

DECEMBER, 1910

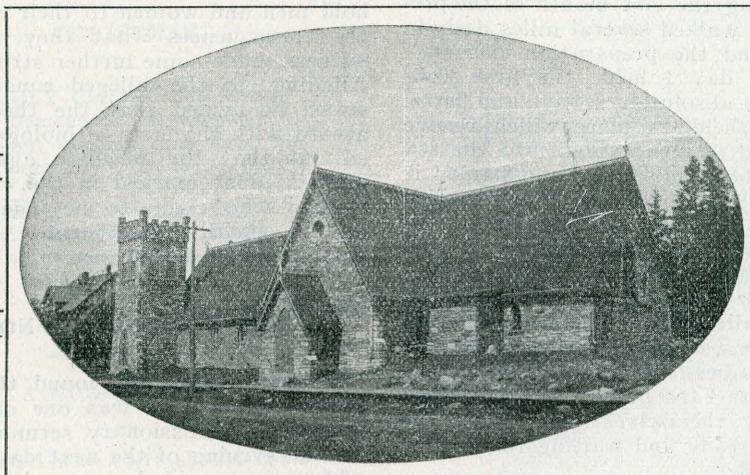
Now it is high time to
awake out of sleep.



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



Bishop :

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

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REV. B. P. FULLER,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

THE HARVEST RIPE.

IN a letter from the Bishop of New Guinea to the Bishop of London, the writer says:

"I simply cannot exaggerate what would be likely to be accomplished here if only I had more workers. The work that is being done where we have workers established is so wonderful, the response so great and encouraging, the alteration effected by the mission's presence so marked, that it is heartrending to be unable to supply people for places where the natives are most anxious to receive and welcome us.

"I have lately been confirming people who have been preparing for two years, and who during the last month of the preparation have walked several miles daily in order to attend the preparation classes.

"The other day I held the first Confirmation ever held at a place which twelve years ago was absolutely savage and fierce. A great crowd of men rushed into the sea and seized hold of my dingy and hauled it up on to the beach and then bodily carried it some way overland, with me in it, till they deposited it at the entrance to the mission quarters, shouting and cheering simply because I am Bishop of the Church they are really beginning to understand and love. I have only seven priests, four laymen, ten ladies, and about forty native and Melanesian teachers. If only men could see for themselves and realize the work that is ready and waiting to be done they would offer.

"I do not want to attract unduly, but I must say that in my opinion the unhealthiness of this climate has been very greatly exaggerated in the minds of people at home. I was told I was coming into a 'death-trap' and to the 'white man's grave.' It is not so in the very least. Ordinary carefulness and the use of quinine keep most of us perfectly well."

"FOR BETTER, FOR WORSE."

Sir James Crichton Browne, English Lord Chancellor's visitor in lunacy, and a distinguished physician, gave evidence recently before the Royal Commission on Divorce. The question on which his evidence was chiefly required was whether prolonged insanity should be recognized as ground for dissolution of a marriage. This proposal, he

said, was dangerous in the extreme. Insanity is a bodily disease, and if it was accepted as a sufficient ground for divorce he saw no reason why a number of other diseases—lupus, for example—should not be included. To allow "any disease, no matter what its nature or extent, to annul a mutual contract explicitly or tacitly acknowledged hitherto by all who entered into it to be for better, for worse, in sickness and in health," was, in his opinion, "to truckle to selfishness, to undermine those altruistic sentiments which had played so great a part in human progress, and to be in some measure a reversion to the recklessness of savage life." Sir James went even further, and maintained that, instead of popularizing divorce, the soundest policy was to abolish it entirely, and to hold men and women to their contracts, be the consequences what they might. The witness made some further strong remarks. Alluding to the alleged equality of the sexes, he denied that the theory was in accord with the facts of biology, and pointed out that the rebellion against maternity is most marked in the case of those women who claim to be independent and on an equality like men. Altogether a very weighty deliverance.

OTHER DIOCESE NOTES.

Sunday, Nov. 13th, found the Bishop in Montreal where he was one of the special preachers of missionary sermons that day. On the evening of the next day he gave an address at one of the two missionary meetings held simultaneously in the city.

In order that every effort be made to make up Algoma's Missionary apportionment the Bishop has sent out a "whip" to every parish and mission.

Rev. W. S. Weary has left Schreiber and for a time will work at Ansgarius' Church, Port Arthur.

Mr. Thom has discontinued his work at Nipigon and gone to Schreiber.

Good progress is being made on the new church hall at Little Current.

It is learned that the new church at Temagami is approaching completion.



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CHRISTMAS.

O HOLY Child of Bethlehem,
Descend to us, we pray,
Cast out our sin, and enter in,
Be born in us to-day.

We hear the Christmas angels
The great glad tidings tell :
O come to us, abide with us
Our Lord Emmanuel.

—Phillips Brooks.

A SUGGESTION.

I CANNOT tell why there should come to me
A thought of some one miles and miles
away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way : I mine. We seldom meet
To talk of plans or changes day by day,
Of pain or pressure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy e'en to spare a thought,
For days together, of some friends away,
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has a fierce fight,
A more appalling weakness or decay
Of courage ; darkness, some lost sense of right—
And so in case he needs my prayers, I pray.

Friend, do the same for me. If I intrude
Unasked upon you on some crowded day,
Give me a moment's prayer at intervals—
Be sure I need it—therefore, pray.

ADVENT HYMN.

I.

HE comes—the Maker of mankind,
Who formed the world so fair;
O shame on us, that He should find
How sin is reigning there !
He made us in His likeness,
But we have fallen away ;
O great Creator, mighty Judge,
Have mercy in that day !

II.

He comes—our Brother and our King—
To lead us in the light ;
Through all the world His orders ring—
“For God and for the Right !”
May He, who once came down to earth
That we to Heaven might go,
Help us to follow in the path
He traced for us below !

III.

He comes—in solitude and peace—
The Spirit from on high,
In great ideals n'er to cease,
And hopes that will not die.
In noble lives we honour,
In thrilling tones He hear,
In silent hours of reverie,
The Holy Ghost draws near !

IV.

He comes—the God of Light and Love,
Of justice and of power—
Creator, Brother, Holy Dove,
Have mercy in that hour !
We own Thee as our Maker ;
We love Thee as our Friend ;
O come, sweet Spirit, to our hearts,
And guide us to the end !

—G. Taverner Clarke.



DIOCESAN NEWS

THE DOMINION GOVERNMENT WILL INCREASE ITS GRANT TO THE SHINGWAUK INDIAN HOME.

[From "The Star," Sault Ste. Marie.]

THE Shingwauk Home is to be given a new lease of life. The Dominion Government has decided to give better encouragement and aid to Indian schools. This was decided on at Ottawa last month at a conference between Hon. Frank Oliver and representatives of the various denominations having these schools in charge. The Bishop of Algoma was present as one of the Anglican representatives.

The result of the conference means much to the Shingwauk Home. Up to the time Principal King left recently, and Rev. Mr. Fuller was appointed, the school had got into debt about \$3,200. The Government was paying \$60 per capita per year, but the expense was about \$100. The Church of England authorities decided to reduce the number of pupils, and now there are between 35 and 40, instead of 70 as formerly. Rev. Mr. Fuller has reduced the debt by about \$1,000 and has put the farm on a paying basis. With the increased assistance, the school will be able to enlarge its field of usefulness.

A despatch from Ottawa says: An important conference was held in the office of Hon. Frank Oliver, Superintendent-General of Indian Affairs, on the subject of Indian boarding schools receiving Government aid. Mr. Oliver had requested the attendance of those who have the more immediate control and direction of Indian boarding schools throughout Canada, and his invitation met with a ready response. There were present at the conference representatives of the Anglican, Roman Catholic, Methodist and Presbyterian Churches.

The Minister laid before the delegates his views on the subject of the present position of Indian boarding schools, their usefulness as a factor in Indian education, and the present unsatisfactory condition of their relations with the Government. He stated that while, in his opinion, the boarding schools situated on or near reserves were the more valued factor in

educating the Indian, the relations of these schools with the Government had always been indeterminate. He found that, while in some few cases the buildings had been erected by the Department in the large majority of cases these had been erected by the churches as missionary enterprises in the early days of the country's settlement, and the Government had been called upon from time to time, as the needs of the case demanded, to improve these properties to render the schools more efficient.

His present desire was to make an arrangement with the church authorities whereby the whole conduct and management of these schools would be covered by a contract between the Government and the churches with the responsibility of each to the other definitely fixed. The financial straits in which the churches found themselves owing to the general increased cost of living and the extraordinary demands made upon their finances on account of the expansion of evangelical work in the western country owing to its rapid settlement would, in a measure, he said, be relieved by the Government.

The Minister's proposals were carefully considered by the church representatives present from the various points of view, denominational and otherwise, and, after full consideration and some slight amendment, it was unanimously decided to adopt Mr. Oliver's suggestions as meeting all reasonable demands for the purposes of these schools for several years to come.

The schools are to be classed geographically in three divisions—eastern, western and northern—and again into three classes, representing the ownership and general character of the buildings in which the schools are carried on. The grants for the eastern division are to be from \$80 to \$100 per capita per annum; in the western division from \$100 to \$125, and in the northern division there will be one rate—namely, \$125. The grants are, therefore, increased from \$60 to \$72 in the new scale of payment.

Before qualifying for payment under the new system the school authorities are required to sign a contract with the Government. The contract is to limit the number of pupils in residence so as to prevent overcrowding, provide for medical examina-

tion of the children to be admitted, and give the Government control over the staff. There are other conditions which provide for general improvement. The contract also provides for improvements in existing buildings which will bring them up to a particular standard.

The conference closed with a general expression of approval and a vote of thanks to Mr. Oliver for the opportunity he had given for a free discussion of the whole subject of Indian education, and for the liberal treatment which had been accorded the different churches.

GREAT DOINGS AT FORT WILLIAM.

ST. Paul's Church, Fort William, kept festival the first week of last month. Great faith, high hopes, splendid zeal, hearty co-operation are features conspicuous in their prominence in the brief life of this progressive parish. The church building is by long odds the best in the diocese and the people who use it are well-deserving of the heartiest congratulations of all, for they have accomplished much in the ambitious city at the head of Lake Superior.

On Sunday, November 6th, the preacher at the mid-day service was the Bishop of the Diocese. In the course of his sermon the Bishop took occasion to express his great gratification at the evidence to hand of the earnestness and spirit of devotion which prompted the work of the people of the parish.

In the evening the sermon was preached by the Bishop of Huron, who commanded the serious attention of a large congregation which was privileged to worship in a hearty service well led by a large surpliced choir.

In the evening the Bishop of Algoma was at

ST. LUKE'S CHURCH

the mother church of the city. Here he was called upon to consecrate to holy uses certain gifts from members of the congregation such as a new altar rail and a stained glass window. The church was crowded. It was necessary for the Bishop to cancel other engagements and, in response to a telegram, to hurry to Ottawa on business connected with the Church's work among the Indians. Fort William to Ottawa entails a jaunt of 880 miles.

On Monday night there was

A BANQUET IN THE BASEMENT OF ST. PAUL'S CHURCH,

the chief object in view being to encourage and foster Church work and to bring the members of the congregation together that they might become better acquainted with each other. The rector, Rev. H. G. King, had to hand splendid material for the post prandial part of the function. After an introductory speech, so well received by those who knew him best, Mr. King, as the chairman of the evening, called upon Hon. T. Mayne Daly, a one-time Minister of the Interior and now the Police Magistrate of the great City of Winnipeg. Mr. Daly's close contact with everyday life gave point to the speech of a man who sought not to lecture but simply to say straight some words of warning and advice, especially with reference to care of boys and girls. A large majority of the cases of juvenile depravity which came under his notice were due to parental neglect.

No one who knows the Bishop of Huron will be surprised to learn that as a strong, straight speaker he did not fall behind Mr. Daly, nor that his speech was interesting, entertaining and instructive.

Then came Mr. J. J. Wells, one of the "fathers" of the young parish, who knows all about the history of the Church in Fort William, and particularly about St. Paul's, its birth, growth and financial position.

RURAL DEANERY OF PARRY SOUND.

ALL too brief, but truly refreshing and profitable," writes Canon Allman in regard to his visit to Parry Sound, on the occasion of the Rural-Decanal Meeting and Sunday School Convention, held November 8th and 9th. The Rev. Joseph Waring, too, declared that this was the best deanery meeting he had attended in several years. In view of the excellent quality of the addresses, it was to be regretted that so few clergymen and S. S. workers from outside the town were present, as the benefit of the gathering might have been so much more widely distributed.

The devotional exercises in Trinity Church were taken each day by some of the visiting clergymen. The first morning was given up to transacting the routine business of the deaneries, and to the study of part of Acts ix. in Greek. In the afternoon Canon Allman, who, as Rural Dean of Parry Sound, presided at most of the conferences, read an excellent paper en-

titled, "How shall the clergy best promote religious education among the young of their flock."

Rev. R. A. Hiltz, M.A., General Secretary of the Sunday School Commission of the General Synod, conducted a "Round Table" at 4.15 p.m. This he did by first distributing circular lists of questions, containing all the most difficult problems known to Sunday School work, and then answering any upon which those present needed enlightenment. Nor were the questioners limited to the difficulties enumerated in the lists. They were invited to ask information upon any subject in connection with the work. And, many and varied as the questions were, Mr. Hiltz always proved equal to the occasion, quoting largely from personal experience, and giving the solutions of the puzzles in clear and convincing terms, in his bright sympathetic style.

In the absence of Rev. C. W. Balfour of Huntsville, his paper upon "The Adult Bible Class," was read by Canon Burt. The paper was based upon experience, and made a deep impression. In the discussion that followed, Miss Johnson, sister of Rev. D. A. Johnston of Byng Inlet, said that she had taught a Bible class for twenty years, in the old ways, and that it had been successful. "But I think I'll organize it along Adult Bible Class lines when I go back to Toronto," said she, "for as soon as I left it went to pieces."

On Wednesday Rev. R. A. Hiltz gave a practical address on "Teacher Training," showing clearly that if consecrated effort could do so much without training, great things were possible for the trained devoted teacher. The demand for teachers is not nearly so likely to exceed the supply where such a class is conducted.

"Missions in the Sunday School" was the title of the paper read by Rev. F. H. Hincks, M.A., Rector of Bracebridge. A definite teaching of our Lord's parting words "Go ye into all the world, etc.," with the practical application of those words to the child himself through stereotyped questions and answers was one of the things suggested in this thoughtful essay.

Rev. D. A. Johnston gave a helpful paper upon the Primary Department, one of the most important parts of the Sunday School.

A second instalment of the "Round Table," by Mr. Hiltz, concluded the afternoon. Then Wednesday evening a service

was held in the church at which Mr. Hiltz gave a lucid and forcible address on "The Claims of the Sunday School and the Sunday School Commission."

Votes of thanks were passed during the day to Mr. Hiltz for his much appreciated discourses, and ready answers to questions, and also, through the Rector, to the kind hosts and hostesses, and to all who had aided in making the meeting and convention so successful.

DIOCESAN NOTES.

ST. Thomas Church, Fort William West, has now an enlarged parish room in which are held social meetings for the mutual edification of its congregation. When the Bishop was in the city last it was hoped he could have been present at a gathering for which a good programme had been arranged. But he was en route to Ottawa in the interests of Indian schools.

An interesting ecclesiastical event took place in St. Matthew's Church, Quebec, last week, when the Archimandrite of the Greek Church in Montreal celebrated Mass according to the Greek rite and afterwards administered the Sacrament of Baptism. This is the first time that such a thing has happened in Quebec and marks a step in the rapprochement between the Anglican and Greek branches of the Church.

News is to hand that the Bishop of Corea (Dr. Turner) died about a month ago at Chemulpo, aged 48 years. His death is a severe loss to a mission which just now prosecutes the Church's work amid much political unsettlement. He was one of the few men who had attained to a very fair command of the Korean language.

At Sault Ste. Marie the congregation of St. Luke last month had a most successful supper in the new Sunday School hall. The parish is also to be congratulated on the building of the new chapel hall of St. Stephen in the locality known as Bruce Hill.

Sudbury is taking preliminary steps for the erection of a new church next spring. No doubt the people in this growing town will erect a substantial building to meet the needs of a prosperous and increasing congregation.

Parkinson is rejoicing in its new church opened by the Bishop in October. It has been built almost wholly by the efforts of the people—settlers in the section—with the aid of grants, and, what is a splendid feature, is out of debt already. This is the result of the good work done by the student missionary, Mr. Percy Parkinson, during the past year. The region of Parkinson, twenty-five miles back from the north shore of Lake Huron has been neglected for years. We are glad to add that the people appreciate the Church's services and are justly proud of their new building, which, however, still needs seats—benches—to replace the planks now used.

The clergy of the Deanery of Thunder Bay met in St. Paul's, Fort William, on Monday and Tuesday, November 7th and 8th, and for the first time in recent years there was a full attendance and every parish and mission was represented. The programme suffered a disappointing change owing to the Bishop's sudden call to Ottawa, but a most helpful morning was spent under the Bishop of Huron who conducted a series of devotional meditations on the pastoral office. Reports from the several parishes were generally encouraging.

St. John's, Port Arthur, has followed up the missionary banquet reported in another column, by the election of a Missionary Committee to push forward the work for the Extension of the Kingdom at home and abroad. This Committee has undertaken a canvass of the parish for additional envelope contributions for missions to meet parochial, diocesan, Canadian and Foreign Missionary claims and the duplex envelopes will be introduced with the new year.

On December 1st our good friend the Ven. Gowan Gillmor, Archdeacon of Algoma, will have the degree of D.D. conferred upon him by the University of Trinity College, Toronto. Long may he live to be known as we now greet him: Dr. Gillmor.

In the Associated Mission under Rev. Canon Burt we note that Mr. Emerson has moved from Aspdin to Seguin Falls, and Mr. Denzil A. Lees has gone to Aspdin.

In the near future the new hall at Haileybury will be completed and ready for use by a growing congregation.

On the eve of St. Andrew the Bishop was at North Bay where he dedicated a new stone font, the gift of Mr. and Mrs. R. A. Beamish, and a brass cross, the gift of Mr. T. Peacock, of Sudbury, in memory of his late wife.

Paris.
 Congratulations are tendered to Mr. R. C. Bartells, lay missionary at Callander, who has successfully passed the examinations for the B. A. of Queen's University, Kingston, of which he has been an extramural student.

Word to hand is to the effect that Rev. Canon Young, of Blind River, is still very poorly. There are, however, some hopes of improvement. Mr. Ward, an Oxford undergraduate, is doing duty in the mission, as much as a layman can do.

Rev. John Tate, of Gore Bay, is to be there advanced to the priesthood on Sunday, December 11th. It is not unlikely that Rev. C. E. Hewitt of Webbwood, will at the same time and place receive priests' orders.

Since Mr. T. H. Young went to Massey in the summer he has seen much progress. All the debts on the mission have been paid and everything seems to be going ahead in a most satisfactory way.

Bruce Mines rejoices in the completion of its new parsonage—a neat, nice house next to St. George's Church. Its cost was \$1,500, half of which sum remains as a debt.

Our brethren in the western end of the diocese are to be congratulated upon having the Bishop of Huron to visit them and to share in their forward movements.

The Church people in Algoma as a whole join in thanking Bishop Williams for his visit and help and hope that he enjoyed his jaunt in Algoma.

The Archdeacon goes to fill the gap in the vacant mission of Englehart and Temagami, for which the Bishop hopes soon to find a missionary.

Reports to hand say that the newly established mission in the west-end of Huntsville is thriving. A good work is being done there.

The alterations and improvements being made to the parsonage of St. John's, Sault Ste. Marie West, are practically completed and are very satisfactory. The cost is about \$1,500.

With regret we notice that Gowganda is vacant. During the summer months Mr. James worked in this new mining region as the Church's representative.

To Rev. W. E. Phillips, of Echo Bay, and Mrs. Phillips, we bespeak the sympathy of all who know them on the occasion of the death of their infant son.

Rev. H. Bruce removes from Torrance to Elk Lake to fill the vacancy caused by the return to England of Rev. J. Goodchild.

Rev. A. G. A. Rainier comes to us from Calgary Diocese to do temporary work at Port Arthur under Rev. C. W. Hedley.

Michipicoten is vacant again in consequence of the removal of Rev. L. A. Todd to Nipigon.

We are glad to say that Rev. E. F. Pinnington, of Latchford, is recovering from an attack of typhoid fever.

CANADIAN CHURCH SUNDAY SCHOOL COMMISSION.

Previously acknowledged up to Oct. 25, 1910	\$ 61.02
Falkenburg	2.54
Massey	1.08
Sault Ste. Marie (combined Sunday Schools)	14.00
Richard's Landing	1.80
Port Arthur	4.60
Port Carling	1.00
Silver Water	2.85
Korah	1.80
Haileybury	3.00
Parry Sound (second contribution)85
Cobalt	2.22

Total received this year up to Nov. 22...\$ 96.76
Balance in Bank from last year..... 21.46

\$118.22
Printing of Circular Letter.....\$ 2.50
Stationery and postage..... 2.00
H. Plummer, for transmission to S.S. Commission, Toronto..... 100.00

—————\$104.50
Balance on hand.....\$ 13.72

IN MEMORIAM.

HENRY CHARLEWOOD LLWYD

ON Sunday, November 6th, there passed away from this life to the peace and happiness of Paradise, Henry Charlewood Llwyd. Mr. Llwyd was the fifth son of the late Dr. Llwyd, at one time Archdeacon of Algoma and Rector of All Saints', Huntsville. While an infant on board ship with his parents coming over from England he became blind and for thirty-seven years to the day of his departure he remained so. Under the loving care of his parents and helped by a course at the Brantford Institute Mr. Llwyd became proficient as a musician, playing the organ and piano with much skill and expression. For several years he had filled the position of organist at All Saints' Church, Huntsville, where his home continued with his mother after his father's death. Here in the beautiful stone church which his father was instrumental in building he played Sunday after Sunday with much reverence and feeling. The parishioners, even the young children, all knew "Charlie" and loved to think of him as their friend. To all he was kind and genial, always having a smile, and a cheerful even affectionate greeting. His was truly an example of how an affliction which seemed for the undoing of one's life turned out an untold blessing. Under his life-long trial he became patient and gentle, humble and loving, an example of cheerfulness, and an inspiration to all who saw him. The news of his removal from this life came as a shock and a sense of distinct loss was at once experienced. Some way it seemed most fitting that his call should come on a Sunday, on the day of light.

"This is the day of light
Let there be light to-day."

The funeral service was taken by the Bishop of the Diocese and by the Rector of the parish, both warm personal friends of Mr. Llwyd's. By special request His Lordship spoke and gave a most comforting and uplifting address taking for his text "Whereas I was blind, now I see." On the following Sunday a memorial service was held which was taken by the rector and very largely attended. The bereaved and widowed mother and all the sons and daughters have the universal sympathy and prayers of all.

C. W. B.

GENERAL CHURCH NEWS

CHRISTIAN people will be pleased to learn that Mr. Stokes, the founder of the Brotherhood of the Imitation of Jesus in North India, has nearly recovered from the attack which was made upon him after the baptism of a high-caste Rajput at Kotgurh some short time ago. Action was taken by the police against those who had been responsible for the riot and the assault on Mr. Stokes, but when the case came on in court he was allowed to compound the charge for injury, and the Government, at Mr. Stokes' request, and on his assurance that he believed that such a course would conduce to the peace of the district, and to the termination of the present bitterness, withdrew the charge for riot. In the evening of the same day the chief offender, who had hitherto refrained from any appeal to Mr. Stokes for remission of the case, though many of his friends had pleaded for him, came and humbly asked forgiveness for the wrong which he had done. For another of his would-be murderers Mr. Stokes has succeeded in finding work in the neighborhood of Simla.

At an S. P. G. meeting at Plymouth, England, an important speech was made by Sir Ernest Satow, P.C., late Ambassador at Peking. It was a fine testimony to Christian missions by one who has spent almost 45 years in close vicinity to such missions carried on in the Far East and a vigorous reply to an attack in "The Rationalist Press Association Annual" by Sir Hiram Maxim.

Rosslund, B.C., has its memorial to "Father Pat" in the recent erected Church of St. George. The affection in which he (Dr. Henry Irwin) is held is evidenced by the fact that "old timers" sent contributions from all over the Dominion, the United States and even from the mining camps of Mexico and Spain.

On All Saints' Day the Collegiate Church of St. George, in Jerusalem, was consecrated by Bishop Blythe. With him were associated the Bishops of Chichester, Meath and Khartoum. There were present the

Patriarch (Orthodox) of Jerusalem and representatives of the Coptic, Armenian and Nestorian Churches.

In Montreal it is proposed to erect new permanent headquarters for the Montreal Jewish Mission. The site has been secured and now \$20,000 are needed to put a suitable building upon it. There are some 40,000 Jews in Montreal.

The Bishop of Toronto is keeping the completion of St. Alban's Cathedral in the foreground and with money in hand hopes in the spring to begin the work of extension. It is his desire to see the cathedral completed by 1914.

The Church Emigration Society again asks the intercessions of Church people on St. Paul's Day—January 25th. This request is being increasingly complied with throughout Great Britain and her Dominions beyond the Seas.

Rev. S. Gould, M.D., the new General Secretary of the M. S. C. C., has been appointed an Honorary Canon of St. George's College Church, Jerusalem, by Bishop Blythe. The Church has the status of a cathedral.

The See house of the Diocese of Down and Connor and Dromore has been enriched by the addition of a private chapel. It is called the Jeremy Taylor Memorial Chapel, in honor of the greatest of the Bishops of Down.

In 1910 the King as Duke of Cornwall laid the foundation stone of Brisbane Cathedral. On the Feast of St. Simon and St. Jude, 1910, the portion completed was consecrated by the Archbishop of Brisbane.

Our sister Church in the United States has created five new missionary districts—four in the home field and one in China.

The King has proclaimed June 22, 1911, for the celebration of the great solemnity of his own and the Queen's coronation.

CHURCH TEACHING

GAMBLING IN TRIVIAL WAYS.

WE are familiar with the phrase "The thin end of the wedge." It is a much abused phrase. It is made to do duty in a good many cases where it has no significance or appropriateness. Very often it expresses only the prejudices of those who use it, and is made to serve the purpose of discrediting what is thoroughly honest and unobjectionable. There are those, for example, who think that to touch a playing card, even in a simple game; or to attend a theatre, however pure and high toned the play may be; or to join in the simplest dance, even in the home circle, is to enter upon a downward career which will end in moral disaster, if not in perdition. And we can hardly doubt that they who go to such extremes are doing injury to the cause they advocate.

Still when the last word has been spoken in this connection it must be admitted that there are occasions when it is wise and right to beware of the "thin end of the wedge." Such an occasion is gambling in what may be regarded as trivial ways. To some it may seem a trivial thing to give sweets with brandy in them to children. But it is not trivial because it is fostering in the young a depraved taste which may become a curse to them in after years. So neither ought we to regard the introduction of the gambling principle into our social amusements, or into our business ventures, as trivial—still less its introduction into the affairs of the Church. To do so would beyond doubt be to encourage a spirit injurious alike to individual and national life.

Let us consider briefly three applications.

1. The part played by the gambling principle in the prevailing infatuation for "Bridge." Is it, or is it not, the case that a fictitious value has been imparted to the game by the well nigh universal use of stakes, or at least of prizes, in connection with it? How else can its extraordinary fascination be accounted for? It is not the case with ordinary games that people become so infatuated with them that they form afternoon clubs, and shut out God's glorious sunshine, that, in a sort of artificial night, they may enjoy the full zest of the amusement. The very idea

seems unnatural. There is a suggestion of unwholesomeness about it. Is this game so far superior in attractiveness to all others, we ask, or is it the spice of gambling associated with it that commends it? And if we are compelled to admit that the latter explanation is correct then the further question at once suggests itself, "Is it wise or right to foster thus—not merely in ourselves but in the young who are influenced by our example—a taste or spirit which must inevitably lower the moral tone."

2. Then there is the use of lotteries and raffles—particularly in connection with church fairs. If such things are wrong any where they must be doubly wrong in connection with the Church of God whose function is to teach and exemplify righteousness. And to show that there is something wrong about them we have the witness of uniformly adverse legislation forbidding or restraining their use.

"I assure you," says a prominent Bishop speaking within the limits of his own jurisdiction, "that the Bishop's moral influence will be exerted for all it is worth against any such methods of raising money for religious purposes. I would rather have a church poor than have a raffle to meet its expenses." And surely this attitude is the right one. For to adopt a practice so pernicious that even secular governments are driven to restrain it by legislation is bad enough any where, but in connection with the Church is absolutely inexcusable. The Church, like Caesar's wife, should be above suspicion, and should have nothing to do with practices against which the slightest breath of suspicion can justly be levelled.

3. Lastly there is the spirit of speculation in business, so closely allied to gambling that it is not always easy to recognize the difference between them.

Of this it is right to speak with caution. The subject is by no means a simple one. It has been well said that there is a distinction to be made between backing one's judgment and backing one's knowledge. To buy or sell on one's reasoned judgment as to the probability of gain or loss may be legitimate business. But to buy at a low rate taking advantage of the seller's ignorance of the real value of your pur-

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chase; or to sell at a full rate concealing the flaw which depreciates the value of what you sell, is a very different thing!

But apart from all this there is a wide world of feverish and exciting enterprise around us whose transactions are not real business at all but pure speculation,—or in plain words gambling. In this sphere, centring largely round the Stock Exchange, there is no real buying and selling, no real investment of money, no real intention of receiving or paying for the property so bought or of delivering the property so sold. The transactions are purely fictitious and illegitimate; and legislators recognizing this have forbidden them by law. To engage in such practices is not business. It adds nothing to the wealth of the world, or to the well being of humanity. It is simply an indulgence of the gambling proclivity, and invites disaster alike upon the fortuneurs and the characters of those who practice it.

THE GREATEST ENTERPRISE IN THE WORLD.

NOWADAYS our newspapers report "great" missionary meetings and "great" missionary addresses. The speakers are not only those of the clergy, but many a layman is found on the platforms at meetings all over the English-speaking world. What a change—an evolution—from the conditions of a few years ago. Nor is it less marked in the attendance of people who seek to know facts of the battle being waged all over the world to plant the Cross of Christ in the midst

of all nations and tribes of men. The testimony of the press is in itself a forward step—a mighty engine—in arousing and compelling the attention of men to Christian enterprise.

The annual missionary meeting (held last month) in Glasgow under the presidency of the Bishop of Glasgow and Galloway has come to be one of the greatest annual events in Scotland. "The Scottish Chronicle" reports the speeches at length. Would that our columns permitted their reproduction, for there is a ring of intelligent zeal in them which must have stirred the hearts of all auditors.

Passing by the utterances of the Bishop of Glasgow, so lately our guest at Halifax, and the Rev. A. I. Jukes, rector of a London parish, who had exchanged work with the Dean of Umtata (Africa), we come to the speech of the Bishop of Edinburgh, who had been asked to speak of his own experience. He said:

That question is not so romantic as the subject of the heathen, but I do feel the importance of it. When I went out to New Zealand in 1882 I became gradually aware, as I think only travellers do, of the very large extent of the world over which the British flag flies, something of the largeness of that estate which God has given us to govern. We are told it is one-fifth of the earth's surface, and includes 400,000,000 of people, and when we remember that the earth is the Lord's and, not ours, then we feel that this one-fifth part of the earth's surface has been given to us as trustees on His behalf. If we look back 350 years, and remember that at that time the only colonial possession we had was the little town of Calais, then I think no Briton can fail to be struck with the extraordinary gift which has been placed in our hands. We are struck, too, by the fact that this great estate was not really got by our sword. I think we are reasonable in feeling a great pride in governing so large an estate, and I believe we are entitled to feel that on the whole we have done exceedingly well. Our first feeling then is one of pride, but my second feeling on going to New Zealand was one of shame. When one has got to do Christ's work in New Zealand, he naturally looks back to the time when the Gospel of Christ was first preached. It began to be preached first in 1819 by the Apostle of New Zealand, Samuel Marsden, who went out on the most difficult errand that any clergyman could take up as chaplain to the convict settlement of New South Wales.

It was an exceedingly difficult job, and the one thing that helped him to do it so well was the little bit of pure missionary interest that was casually flung into his path, and that was the presence of some of the Maoris in his New South Wales home. They were looked upon as the wildest class of heathen, and indeed were cannibals, and yet this large-hearted man got so interested in them that he used to have as many as thirty of them at a time meeting together under his roof. At last he resolved to go and preach the Gospel to their people. On that very evening there came the terrible news that a large merchantman had been boarded by Maori natives, who had killed every man on board, and afterwards eaten them. No one would volunteer to give him a boat to go to such a dangerous place. At last some one said that for £600 he would be set across. He had not the money, but he managed to buy a small vessel, and with two or three mechanics off he went. On arrival he found opposing tribes fighting one another in desperate fashion. He landed there on Christmas Eve. He would not go to the tribe of the natives he had known before, because he thought the other tribe would feel that he was partial. So he went to the hostile tribe, slept there that night, and on Christmas Day, 1819, preached the Gospel of Peace to them all. He made seven successive visits, the last when he was 72 years of age. Each time he found that the flame of the Gospel of Christ which he had kindled was spreading, and at his last visit one of the old chiefs came pressing forward, saying:—"I must look at him; it is the last time I shall see his face again." Then they carried him shoulder high for six miles to the boat, and there was a leave-taking such as we read of in the Acts of the Apostles. In a short time all that north island, and the centre, instead of being in the hands of men whose chief delight was fighting one with another, was transformed and changed. Men now engaged in industrial pursuits would assemble for morning prayers in their little church, and then go off to their work. Yet, when Bishop Selwyn went out he found that the work which had gone on splendidly seemed in a moment as though it had all been destroyed, and 30,000 natives, or one-half of the Maoris in the country, gave up their faith. What had produced that extraordinary change? There had been a constant arrival in the country of large numbers of books. You might say what possible harm could

books do to Maoris who did not understand the language of the books. But there are books which are known and read of all men, and the books that arrived were the men and women who went out in large numbers to colonise the new country. Here were books that the natives could read, just as they had read Samuel Marsden. These people once had written upon their hearts the Word of God, had known and repeated their Catechism and said their prayers. They went out to the strange country where there was no one to shepherd them and keep alive the truths of religion in their words and actions. The characters of truth and love to God and man faded away from their hearts, and then were written those other unlovely characters which are described as a hunger for land and an extraordinary contempt for "nigger." The Maoris saw that these men instead of caring for the Word of God cared chiefly for land, and, instead of caring for the natives and their best welfare, had for them at the best only a good-humoured contempt. The falling away of the Maori was the fault of the Church. She should have sent out to these colonists faithful shepherds, who might have kept alive those marks of truth of Christian faith and duty, so that the Maoris in reading the open page of life might have seen that they really believe in the Gospel.

Win the Jews and you will win the world. There is no more powerful influence than that exerted by the Jews. The Jews are to be a great missionary nation to win the world for Christ. In working for the Jew, you are working also for the Moslem, for the heathen, and for all classes of mankind.

The Committee of the British and Foreign Bible Society has resolved to promote next year the general observance of the tercentenary of the publication in 1611 of the Authorized Version of the English Bible.

St. George's Church, Toronto, has lately celebrated its 65th anniversary. Since 1845 there have been but four rectors, viz., Rev. M. Ruttan, 1844-1848; Rev. Dr. Lett, 1848-1863; Rev. Dr. Fuller (afterwards the first Bishop of Niagara) 1863-1875, and the present rector, Rev. J. D. Cayley, D.D., from 1875.