

SEPTEMBER, 1910

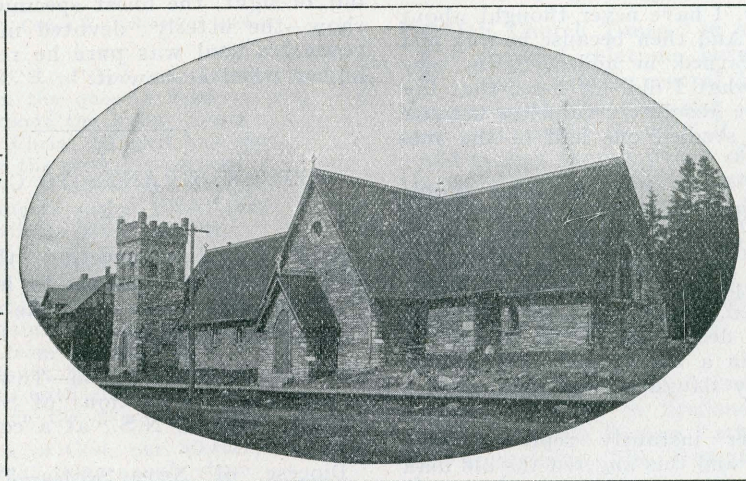
Now it is high time to
awake out of sleep.



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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CHRISTIANITY AND MOHAMMEDANISM.

AN Englishwoman who had had unusual opportunities for knowing many different kinds of Mohammedan women was once talking to a learned Oxford man on board ship. Both were returning from Mohammedan lands, and in the course of conversation the learned man said that in his opinion the religion of Islam decidedly elevated the men who embraced it, and therefore it was a pity for Christian missionaries to try and convert Mohammedans.

"The woman replied, 'And what about the women?'"

"The learned man fairly gasped, 'I—I—I tell you fairly, I have never thought about the women.' And then because he was just as well as learned, he added, 'I am very sorry I said what I did, for I see that my conclusions are absolutely valueless because I have only studied one half of the subject.'"

"One day I was talking to some people upon a verandah in Ng'ambo and I told them a story of some converts, women and children, who were martyred in the Boxer risings. I suppose I was crying a little when I finished, for an old Arab with worn garments and deep sunken eyes looked up from a mat in a corner and said gently, 'Weep not, my daughter, for they are in peace.'"

"A bystander instantly reproved him, 'La ! la ! la !' and this angered the old man and he stood up and spoke to the little crowd as he leant against a post of the verandah, where we were sitting.

"The story-teller will hear stories,' the old man began. 'I repeat that they are in peace, and I know what I say, for I was in China at the time, and I know that every word the Bibi says is true. Yes ! I have seen a Mohammedan teacher nailed to his mosque who saw all his converts recant before his eyes. Some of the padres also saw the same. And I have seen those who valued their God more than they valued their skins—some of the padres also saw the same. So far, I found no difference between Christians and Mohammedans, the difference lay with the women. We men should never have expected our children, much less our women, to be martyrs, but the Christians did, and they were not dis-

appointed. I see again the little group of Christian women and children standing beside the river. One word and they could have purchased a shameful freedom—one word, but not one would speak it. And what struck me above all was this : those Christian women and children realized the full meaning of the situation. They looked backwards and they looked forwards, and they understood that the honour of their God and the propagation of their religion depended upon their answers. There was no need to teach the children, they were already taught, for their mothers had taught them. And they died, and their bodies were cast into the river. And weep not, my daughter, for they are in peace !"

"And the old teacher, with a lad on either side of him, turned and went slowly out of sight, the finest specimen Islam can show—the utterly devoted man, and because his soul was pure he recognized the higher when he saw it."

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

AT its July meeting the S.P.C.K., among its grants to help the missionary cause in the world, gave Canada the following :

Diocese of Nova Scotia—Towards the removal and re-erection of St. Stephen's Chapel, Halifax, N.S., at a cost of \$800—£25.

Diocese of Nova Scotia—Towards the building of a church at Neil's Harbour, Cape Breton, to cost £440—£40.

Diocese of Nova Scotia—Towards the building of a church at Harrigan Cove, Beaver Harbour, to cost \$1300—£10.

Diocese of Ottawa—Towards the erection of a brick church at Bathurst to cost \$4,000—£40.

Diocese of Algoma—Towards a church at Charlton, to cost \$1,000—£20.

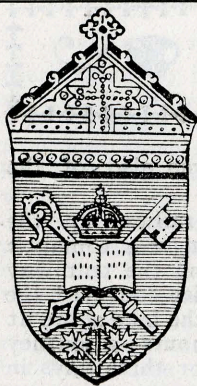
Diocese of Algoma—Towards a church at Thorneloe, to cost \$1,000—£20.

Diocese of Rupert's Land—Towards a church at Shellmouth, to cost £320—£25.

Diocese of Qu'Appelle—Towards a church at Glen Ewen, to cost £300—£20.

Diocese of Qu'Appelle—Towards a church at Duff, to cost \$1,000—£20.

Grants of books to churches and missionaries to the value of over £35.



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AD ECCLESIAM DEI.

By Rev. Canon F. G. Scott, of Quebec

O CHURCH of God, our Mother,
Upon thy queenly head
There broods the living Spirit
Whom Christ Himself has shed;
No more the dark dissensions,
The day of doubt is done,
When dangers gather round thee
Thy children stand as one.

O Church of God, our Mother,
Forgive the shameful past,
The worldly hearts that chilled thee,
The chains that bound thee fast;
Behold, from the horizon
The clouds have rolled away,
And now with clearer vision
Men own thy gracious sway.

O Church of God, our Mother,
So bright thine annals shine,
The ages hold no triumphs
More wonderful than thine.
Thou didst in old times cradle
Our rude and warlike race,
Thy sons are kings of honor,
Thy daughters queens of grace.

O Church of God, our Mother,
The new dawn rises fair,
And broader paths of glory
Are opening everywhere;
Beyond the ocean's thunders,
As in the olden days,
Thy creeds give faith her utterance,
Thy voice her prayer and praise.

O Church of God, our Mother,
God's wings are o'er thee spread,
And loyal sons are ready
For thee their blood to shed;
No more the dark dissensions,
The day of doubt is done,
And round thee in the battle
Thy children stand as one.

FUGITIVE NOTES

THE Church Times," in a comment on strained relations between the Roman Catholic central authority—the Vatican—and the Spanish Government, says:—It would be well if the Vatican could realize that a policy of toleration is the only possible one in these days. Most countries have outgrown the barbarous notion that liberty of opinion should be suppressed by force. It took three centuries to discover that it is futile as well as barbarous, but the Vatican has yet to make that useful discovery.

Bishop Mathew, who claims to be an old Catholic Bishop in England, has himself consecrated two Roman Catholic priests to the episcopate. The Roman Catholic Bishop of Nottingham, has suspended the priests in question. They refuse to recognize their Bishop's suspension, and have appealed to Rome. The old Catholic party—a minute thing—is a puzzle.

Bishop Spalding, of Utah, in an address to the convocation of his district, said the surest test of the reality and sincerity of our belief was what we did for foreign missions. All sorts of law motives might make us interested at home. Here was the test of sincerity and love.

Busoga is one of the large districts in the Eastern Province of the Uganda Protectorate, and the one that suffered most severely from the visitations of sleeping-sickness and famine. Yet the Gospel has been achieving triumphs among its people.

cf.
AM 7
Dec 1910

DIOCESAN NEWS

NEPIGON—GETTING WITHIN THE WHITE MAN'S ZONE.

THE latter part of last month was spent by the Bishop in the west and northwest of the diocese, whence he returned to hold an ordination at Burk's Falls, make a trip to Byng Inlet and then to rush home to make ready for a start to Halifax, N.S., to take part in the festival connected with the opening of the new cathedral in that city, and the two hundredth anniversary of the first regular Anglican service held on Canada's soil.

Sunday, August 11th, the Bishop visited the Mission of

MISSANABIE AND WHITE RIVER,

a field having length but little breadth on the line of the C.P.R. as it traverses the rocky and sparsely settled north shore of Lake Superior. At Missanabie was held a simple, bright service, the congregation being chiefly Indian. They were devout and interested and showed a spirit of loyalty to the Church which is encouraging. There were 23 communicants.

At this place the matter of a public school has been a problem difficult to solve. It is very hard to arrange matters, there being a mixed population of Ojibway Indians and white people, but not enough of either to maintain a school. A compromise has been managed for the past year or more. But the white householders hold back. Rev. S. Ferris and Mrs. Ferris have done excellent work in this direction.

At White River there is improvement, but not much growth. The service there was well attended and hearty. A reading desk and a prayer desk were used for the first time and dedicated. There remains yet much to complete the appointments. It is encouraging to find the people moving.

A short time after the Bishop's visit the little church was struck by lightning. Fortunately, very little harm was done.

At midnight the Bishop started for

NEPIGON.

Mr. Thom, the lay missionary, has been visiting the G.T.P. construction camps and returned to accompany the Bishop up the lake. Rev. B. P. Fuller, so long the mis-

sionary at this outpost, was also of the party.

The journey from the railway up the river to the lake is no longer a romantic trip. The river steamer and the tramway built for carrying in supplies conveyed the party from the station to the lake shore at South Bay in about five hours—a journey which used to take two or three days in the time of the birch-bark canoe.

Arrived at South Bay, after a hearty meal in Cameron's hospitable camp, the party started in the

"MARY ELLEN WILLIAMSON,"

the Mission boat, for Ningwenenang. The wind proved boisterous and dead against the craft, so shelter was sought on Sandy Beach Island and the party camped for the night in the bush. In the morning all was quiet again and after a delightful sail, Ningwenenang was reached at mid-day. The Indians expected the Bishop. It was pleasant to find their houses so neat and clean. The Bishop thought there was a great improvement and considered that it bore witness to Mr. Fuller's good work.

The Indians were delighted to see their Bishop and especially to find that Mr. Fuller was with him. They were in excellent spirits and loyal. But a man is needed to hold and instruct them. They all attended the service on Wednesday evening (14th) and Holy Communion next morning. After the services they gathered for kindly intercourse at the parsonage, where a pleasant and interesting hour or two were spent.

The old chief, Oshkopikida, is a pathetic figure. His old-time energy of word and act gone, he is reduced to a condition of painful weakness and can hardly last much longer. He needs and deserves the prayers of the faithful.

The "Ellen Mary Williamson" is in excellent condition and has done excellent work for the Mission. The visitation at Ningwenenang ended, she took the party across the lake to Ombahbika Bay, where the work of the new Transcontinental railway construction centres for that region. Here the Bishop visited the neighbouring parts and held a

SERVICE ON THE STEPS OF THE STORE, there being no room or hall large enough to accommodate the people.

Mr. Thom's wanderings in this region took him along a hundred miles of the new line and into various construction camps, where he was gladly and heartily welcomed. There are hundreds of men employed, many of them foreigners. Still, there are not a few English-speaking men there. They need looking after.

Forest fires have been very destructive in this region. Vast quantities of good timber have been destroyed and in certain places construction camps and their stores have perished, entailing very great loss.

At Camp 2, Ombahbika Bay, the Bishop baptized the infant son of Joel Kechegezhik, an Indian fire ranger, and little

JAMES DANIEL KECHEGEEZHNIK

was started under fair auspices on his Christian career.

At midnight, on the steamer Ombahbika, the Bishop started down the lake in a terrific thunderstorm, the flashes of lightning serving to guide the pilot through the perilous places which abound.

This whole sphere is increasing in interest. When the railway is in operation and the lake region is "discovered," there may be a considerable increase of the summer population. It is certainly a splendid playground.

On his way back from Nepigon, the Bishop paid a flying visit to

PORT ARTHUR AND FORT WILLIAM

where the great growth and constantly increasing traffic offer a splendid opportunity for expansion. New centres in Port Arthur are being selected for mission services. In Fort William, St. Luke's Church is being improved by the addition of a basement for Sunday School and social purposes and by the bricking of the walls. The work promises to be very successful.

SILVER WATER.

THE work in this Mission is seldom heard of in the "A.M.N.," but perhaps a short description will interest those who read this paper.

The Mission consists of two stations, Silver Water and Meldrum Bay, at the extreme west of the Manitoulin Island, about twenty miles of bush separating them. Cockburn Island is also considered part of

the Mission, but circumstances have prevented much work being done there. It is about twelve miles from Meldrum Bay.

Silver Water lies near Silver Lake and is an inland farming settlement. At the present time about half the population are Church people. There is a bright wooden church, and close to it is the parsonage, which has lately been purchased. The house is not properly finished, but is quite habitable, and is a good asset to the Mission. The Woman's Auxiliary is growing in keenness, and most of the adult members of the Church are also members of the Sunday School, surely an encouraging sign. The worst difficulty we have is the fact that we have very few young people, but there are quite a number of children growing up who will be helped greatly by the presence of their parents in the Sunday School.

Meldrum Bay is a smaller farming community, but during the summer is quite a busy place with a sawmill running and several fishing tugs using it as their port. The little band of Church people here are good workers, the Woman's Auxiliary being the chief centre of activity, but Church work is hindered through not having a place of worship of our own. Our people see clearly now that they have worked hard to little or no purpose to make the "Union" Church a success. Still, we are encouraged by seeing members of other bodies making a real effort to understand and join in with our services.

The Mission owns a good buggy, cutter and pony. The latter was the hardest worked Church servant during the Bishop's late visit, but contrived by a great show of friendliness to prove that our equine helper, as well as the rest of us, was glad to have our Bishop here.

We are unable yet to do much to lighten the burden of the Mission Fund, but are trying to deserve what is spent on us, and hope that in the future some real return will be made for all that has been given to the Mission in the past.

DIOCESAN NOTES.

ON St. Bartholomew's Day (August 24th) the Bishop held an ordination in All Saints' Church, Burk's Falls, when Messrs. E. F. Pinnington and H. Bruce were ordained to the diaconate. They were both students at Trinity College, Toronto.

Reports in the daily press are to the effect that at Cobalt typhoid fever this year is again epidemic.

Rev. Canon Young is not yet in good health. Though his nervous system shows improvement, an attack of rheumatism is an added ill.

Word to hand as we go to press, is that Rev. J. Goodchild, of Elk Lake, is recovering from an attack of typhoid fever, and will soon be convalescent.

The rector, Rev. C. E. Bishop, hopes that the additions and improvements being made to the church at North Bay will be completed by the end of the month and that the formal opening of the enlarged building will take place early next month.

Rev. John Tate has returned to his work at Gore Bay, improved in health after two months' absence. The time was chiefly spent at the "Rest" at Cacouna, Quebec, where the saline breezes from the sea do much to give a new start to many clergymen who are taxed beyond their powers.

Since Miss E. E. Green, our Algoma Secretary in England, is so closely associated with the Church's work in this diocese, as to be well-known to us all as a most valuable co-worker, no apology is needed for a reference in this column to a volume lately written by her in the interests of the Church's work in a far-distant and more undermanned diocese than our own. It is entitled: "Borneo: The Land of River and Palm," and is published in the interests of the Missionary Diocese of Labuan and Sarawak. Many a boy has been charmed by the story of Rajah Brooke, many of us have little knowledge of Borneo that the adventures of that noble Englishman have not supplied. Not less interesting is the story of the few Church missionary heroes amid the many races of head-hunting natives—land and sea Dyaks—Malays and Chinese which the book supplies. We hope the book will have many readers in Canada. The Canadian W.A. would find it most suitable for readings and study. It is published by the North Borneo Missionary Association, London, at two shillings, contains 175 pages, and is profusely illustrated.

THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

A BRIEF HISTORICAL SKETCH

THE opening of All Saints' Cathedral at Halifax, Nova Scotia, in September, 1910, is intended to commemorate the beginning of regular services of the Church of England in Canada two hundred years ago in the old town of Port Royal, now Annapolis Royal, Nova Scotia.

Let us go back more than three hundred years to the day in March, 1604, when Demonts, the great Champlain, and other associates set sail from Havre de Grace in search of the great Western Land of Promise.

Three months of voyaging and exploration brought them to the beautiful Annapolis Basin, and after a rigorous winter spent on the coast of New Brunswick, they returned to the Annapolis Basin to form a permanent settlement. The spot selected for the first settlement was on the Granville shore of the Basin, opposite the present site of Annapolis Royal.

The little colony included many names distinguished in later history: Poutrincourt, the Lord of the Manor of Port Royal; Champlain, the founder of Quebec two years later; Biencourt, the son and successor of Poutrincourt; L'Escarbot, advocate, poet and recorder of the early history of Acadie; Louis Hebert, one of the first settlers of Quebec; Robert Grave, Champdore, and Daniel Hay, the surgeon-apothecary, "the first of his profession who had a medical practice in Canada."

In 1610 Poutrincourt brought out with him from France, Father LaFleche, a Jesuit priest, and it was through his efforts that a number of the Micmac aborigines, including their chief, Membertou, were baptised as the first converts to Christianity among the North American Indians, the beginning of long, successful labor by missionaries of the Church of Rome among the Micmacs of Nova Scotia, and the Indian tribes of the neighboring provinces.

Let us hasten on, noting the destruction of the fortress by Capt. Argall, of Virginia, in 1614; the cession of the town of Port Royal with the whole of Acadie to France in 1632; the rivalries and the romance of LaTour and d'Aulnay; the capture of the town by Col. Sedgewick in 1654, and its cession again to France

in 1667; its peaceful surrender to British arms in 1680, and its subsequent evacuation by the British; its capitulation in 1690 to Sir William Phipps, and his Massachusetts men, only to fall into the hands of the vanquished later in the same year.

This last transfer to French dominion was peaceful. France continued to enjoy it until the year 1710, when events of considerable importance took place. Subercase had become Governor in 1706, and by his urbane and pleasing demeanor won great confidence and popularity.

1707 witnessed two abortive attempts on the town by Col. March and Massachusetts Colonists. Failure, however, only made the colonists more determined to reduce the French power in Acadie by the capture of the town, and after elaborate preparations had been made by the Governors of Massachusetts, Connecticut, New Hampshire and Rhode Island, the expedition was in 1710, placed in the hands of Col. Francis Nicholson, with Col. Vetch as adjutant.

The former, born in England, had previously been Lieut.-Governor of New York, under Andros, 1687-89; Governor of Virginia, 1690-92; of Maryland, 1694-1698; and again of Virginia, 1699-1705. He was, therefore, well acquainted with colonial affairs, and was the leading spirit of the enterprise which was to make the year 1710 memorable in the history of Nova Scotia. Col. Vetch had been sent to England and had obtained the assistance of several warships.

The expedition, consisting of twelve warships and twenty-four transports conveying five regiments, sailed from Massachusetts Bay in September.

The demand made on October 3rd, 1710, by Col. Nicholson for the immediate surrender of the fortress by Subercase, caused some uneasiness, but in spite of some half-heartedness on the part of the townspeople, Subercase managed to put up strenuous opposition for six or seven days, when a surrender was proposed.

The terms were soon agreed upon, and thus for the sixth time, Port Royal, 105 years after its foundation, became by conquest forever a possession of the British Crown. The Place was renamed Annapolis Royal, in honor of Queen Anne, and henceforth, instead of the golden lilies of the Bourbons, the red cross of St. George floated from the chief port of old Acadie.

In Nicholson's Journal of the Siege and Surrender occurs the following entry:

"Tuesday the 10th (October 1710) was solemnized a day of Thanksgiving for the success of Her Majesty's Arms in reducing Port Royal, etc., being so appointed by the General. After Divine Service, which was performed in the Chapel by the Reverend Mr. John Harrison, Chaplain to Commodore Martin (and now left Chaplain to the Garrison by Commission from the General) a sermon was preached by the Reverend Samuel Hesker, Chaplain to the Hon. Col. Reading's Marines."

The Chapel referred to was known as St. Anne's and had been built and used by the Church of Rome previous to the capture of the town.

Later in the same Journal, Nicholson states that the Hon. General Nicholson was pleased to "commissionate" before he went from Boston on the expedition to Port Royal, among other officers, John Harrison, Clerk, (who is now) Chaplain to the Garrison of Annapolis Royal. The Rev. John Harrison was the first English chaplain at Annapolis, and was still a resident of that town as late as 1732. One of his first official acts was the marriage of William Winniett, a French Protestant, an officer of the besieging army, to Magdelaine Maissonat, a resident of the town previous to the British occupation. He also baptized their child, Annie Winniett, born March 20th, 1712.

After the capture of Port Royal, Col. Nicholson went to England to urge the complete conquest of Canada (still in the hands of France), taking with him five Iroquois chiefs, whom he presented to Queen Anne. The expedition against Canada was made but was unsuccessful. Nicholson was appointed Governor of Nova Scotia on October 12, 1712, and at the annual meeting of the S.P.G. held in the following February, he was requested "to take cognizance of, and make enquiry concerning all the Society's missionaries, school masters and catechists; as also of the churches, glebes, parsonage houses and libraries sent by the Society in the plantations within the verge of his commission (as a person who has deserved well of the Society in his several stations for his love to the ministry and for his laying the foundations of churches). Accordingly, a deputation has been given him under the common seal of the Society for the purposes mentioned, with a salvo to the Queen's prerogative

and the jurisdiction of the Lord Bishop of London."

Governor Nicholson was a man of very considerable influence upon the early history of the Church in North America. Wherever he was Governor, and he was successively governor of more colonies than any other Britisher ever has been—he sent frequent letters to the S.P.G., informing them of the progress of the Church and making suggestions for the Society's work.

Nicholson and Harrison are names which the Church cannot forget in her history. The Canadian Church, moreover, cannot forget the importance of that day in October, 1710, when John Harrison, Clerk, Chaplain to the Garrison of Annapolis Royal, and Samuel Hesker, Chaplain to Reading's Marines, preached the faith in this new land, on that memorable "Day of Thanksgiving."

Although the S.P.G. maintained several missionaries in this country between 1710 and 1750, it was not until after the founding of Halifax, in 1749, that the Society made any considerable progress.

The Report of the S.P.G. for 1748 records the promise of the Society to send over to the new settlement "as soon as settlements are made and the occasions of the Colony require, six missionaries and six schoolmasters at a very large expense, and even beyond the present ability, for the support of religion in that infant colony and to prevent the first settlers from being perverted to popery."

In pursuance of this agreement, the Venerable Society sent out with the Cornwallis Fleet to Halifax, the Rev. William Tutty and the Rev. William Anwell.

One of the first acts of the surveyors of the new town of Halifax was to lay out the site for a church, and among the town's first buildings was the venerable structure of St. Paul's, "the mother church of the Diocese of Nova Scotia." The church, though not finished, was formally opened for divine service by the Rev. William Tutty on September 2nd, 1750. St. Paul's has an exceedingly interesting history of its own.

Although no Canadian Diocese was founded for three quarters of a century after 1710, the Diocese of Nova Scotia, comprising not only the Provinces of Nova Scotia (including Cape Breton) and Prince Edward Island, its present area; but also the Provinces of New Brunswick, Quebec and Ontario, the ancient colony of New-

foundland and the Bermudas, enjoys the dignity of being the oldest Colonial Diocese in the British Empire. Excepting the Dioceses of Connecticut, New York and Pennsylvania, established within three years of the date of the consecration of Nova Scotia's first bishop, this Diocese is the "oldest of that great sisterhood of Anglican dioceses, that from four continents now claim the Church of England as their mother." On this account, if on no other, the history of the Church in Nova Scotia is full of interest to Churchmen the world over.

On March 25th, 1783, a number of Connecticut clergymen renewed their efforts to secure an Episcopate, this time with success. The Rev. Dr. Samuel Seabury was consecrated more than a year later (Nov. 14, 1784) by bishops of the Scottish Episcopal Church, and preached his first sermon in America after his consecration, in Trinity Church, St. John, N.B.

The year 1783, however, was one of still greater importance to Nova Scotia. Just four days before the meeting of the Connecticut clergymen which resulted in the appointment of Bishop Seabury, eighteen clergymen of New York and vicinity met for a similar purpose in New York. Among those present were the Rev. Dr. Samuel Seabury, himself then missionary at Staten Island, the Rev. Charles Inglis, D.D., the Rector of Trinity Church, besides eight others who afterwards proceeded to Nova Scotia.

This convention, in a letter dated New York, March 26, 1763, to Sir Guy Carleton, signed by seventeen of the clergymen, recommending for consecration as first Bishop of Nova Scotia, Dr. Thomas Bradbury Chandler, then in England, a New Jersey clergyman, nearly fifty-seven years old, one of the strong men of the Church in North America. Dr. Chandler was in ill health, suffering from trouble from which he died in 1790, and consequently declined the offer. The Archbishop of Canterbury, however, asked him to propose some other suitable clergyman, and Dr. Chandler immediately named his friend, the Rector of Trinity Church, the Reverend Charles Inglis, D.D.

In 1793, the Diocese of Quebec, comprising the Province of Quebec and the country to the westward, was founded. Bishop Robert Stanser was the successor of Bishop Inglis in Nova Scotia in 1816, and he was

(Concluded on page 107)

GENERAL CHURCH NEWS

A STRONG deputation was appointed at the recent meeting of the Provincial Synod of Rupert's Land to wait upon the Board of the M.S.C.C. at its meeting next month and present thereat the western ideas concerning the Church's work among Indians. In this connection we in Algoma have an interest and views which have not always been in accord with those of the Board of Management.

The British and Foreign Bible Society added six new languages to its list last year. It is worth saying that all these languages were reduced to written form in order that they might become vehicles of the Gospel. Thus the Society pursues its work of giving the Holy Scriptures to the many nations and tribes of men in the language understood by them.

"The Scottish Chronicle" tells us that Rev. Douglas Ellison, now in Western Canada, endeavouring to organize the railway missions on the new lines of railway in the northern part of the Diocese of Qu'Appelle, writing home, says:—"We have just completed our first fortnight of pioneering along this Yorkton Branch of the C.P.R. Folks have been very friendly all the way; but the Methodists or Presbyterians, or both, are before us in every case, and many of our people seem hopelessly committed to them. Still, we have found a nice remnant, and have had a number of encouraging services and meetings, together with many expressions of genuine thankfulness that the old Church is able to take the field in something like force at last." The need for priests to help in Mr. Ellison's work is urgent. He says:—"Please use all your influence to get me six good priests by November. There is a splendid opening here, but without them my hands are tied."

It has been the reproach that Aberdeen is the only diocese in the British Isles without a cathedral. Now steps are being taken by the Bishop of Aberdeen, with the counsel of his clergy and laity, to establish a cathedral. Aberdeen is a poor diocese from the financial standpoint. But the movement will succeed. "Well begun is half done."

By the death of the Hon. R. T. O'Neill the Church of Ireland loses a layman loyal and open-handed. He was not only a generous subscriber to parochial and other Church funds, but by his personal service gave himself.

The August number of "Church Work," published in Halifax, N.S., is profusely illustrated in view of the anticipated festival opening of the cathedral in that city.

The new Paul's Cross in St. Paul's Churchyard, erected out of a sum of £5,000 bequeathed by the late Mr. H. C. Richards, K.C., M.P., is now complete, and will be formally unveiled in the autumn. The monument, which takes the shape of a column about 30 ft. high, with the figure of St. Paul on the top, practically occupies the position of the original cross.

The Bishop of Birmingham (Dr. Gore) has been a successful mediator in a trade dispute between the master and journeymen bakers of the city.

St. John's Church, Buenos Ayres, has been elevated to the status of the pro-cathedral of the newly-formed diocese in Argentina and Eastern South Africa. A chapter has also been formed.

The Church in Hawaii last June commemorated the 90th anniversary of the landing of the first missionaries in the Hawaiian Island in 1820.

In New York articles of incorporation have been issued for an American Church Army, evidently to be modelled on the lines of the English Church Army. The object of its campaign is the evangelization of the "hitherto unchurched masses."

A retreat for clergy was last month held at Oshawa under the direction of Bishop Osborne, of Springfield, Ill. For the end of this month the annual retreat of the Montreal Dio. Theo. College is announced. The Bishop of Toronto will conduct it.

Rev. Dr. Boyle, a graduate of the College (1898) has been elected to the vacant professorship of Church History at Trinity College, Toronto.

CHURCH TEACHING

BETTING AND GAMBLING.

THERE is one very striking fact in connection with betting and gambling which goes far to account for the suspicion and discredit usually attaching to such practices. It is this: their associations are bad.

It is an old saying that "men may be known by the company they keep." It is equally true that practices, such as betting and gambling, may be fairly judged by the character of those who take up with them. It must, of course, be admitted that men and women, whose lives, in the main, are low and selfish, occasionally exhibit good qualities which make them, in those particulars, an example to better people. So, on the other hand, there are people who, in the main, are right-minded and honorable, who yet in certain respects fall below their own standard, and take up with habits that are far from praiseworthy. But such cases are exceptions to the general rule. We do not, as a rule, find good men taking up with disreputable practices, or bad men with practices that are exalted and noble. And when we find that certain employments and activities are thus uniformly practised by people who, to say the least, are distinctly not morally and spiritually high-minded; and are as uniformly suspected, and avoided, by those who are most exemplary in character; then we have good cause for believing that there must be something wrong with the practices in question.

It is here we find a most serious count against betting and gambling. One does not need very keen powers of observation to discover that they who take up with betting and gambling do not, as a rule, belong to the highest and noblest types of character. They do not, as a rule, belong to the stable, trustworthy, unselfish, public-spirited, religious-minded elements of our population. They belong rather to the less reliable and responsible, the less scrupulous and disinterested, the less exemplary and high-minded sections of society. They are men who live for themselves rather than for others; who care far more for their own profit and pleasure than for the good of their fellow-men or the well-being of the State; and who all along

the line are distinctly not guided and controlled by those pure aims and high principles which are the foundations alike of individual and national character. There is good cause, therefore, on this ground for holding betting and gambling in suspicion.

But more remains to be said in the same connection. It is not more true that these practices are discredited by the general character of those who take up with them than it is that they fall into disrepute through constant association with other practices acknowledged to be evil. We need only look around us, and study our newspapers, to realize that there is a strange alliance, if not an actual affinity between betting and gambling on the one side and such gross vices as intemperance and impurity on the other. It is not merely that these various practices appeal to the same types of individual character, but they seem to lead to and encourage one another. On every hand we find confirmation of this. Betting and gambling, in countless cases, are earlier steps in a downward career of evil whose later stages are drunkenness, impurity, and other kindred vices. And these vices, on the other hand, are the natural companions of gaming. No special pleading should be allowed to deceive us as to these facts. They are patent to all who study such matters with candid and unbiased minds.

If then it be true that men and practices may be known by the company they keep, surely betting and gambling may be fairly judged by the facts to which we have alluded. And we need not wonder that they, and all such practices, stand as they do discredited before the bar of enlightened public opinion.

Steps have been taken to federate the Church of Ireland Men's Society with the Church of England Men's Society.

By the death of Miss Florence Nightingale the world loses the presence of a noble Christian woman. Her works place her name very high among the world's heroines. In her private life her instincts were those of retirement. Her body was laid among those of her kindred in the churchyard of West Wellow.

The Algoma Missionary News

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THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

(Continued from page 104)

succeeded on March 27th, 1825, by Bishop John Inglis, the third son of the first bishop.

In 1839, during the episcopate of Bishop John Inglis, the Diocese of Newfoundland, comprising Labrador, Newfoundland, and the Bermudas, was erected, and again in 1845, the Diocese of Fredericton, comprising the province of New Brunswick, was founded.

The foundation of these dioceses of Quebec, Newfoundland and Fredericton left the diocese of Nova Scotia with its present boundaries, and over this Diocese Bishop Hibbert Binney (consecrated February 2nd, 1851), Bishop Frederick Courtney (consecrated April 25th, 1888), and Bishop Clare L. Worrell (consecrated Oct. 18th, 1904), have held sway successively.

A century and a quarter have passed since this first Diocese of the Canadian Church was founded and changes and progress of great importance may be recorded. When we remember that prior to the consecration of Bishop Charles Inglis, the Church in Canada had a history of three-quarters of a century under the faithful guidance of the venerable S.P.G., it is fitting that the historic events of the Canadian Church should not be forgotten in the Bi-centenary Celebration in September, 1910, and that the progress and perman-

ency of the Church's work in Canada should be commemorated by the erection and consecration of All Saints' Cathedral, Halifax.

REMINISCENCES OF KING EDWARD VII.

THE Vicar of Newport, Isle of Wight, writing in his parish magazine, refers to the interest shown by King Edward in the work connected with the S.P.G. chaplaincy at Marienbad. He says: At Marienbad it was my good fortune to become acquainted with King Edward, and to be numbered there among the personal friends who received his hospitality and his never failing cordial welcome. Eight times I officiated at the English church when the King was present, and on six occasions preached. The King enjoyed the reverent simplicity of the services, and was never once absent from morning service, was always a most devout worshipper, and a most generous supporter of the chaplaincy funds, always sending the chaplain a cheque for both the expenses fund and the chaplaincy endowment fund each year on the day of his departure, and always sent to the Mayor a handsome sum for distribution among the poor of Marienbad. Once at Marienbad I had to read the prayers, play the harmonium, lead the singing, and preach the sermon. One day in the following week the King said to me, "Mr. Sharpe we must get you an organ. Will you after luncheon have a talk with Sir Stanley Clarke?" I thanked the King, and afterwards a list was started, and in a few days some £350 was subscribed among the King's friends, his Majesty giving £25. I got an Austrian builder to draw out a specification, submitted it to the King, and in a week the organ was ordered and built during the winter, and used during the next season at Marienbad. On another occasion in the following year it happened to be very dark during service; there were no lamps in the church; I had to use a flickering candle and place it on a window-ledge near the lectern. Dining with the King one day that week, his Majesty asked me to send to Vienna for designs of brass pendant lamps. The same evening we got them from Vienna, and the King ordered two of the best designs to be made and erected in Christ Church, Marienbad.

THE PAN-ANGLICAN THANK-OFFERING.

AT the last meeting of the committee whose task it is to deal with the allocation of the Pan-Anglican Congress Thankoffering, it was reported that about £184,000 had now been paid to various dioceses in the colonies and abroad, and that the interest upon the remainder had now brought the total of the Thank-offering almost exactly to £350,000.

The Synod of Bishops, clergy, and laymen of the South African Church submitted a scheme, which was approved, for dealing with the £24,000 allocated to South Africa. The Synod held that this was an opportunity for establishing a provincial education fund, which may serve for all time to develop Church educational establishments, both amongst European and colored native people. It was, therefore, agreed that the £24,000 should be invested by the provincial trustees of South Africa, to be used as to one-half to make grants out of interest towards the upkeep of various colleges and schools, providing scholarships, etc., and as to the other half to make loans, to be gradually repaid, towards buildings or whatever might be necessary to make schools more efficient. In either case one-half of the total sum is to be applied for the benefit of colored persons, natives and Asiatics. It is hoped that in this way a fund will be established to which Church people might be fairly asked to contribute, so that in future the present grant may become a source of even greater strength than it is at present.

Schemes for the expenditure of £50,000 granted to India and £10,000 granted to Australia, were under consideration. Both cases were, however, deferred for further information.

Other grants made by the committee were as follows:— £3,000 for educational work in the Diocese of Korea, \$1,000 for the Diocese of Moosonee for the purpose of a boarding school at Moose Fort for Indian children, £443 (which had been specially given for training men and women for service abroad) now granted to Melanesia, and £813 (which had been specially given for women's work) now granted to the Zenana Missionary Society.

FUGITIVE NOTES

THE special correspondent of the "Church Times" in one of his letters "England and the Canadian Northwest," asks his readers, Do you know why it was called the "Dominion" of Canada? Because a godly old man told at the Conference what he had read in his Bible that morning. "His dominion shall be from sea to sea (Psalm xxxii., 8). Thus came the name, God's Dominion. May He give us grace to make it so!

The Moravians do more for foreign missions than the members of any other Christian body in proportion to their number. They have now 272 stations and outstations with 744 preaching places, and 102,380 communicants.

A missionary writer, who is on the spot, says that if Sunday-Schools could be multiplied in Japan, a death-blow to idol-worship would be struck. Why "Sunday" only?

In parts of China there is yet much opposition to Christian Missionaries. Occasionally anti-foreign outbreaks place the lives of Christians in jeopardy.

Andereya, the King of Bunyoro, Central Africa, and an earnest Christian, lately opened a Christian School, at a place in his territory named Hoima.

The field is ripe to the harvest, but the harvesters are too few. On every hand there is a cry for help—more workers in the mission field.

It would seem that some poor people in Japan, who in one week gave \$5,000 in offerings at an idol temple, put many Christians to shame.

There are 600,000 blind people in India. With the coming of Christianity, has come an effort to care for and teach them.

Dean Paget, of Calgary, has returned from a visit to England.