUGITIVE NOTES.

A Scotch correspondent of The Church Times, in a letter, says:—The Legal or "Wee Frees" have definitely pronounced against organs. One of their speakers, with delightful accuracy, coupled the use of organs with that of incense, and another spoke of instruments of music leading to the use of instruments of torture! (this might perhaps be true in another sense of the use of organs in certain out-of-the-way Free churches in the Highlands!). They have also reverted to the old custom of sitting to sing, and standing to pray. Would that someone had reminded them that what they think is true blue Presbyterianism in gestures is of pre-Reformation origin!

Hard work is taking toll of another Bishop. Dr. Jacobs, Bishop of St. Alban's, has found it necessary to yield to advice and reduce the pressure of work. He has long looked for the division of the diocese. It is coming very tardily. Legislation necessary to the division of English dioceses makes slow headway in Parliament.

Very prominent is the place occupied by the Established Church of Scotland, in the movement for the union of Scottish Presbyterianism. It has recently, for the time being, settled the burning question of framing a new formula of subscription to the Confession of Faith. A minister now accepts only "the sum and substance" of the reformed faith contained in the Confession.

A very interesting service was held in the Church of St. Lawrence Jewry, near London Guildhall, on the Eve of St. John Baptist's Day. It was the office of Holy Communion, celebrated in the Hebrew tongue, arranged by the Hebrew Guild of Intercession, in connection with the East London Fund for the Jews.

The recent dedication of the towers and bell marks the completion of Truro Cathedral, the foundation stone of which was laid just thirty years ago by the late King Edward VII., as the Prince of Wales.

The Prince of Wales was confirmed by the Archbishop of Canterbury in the Chapel of Windsor Castle.

NO SHIRKING.

THERE is a story of the Christian Prime Minister of Uganda (Sir Apolo Kagwa) which ought not to be lost.

It happened at the Synod last April, when the Church of Uganda took upon itself the responsibility of self-government as well as self-support. It was necessary to choose twenty-four members for the Diocesan Council. Amongst others the Prime Minister was nominated; but one leading Muganda chief objected, saying that as he was already on the Native Government Council he would not have time to attend the weekly meetings of the Diocesan Council; besides, the chief urged, "The Mohammedans and the Roman Catholics will object and say, 'The Prime Minister favors the cause of all Protestants in the secular courts.'"

A missionary replied to this by saying, "The Mohammedans already have their representative in the secular court and so have the Roman Catholics; whether the Prime Minister sits on the Diocesan Council or not, they will be sure to say, as they do already, 'He favors the cause of the Protestants.' Let him not be afraid of putting his God first."

Another missionary backed this up by saying, "You remember Mr. Fraser, a missionary who was out here; his father ruled in India over a province containing many times more people than the country over which the Prime Minister rules, but he was not afraid of putting God first and helping in missionary work."

The Bishop of Uganda then rose to put the nomination, saying, "We have heard what our friends have said, some against, some for the nomination of the Prime Minister; but of course the matter rests with him; he must decide. I will ask him to get up and tell us what he thinks about it."

All eyes turned on the Prime Minister as he slowly stood up. In a decided, manly manner he said, "I have heard what my friends have said about me. I appreciate the kindness which has made so many wish to choose me for the Council. I will do what my religion commands me to do." He then sat down. This sentiment was received by the whole Synod with intense enthusiasm and applause.

GENERAL CHURCH NEWS

IN the town of Livingstone, a short distance from Victoria Falls, the Bishop of Northern Rhodesia laid the foundation of a new church on June 5th. This official act (the first) has a special interest, not only from the fact that it is the first Anglican Church which will be consecrated in Northwestern Rhodesia (and in the new Diocese of Northern Rhodesia), but also from its association with the name of the illustrious missionary and traveler, who was the first European to see the Victoria Falls, fifty-five years ago. The Bishop in his address referred to Dr. Livingstone, at whose funeral in Westminster Abbey, in 1873, he had himself been present.

Rev. S. Gould, M.D., one of our Canadian missionaries, now working at St. Helena's Nursing Home in Jerusalem, was one of the speakers at the annual meeting in the Church House, London, of the Jerusalem and the East Mission. The Church's work there is under the rule of Dr. Blyth, the Anglican Bishop in Jerusalem. It is for this Mission work Algoma people are asked for offerings on Good Friday, year by year.

The division of Alberta into a Northern and Southern diocese, the building of a cathedral in Calgary, and the increasing of clergymen's stipends, were recommended by the Bishop of Calgary at Synod. The Bishop says the work in Alberta is so extensive that it is essential that it be divided. Edmonton would be the headquarters of the new diocese.

The news received in Canada of the sudden death in England, of Canon Dann, rector of St. Paul's Cathedral, London, Ontario, was a grievous surprise to many both within and without the diocese of Huron. Prior to coming to Canada, fifteen years ago, he was a Canon of Limerick Cathedral.

James Crathern, Montreal, left \$125,000 to the General Hospital, and \$10,000 to St. George's Church to constitute a fund for the maintenance of the Crathern organ, given by him.

Mr. Joseph Hurton, a member of the Church in St. Mary's, has left valuable bequests to the church. They include an endowment of \$22,000 to the parish, \$500 to Foreign Missions, \$500 to the Mission Fund of the Diocese (Huron) and \$1,000 to the rector, Rev. Rural Dean Taylor.

Rev. D. T. Owen, assistant rector under the late Rev. Dr. Pearson, has been appointed rector of Holy Trinity Church, Toronto. Mr. Owen is an Englishman by birth and educated at Trinity College, Toronto.

Rev. A. J. Fidler, Jr., has been appointed rector of St. Clement's Church, North Toronto, in succession to Rev. Canon Powell. He is a graduate of Trinity College, Toronto.

A lady in England has sent, through the S.P.G., the sum of £200 to place a "living agent" at Princeton, Granite Creek, in the Diocese of New Westminster.

In the two years between the Synods of 1908 and 1910, the self-supporting parishes in Calgary have increased from 12 to 25.

Rev. John Mockridge, a graduate of Trinity College, Toronto, has been appointed vicar of Trinity Chapel, New York.

The Bishop of Toronto, last month opened the new Church of The Good Samaritan at Sparrow Lake.

The new mission boat, "Columbia II.," for Dr. Antle, has been successfully launched at New Westminster.

Sir Henry Pellatt, Toronto, has promised to build a church on any site selected by the Archbishops' Fund Committee.

A new Church of St. Mathias, Westmount, Montreal, is being erected at a cost of \$60,000.

The Bishop of Toronto laid the foundation stone of the new Church of St. Barnabas, Toronto.

The cathedral to be erected in Khartoum is to be a memorial to General Gordon.

CHURCH TEACHING

BETTING AND GAMBLING.

IT is a natural thing to ask how it is that Betting and Gambling are so seriously discredited in the estimation of right-thinking people.

That they are so discredited hardly requires proof. It is a self-evident fact. One needs only ordinary powers of discernment to realize that, over wide areas, public opinion, to say the very least, regards these practices, with suspicion. Everyone who studies our statute books knows well that they are subjected in many ways to regulative and even repressive legislation. And it is a commonplace of everyday experience, that in their worst forms they are driven out of the light of day into holes and dens and secret places where justice and judgment find it hard to reach them.

Moreover they who engage in them are found constantly on the defensive, asserting that there is no harm in what they do, or defying their critics to show that there is. They know right well how hard it often is to show precisely wherein the evil of a particular practice consists. And no doubt they hope to find in this fact a loophole of escape.

But surely when practices of this kind are put habitually on their defence, are legislated against and criticised and suspected, we may be tolerably certain that there is something about them which, to say the least, is questionable, if not actually and essentially wrong. What is that something? It should be well worth while to make this inquiry with all earnestness and sincerity.

Now surely every right-minded and intellectual person, thinking the matter over carefully and without prejudice, and pondering the facts in connection with it, will soon come to the conclusion that there are several very good and sufficient reasons why the public mind should have assumed this attitude of hostility towards Betting and Gambling.

To begin with—and this consideration is all we shall have time to consider at present—there is an instinctive feeling in the minds of all, who have not lost their sense of honor and righteousness, that recklessly to risk the loss of their own money, or

deliberately to take, against their will and without giving them any compensation whatsoever, the money of other people, cannot be regarded as particularly high-minded or honorable proceedings.

And such transactions are felt to be increasingly reprehensible in proportion to the greatness of the stakes, the extent of the risk, and the inability of those concerned to suffer loss. It is not, of course, maintained that there is anything necessarily wrong in games of chance and skill. It would be difficult to show that it is harmful or evil to play for stakes so small and trifling that the ideas of loss and gain are eliminated from the transaction and it becomes a mere amusement. In such cases the question may perhaps be regarded rather as one of expediency than of righteousness. "Things in themselves harmless," it may be argued, "should not be forbidden." Yet what is harmless in itself may lead to harm. "A good game," it may be said, "will have an added zest when played for trifling stakes." But is a game really worth playing that needs such artificial support? Perhaps one might be called narrow and prejudiced who objected to such trifles. Yet in evil, no less than in good, trifles are the germs out of which greater things grow. There is no high wall always separating between right and wrong in cases of this sort. Things are debatable. They flow and blend together. A sensitive conscience must pick its way. But later on if the conscience has not been sensitive the evil reveals itself more plainly to those who have eyes to see it. That men should risk, or take from others, on the issues of mere chance, what stands for the necessities of life, the comfort and well being of their families, or the capital by which they should make their way in the world, is realized, by all who have sound and sober judgment, to be a course of grievous and inexcusable folly. To the Christian, familiar with the idea of stewardship, it is distinctly and clearly a sin.

Small wonder, if this is what Betting and Gambling means, that the human conscience instinctively condemns it.

"Across the Rockies," is the title of the monthly organ in England of the British Columbia Aid Society.

The Algoma Missionary News

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PUBLISHERS :

THE ALGOMA MISSIONARY PRESS,
44 RICHMOND ST. WEST, 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, 44 Richmond Street West, 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.

WANTED.

The Editor of "The Algoma Missionary News" would be most grateful to any of our subscribers who could supply him with a copy of this paper for September, 1905. Address: Rev. Canon Piercy, Sturgeon Falls, Ontario.

The date on the label of this paper shows you whether you are in arrears or not.

CENTRAL AFRICA.

REV. E. F. Spanton, one of the Zanzibar missionaries, was a speaker at the recent annual meeting of the Universities' Mission to Central Africa. Towards the end of his speech he had two items of good news spiritually to tell his hearers. After referring to the increase in the use of the Sacraments and the increasing use of the churches by the people for private prayer—not a bad gauge of the spirituality of the religious life of any particular place—he said:

"About a year ago, our boys formed themselves into two guilds. At first we Europeans did not even know of their existence; we only found it out, as it were, by chance. The boys formed themselves into two

GUILDS FOR INTERCESSORY PRAYER.

There are about 130 members after something like twelve months. They have been

gathered into one. They pray regularly. They made the rules themselves, though certainly we succeeded in inducing them to modify the rules a little. They pray every week for the conversion of Islam and the heathen, for their own relations, for their sick fellows, for the boys of Kiungani, for the Christians, for the catechumens, and for the hearers—and their prayers are answered. One story about these boys and their prayers. I think it was at the beginning of this year, or the end of last, that one of the Kiungani boys was dangerously ill with tetanus, and eight of the guild boys went to Mr. Deerr, and asked if they might have leave to pray for the boy day and night without ceasing until he should die or recover. I think at first Mr. Deerr was a little doubtful about giving the leave, but in the end he gave it, and these eight youngsters—quite boys, young boys most of them—took it in turn, two at a time, to go into the little chapel at Kiungani to pray continually that their sick fellow might recover if God so willed it; because his life seemed so valuable down in the Masasi district. And when they understood his life was not to be spared, they went on praying that God would give him peace. I think that is one of the best pieces of news we can give—that our people are learning in a wonderful way to pray, and especially to pray for others. They have taught us much about the blessedness and power of intercessory prayer.

And one word more of good news, and that is they are learning—increasingly, I believe—

TO GIVE TO RELIGION.

There is not time to tell you the old story about "Mission," but there was an idea, and there still is an idea, held by many Christians that "Mission" means that which is no one's property in particular—that which any one can have, like a public library or public park. But our people are learning to give. Our congregations at Magila not only pay the whole of the church expenses, but the whole of the stipend of the deacon, and so are beginning to learn to support their native ministry, as they will have to do. And last year, in addition to that, they had a balance to give the Bishop; and, in addition to that our schoolboys, by going without their mid-day meal one day a week—some two days, and some three,

and a few four days a week, among these last the eldest son of Father Petro Limo—they sent 76 or 77 rupees for the new station.

More important—

THEY ARE GIVING THEMSELVES.

We sometimes hear it said that members of the Mission work without stipend, this is often supposed to apply only to the white people. Well, in the diocese of Zanzibar that means all members of the Mission, and a member of the Mission is every teacher, white or black, every deacon, white or black, every priest, white or black, and of course the European laymen. Our African teachers and ministers are paid just enough to buy food and clothes, and so some of our teachers actually receive less for all expenses than the laborers on our land, whilst our deacon (Deacon Henry is working with us now) gets very considerably less than the salary paid to some of our carpenters or printers or masons. It is only fair that people should understand that an African member of the Mission has to give up a great deal for his work. The white people do not, because we have understood in England that money is nothing. We have learned that long ago, but the Africans have not learned it yet. The temptations of the world are just beginning to come to them, and it means a great deal to the Africans. It is so easy to get rich, and nearly every one is able to get rich. And if you want to be a teacher, deacon, or priest you must put out of your head the idea of getting money, except just enough to live on. And they are content to do it. I do not believe there is one boy in our school who would not rather be a teacher on comparatively nothing a month, than a workman on a rich wage. One boy lately was pressed by his father and Mohammedan elder brother to "have done with that nonsense of the Mission," to leave school and "be a man." His brother also offered him a post with the Germans. He would have been paid more than our deacon, more than he could ever get, except after many years at any rate, as a first-class teacher. But he would not go. And he was only fourteen. They are learning that the Mission does not mean something you can take away for nothing; but that if you are a Christian you do not wear the Cross as an ornament, but as a real symbol of the faith.

ACKNOWLEDGMENTS.

Receipts by the Treasurer of Synod to 31st July, 1910:—

DOMESTIC MISSIONS

Gore Bay, \$2.50; Kagawong, \$2.59; Mills, 27c.; Schreiber, \$6.55; Korah, \$6.14; Goulais Bay, \$2.50.

MISSIONARY APPORTIONMENT

Gore Bay S.S., \$9.52.

THE JEWS

Gore Bay, \$4.80; Kagawong, \$1.20.

EXPENSE ACCOUNT

At Bishop's Visits—St. Luke's, Fort William, \$11.32; Korah, \$2.36; Uffington, \$2.47; Purbrook, 85c.; Emsdale, \$3.50; Kearney, \$3.50; Hilton, \$1.10; Trout Creek, \$2.53; Powassan, \$3.01; South River, \$11.30; Eagle Lake, \$1.35; Sundridge, \$3.25; Orrville, \$2.35; Broadbent, \$9.45; Seguin Falls, \$2.72; Ilfracombe, \$1; Ravenscliffe, \$1.48; Novar, \$2.15; Sprucedale, \$4.60; Midlothian, \$2; Dunchurch, \$3.05; Byng Inlet, \$6.22; Rydal Bank, \$1.25; Bruce Mines, \$5.16; Schreiber, \$3; Nepigon, \$2.55; Michipicoten, \$7; Victoria Mine, \$3.50; Copper Cliff, \$5.

MISSION FUND

W.A., Niagara, \$1; Mrs. Martin, \$10; S.P.G., for Church extension, \$181.61, Algoma W.A., \$47.50; English Association, £55; Church Extension, £3 6d.; Archdeacon's Stipend, £62 10s.

SPECIAL PURPOSES

S.P.G. Mariott bequest, for North Cobalt, £15; W.A., Ottawa, for Charlton Church, \$42.40; W.A., Ottawa, for Thorneloe Church, \$42.40; Rev. B. P. Fuller, for Nepigon parsonage, \$20; Diocese of Ottawa, for Chisholm Church, \$69.18, S.P.G., for Parkmoon Church, \$4.39; English Association, for Bishop's discretion, £28 12s. 5d.; English Association, for white settlers, £5; English Association, for Garden River, £1 7s. 6d.; English Association, for Copper Cliff, £30 10s.

BISHOP SULLIVAN MEM. SUS. FUND

Per S.P.G., \$4.83; Richard's Landing, \$1.40; Jocelyn, \$2.

EPISCOPAL INCOME.

English Association, £1 6s.

INDIAN HOMES

Keewatin W.A., \$3; Niagara W.A., \$51; Prince Edward Island, \$7.35; Huron W.A., \$30; Prince Edward Island W.A., \$45; Church of the Advent, Montreal, \$39.70; S.P.G., King's Messenger No. 356, \$33.82; per S.P.G., \$1.15; Col. Ffarington, \$11.86; Columbia W.A., \$30.00; Saskatchewan W.A., \$5.
English Association, £19 19s. 9d.; Unattach-Branch, for pupil, £3 10s.; Devon Branch, £3 15s.; Sussex Branch, £7.