

AUGUST, 1913

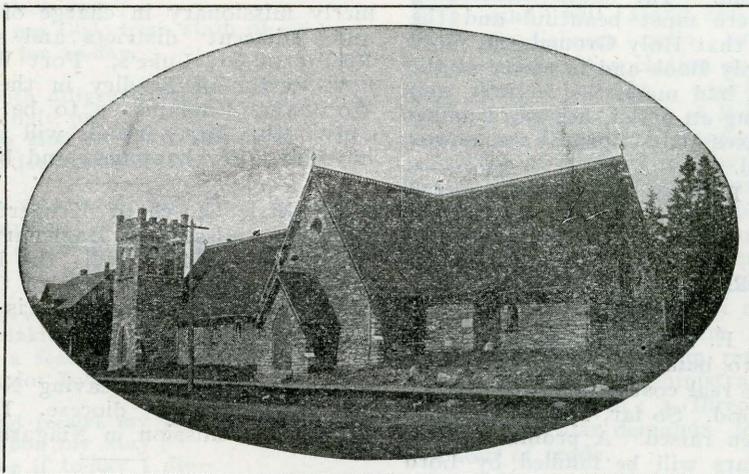
Now it is high time to
awake out of sleep.



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.

Diocesan Officers:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, Sault Ste. Marie, Ont.

The REV. CANON BOYDELL, M.A.,
Bishop's Commissary,
Sudbury, Ont.

The REV. CANON PIERCY,
Clerical Secretary of the Synod,
Sturgeon Falls, Ont.

C. V. PLUMMER, Esq.
Lay Secretary of the Synod
Sault Ste. Marie, Ont.

J. A. WORRELL, Esq., K.C.,
Hon. Treasurer (of Invested Funds),
18-20 King St. West, Toronto, Ont.

H. PLUMMER, Esq.,
Treasurer of the Synod
Sault Ste. Marie, Ont.

A. C. BOYCE, Esq., K.C., M.P.,
Chancellor,
Sault Ste. Marie, Ont.

A. ELLIOTT, Esq.
Hon. Registrar
Sault Ste. Marie, Ont.

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

SAULT STE. MARIE.

AT St. Luke's pro-Cathedral, on Sunday, 13th July, the sermon at Mattins was preached by the Rev. E. H. C. Stephenson, M.A., who is priest in charge of the Mission of Schreiber. Mrs. Stephenson is also accompanying her husband on what is, theoretically, a holiday. However, on July 14th, Mrs. Stephenson gave a demonstration class to members of the W.A. on the way to conduct a missionary study class. Her subject was "China," and she exploded all ideas of any individual crying "Have me excused," on the ground of ignorance of the mission field.

In the evening Mrs. Stephenson gave a lecture in the Parish Hall on "Egypt and the Holy Land." The slides illustrating her travels were most beautiful and the time spent on that Holy Ground and more still on the Holy Book and in study of the Chosen People had made the lecturer well equipped. Being an artist, her word painting of holy places and scriptural scenes was the more vivid.

Rev. Canon Brooke, the rector, occupied the chair.

SCHREIBER MISSION.

THE Rev. E. H. C. Stephenson is aspiring to build—not immensely, but at some real cost—a small church to the glory of God. So far, by great efforts, \$1,300 has been raised. A promise of one thousand dollars will be fulfilled by Lord Strathcona when the rest of the required sum has been gathered in. It is in aid of this that Mrs. Stephenson sells her own paintings. Her water-colors and pencil drawings are making quite a little income for the fund. Not to be behind hand, Mr. Stephenson also executes orders in the joinery line to aid the cause they have so much at heart.

The W.A. at Schreiber has been a help up as a model in so far as missionary study classes are concerned.

Schreiber is the important divisional point on the C.P.R. 128 miles east from Port Arthur, with a population of about 1,500, and still a growing centre.

There is no other public room besides the church for any meeting or parochial gathering and the church itself constantly needs repair and lets in the snow. A parish room is to be in the basement of the new building. Old Country friends have

generously contributed a part. The Bishop fully approves of the scheme.

MORTIMER'S POINT.

WE quote from a letter which says: "The little church is nearing completion and will be ready for use this month or next. The people have done splendidly and are looking forward with keen anticipation to the fulfilment of their hopes. The church is a most attractive little structure of stone, built on the most correct lines, and beside the waters of the lake rises beautifully. It is in the care of Mr. Eric Montizambert, student of Trinity College, and is worked in connection with the mission of Torance."

Our old friend, Mr. S. M. Rankin, formerly missionary in charge of West Fort and adjacent districts, and subsequently Rector of St. Luke's, Fort William, and now Rector of Bradley in the Diocese of Worcester, England, is to be married on July 15th. Many friends will join in wishing him every happiness and blessing.

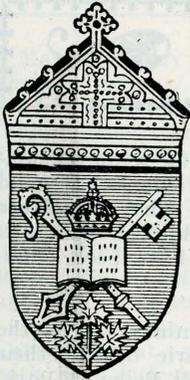
The little church at Krugerdorp, in the northern mission of Englehart is nearing completion. Soon will the little church family there have a place of their own in which to worship. This is one of our pioneer fields.

Rev. H. Bruce is leaving North Cobalt Mission and the diocese. He goes, we learn, to a mission in Niagara Diocese.

The Bishop contemplates a trip up the Nipigon in August. Railway construction may have taken away much of the romance about the river and lake and made means of transportation easier. But it has added work among the white people now there and is not calculated to make less difficult among the Indians. New conditions, new difficulties.

A Timagimi correspondent says: Mr. Edwin Weeks, our school teacher, organist and lay reader, left on the 26th inst., for his home in Monetteville. A purse of gold was presented to him upon leaving, by his many friends, who look forward to his return after he has attended the summer school in Bracebridge.

The Sunday School of Holy Trinity Church, Little Current, was recently re-organized.



The Algoma Missionary News

New Series—Enlarged
Vol. 10. No. 8.

TORONTO, AUGUST, 1913.

Published Monthly
50 cents per annum in advance

TO-DAY.

LORD, for to-morrow and its needs
I do not pray ;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray ;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey ;
Help me to sacrifice myself—
Just for to-day.

Let me no wrong or idle word
Unthinking say ;
Set Thou a seal upon my lips,
Just for to-day.

Cleanse and receive my parting soul ;
Be Thou my stay ;
Oh, bid me if to-day I die—
Go home to-day.

So for to-morrow and its needs
I do not pray ;
But keep me, guide me, hold me, Lord,
Just for to-day.

A PETITION.

THESSE are the gifts I ask of Thee, Spirit
serene :

Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load.
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have Thee take away :
Malice and cold disdain,
Hot anger, sullen haste,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry Van Dyke.

THE CONGO REFORM ASSOCIATION.

HIGH upon the roll of lovers of mankind will stand the names of the Englishmen who organized the Congo Reform Association nearly ten years ago. They brought startling charges against King Leopold of Belgium for his campaign of cruelty in connection with the gathering of crude rubber by the natives of the Congo basin. They focused the attention of the civilized world upon an intolerable situation and brought to bear upon it all the forces of righteous public indignation. The five objects of the association were: 1. The abolition of atrocities; 2. The abolition of the main features upon which the slave system reposed; 3. The separation of the administrative from the commercial element; 4. Direct taxation in place of irregular demands for rubber; 5. Freedom of trade.

These have now been secured and last month the association disbanded. Its work affords an inspiring example of a great international duty worthily done. For twenty-five years the Congo country was the scene of some of the most ruthless savagery ever practised by white men upon a dependent people—and all for rubber, "Red Rubber," as Mr. Edmund Morel, the secretary and one of the leading spirits of the association, called it in his startling and gruesome book bearing that title. It is said on good authority that during the Leopoldian régime the Congo population was reduced from 20,000,000 to 8,000,000.—The Spirit of Missions.

The Rev. Douglas Ellison, at present in England, has resigned his position as head of the railway mission, and the acting head, the Rev. H. W. Knight, M.A., has been appointed head of the mission.

DIOCESAN NEWS

DIOCESAN NOTES.

THE Bishop had many engagements beyond diocesan boundaries during the latter part of June and the first days of July. He was the special preacher, as before noted, at the Diamond Jubilee of Bishop's College University at Lennoxville, Quebec. Thence he went to Kingston for the consecration of Bishop Bidwell. Two days later he addressed the Conference of the Carleton W.A., at Britannia, near Ottawa, and the Summer School at Ashbury College. Thence he made a flying trip home and again started out on a trip to St. Catharines, where he was the preacher at the close of the Summer School at Ridley College.

Last month Biscotasing was visited by a very serious fire. The lumber mill and nearly all other buildings fell a prey to the devouring element. Fortunately our church was somewhat distant and escaped destruction. Not so fortunate was our missionary, Rev. J. E. Graham, who lost all his belongings save those which he had on his person. The Executive Committee at its July meeting made a special grant of \$50 to Mr. Graham to assist him in his distress.

Rev. G. Prewer, the missionary who has long ministered to the Indians at Sheguindah, Manitoulin Island, is shortly to leave this diocese for a post in the Diocese of Moosonee. He is to be succeeded by Rev. W. H. Trickett, who comes to Algoma from Athabaska.

On June 29th, the Bishop held a confirmation in the chapel adjacent to the Shingwauk Indian Home, at Sault Ste. Marie. Sixteen persons were confirmed—seven boys, six girls and three members of the staff.

The older members of Algoma's missionary staff and many parishioners of St. John's, Port Arthur, will be grieved to learn that Rev. J. W. Thursby is seriously ill at Vancouver, B.C.

Mr. C. Miles is coming to the diocese and will work in Aspden Mission. Mr. Joseph Vokey, of Spaniard's Bay, Newfoundland, is also coming to work in Algoma.

Mr. W. C. Dunn is having a short holiday. He has done a remarkably good work at Sheshegwaning. The attendance at school of the Indian children has been very good and the results have been equally good.

On the 1st of July (Dominion Day), the citizens of Sault Ste. Marie opened their new park which they call Bellevue Park. The Bishop was present and conducted the brief religious service connected therewith.

Rev. E. M. Rowland leaves Powassan for a parish in the Diocese of Niagara. We are sure his brethren will miss his breezy companionship and wish him much blessing in his new field.

Mr. Fairbairn, of the Church Camp Mission is at work between North Bay and Chapleau, chiefly on the construction work of the Canadian Northern Railway.

The Bishop has granted an extended leave of absence for six months to Rev. A. P. Banks, now in England.

We hear that Rev. H. C. Dunn contemplates leaving this diocese for Quebec in autumn.

Rev. T. H. Young, of Massey, has undertaken extra duty by teaching the Indian school.

Mr. Watts writes that the new church building at Restoule is nearing completion.

Rev. J. Waring has been transferred from Falkenburg to Uffington.

Mr. Liversay is taking summer work at Fox Point.

THE CONSECRATION OF THE CO-ADJUTOR BISHOP OF ONTARIO.

ON Tuesday morning, June 24th, in St. George's Cathedral, Kingston, at eleven o'clock, the Very Rev. E. H. Bidwell, Dean of Ontario, was consecrated Co-Adjutor Bishop of Ontario, and Bishop of Kingston, by the Archbishop of Ottawa. The ceremony was performed with all the dignity and beauty pertaining to the Church's service for such an occasion. The Cathedral was beautifully decorated with pink and white blossoms.

Mayor Rigney was present and wore his chain of office. Ald. Fair also represented the city. The military was represented by Major Bennett and Lieut. Dunbar. Queen's University was represented by Rev. Robert Laird and Prof. Grant. The following ministers of other Christian bodies were present: The Rev. Dr. Macgillivray, Rev. J. W. McIntosh, Rev. R. Jones, and the Rev. John Webster. There were six Bishops and fifty clergymen in attendance.

Just as the procession was gathering, Canon Grout presented the Bishop-elect with his ecclesiastical and pectoral cross on behalf of the clergy. The Dean thanked the clergy.

Holy Communion (choral), was celebrated by His Grace the Archbishop of Ottawa. The Bishop of Huron read the Epistle and the Bishop of Ontario read the Gospel.

The sermon was preached by Very Rev. Dr. Llwyd, Dean of Nova Scotia. His subject was "The Practical Value of the Episcopate," and was a notable utterance of a gifted preacher.

The Bishop-designate was presented to the Metropolitan by the Bishop of Ontario and the Bishop of Algoma.

The Chancellor, Judge McDonald, of Brockville, read the record of the election of the Bishop-designate, together with the declaration that the oath of canonical obedience had been duly administered. Rev. William Roberts, Mus. Doc., Precentor, sang the Litany, after which the Metropolitan put the usual questions to the Bishop-designate. Gounod's anthem, "Send Out Thy Light," was sung by the choir, while the Very Rev. the Dean of Ontario retired and returned fully robed. The Veni, Creator Spiritus" was sung, after which the Bishop-designate was consecrated by the Metropolitan, assisted by the Bishops present.

The communion service was continued by the Archbishop. At its conclusion the clergy and choir returned in procession to the Synod Hall.

BIBLE TRANSLATIONS FOR THE INDIAN.

THE Bible has been printed in part or in whole in 32 Indian languages north of Mexico. In 18 one or more portions have been printed; in 9 others the New Testament or more has appeared; and in 5 languages, namely, the Massachusetts, Cree, Labrador Eskimo and Tukkuthkutchin, the whole Bible is in print.

The Norwegian missionaries, Hans and Paul Egede, were the first to translate any part of the Bible into Greenland Eskimo, their version of the New Testament being printed in part in 1744, and as a whole in 1766. A revision of this translation, by Otto Fabricius, was twice printed before the close of the 18th century; and in 1822 the Moravian Brethren brought out a new translation, which ran through several editions. Nearly three-quarters of the Old Testament was printed in the same language between 1822 and 1836, when the work was discontinued. In Labrador Eskimo the earliest printed Bible text was the Harmony of the Gospels, which appeared in 1800. This was followed by the gospel according to St. John in 1810, the complete New Testament in 1840, and all of the Old Testament between 1834 and 1867. In other Eskimo languages there were printed: in Labrador Eskimo some New Testament extracts in 1878 and the four gospels in 1867, translated by E. J. Peck, in the Aleuthian Unalaska dialect, with adaptation also to the Atka dialect, John Veniaminoff's translation of St. Matthew's Gospel in 1848, and in Kaniagmiut, Elias Tishnoff's translation of the same Gospel, also in 1848.

Four languages of the Athapascan family have been provided with Bible translations. The Gospels were translated by Robert McDonald and printed in the Tukkuthkutchin language of Mackenzie river in 1874 and the whole Bible in 1898. In the Chipewyan, Archdeacon Kirkby's translation of the Gospels appeared in 1878 and the whole New Testament in 1881; in the Etcharcottine, Kirkby's translation of St. John's Gospel in 1870, and Bishop Bompas' of the New Testament between 1883 and 1891; and in the Tsattine, A. C. Garrioch's version of St. Mark's Gospel in 1886.

Translations have been made into 13 languages of the Algonquian family. In the Cree, William Mason's work comprises several editions of the Gospel of St. John made between 1851 and 1857, the complete New Testament in 1859, and the whole Bible in 1861-62. Archdeacon Hunter's version of three of the Gospels in the same language appeared in 1853-55 (reprinted in 1876-77). Bishop Horden's four Gospels in Cree was printed in 1859, and his complete New Testament in 1876. In the Abnaki, St. Mark's Gospel, translated by Wzokhilain, was printed in 1844; in the Micmac, beginning with the printing of St. Matthew's Gospel in 1853, Mr. Rand continued at work until the whole New Testament was published in 1871-75, besides the books of

Genesis, Exodus and the Psalms, and in the Malceite, St. John's Gospel, also translated by Rand, came out in 1870. The Massachusetts language, which comes next in geographical order, was the first North American Indian language into which any Bible translation was made; John Eliot began his Natick version in 1653 and finished it in 1661-63, with a revised edition in 1680-85. In 1709 Experience Mayhew published his translation, in the Wampanoag dialect of Martha's vineyard, of the Psalms and St. John's Gospel. In the Delaware, Dencke's translation of the Epistles of St. John was printed in 1818, Zeisberger's Harmony of the Gospels in 1821, and Luckenbach's Scripture Narratives in 1838. In Chippewa, the earliest translations were those of the Gospels of St. Matthew and St. John, by Peter and John Jones, printed in 1829-31. There are three complete translations of the New Testament in this language: one by Edwin James in 1833, another by Henry Blatchford in 1844 (reprinted in 1856 and 1875), and a third by F. A. O'Meara in 1854 (reprinted in 1874). O'Meara also translated the Psalms (1856) and the Pentateuch (1861) and McDonald translated the Twelve Minor Prophets (1874). In the Shawnee language, St. Matthew's Gospel, by Johnston Lykins, was printed in 1836 and a revision in 1842, and St. John's Gospel, by Francis Barker, in 1846. In the Ottawa, Meeker's translation of St. Matthew and St. John appeared in 1841-44; in the Pottawatomi, St. Matthew and the Acts by Lykins, in 1844; in the Siksika, St. Matthew, by Tims in 1890, in the Arapaho, St. Luke, by Roberts, in 1903, and in the Cheyenne, the Gospels of St. Luke and St. John by Petter who has published also some other portions of the Bible.

Three languages of the Iroquoian family possess parts of the Bible. In Mohawk, extracts from the Bible were printed as early as 1715; the Gospel of St. Mark, by Brant, in 1787; and St. John, by Norton, in 1805. Between 1827 and 1836 the rest of the New Testament was translated by H. A. Hill, W. Hess and J. A. Wilkes, and the whole was printed in successive parts. A new version of the Gospels, by Chief Onasakemat, was printed in 1880. The only part of the Old Testament in Mohawk is Isaiah, printed in 1839. In the Seneca language, St. Luke, by Harris, was printed in 1829, and the Four Gospels by Asher Wright, in 1874. In the Cherokee language St. Matthew's Gospel was translated by S. A. Worcester and printed in 1829, the other Gospels and the Epistles following, until

the complete New Testament was issued in 1860. Genesis and Exodus, also by Worcester, were printed in 1856 and 1853 respectively, besides some portions of the Psalms, Proverbs and Isaiah.—From the "Handbook of the Indians of Canada," published by the Commission of Conservation, Ottawa.

A FASCINATING PROPOSAL.

THE celebration of a century of peace between England and the United States which will be held next year has moved the Rev. Frederick George Scott, Canon of the Cathedral of the Holy Trinity, and Rector of St. Matthew's Church, Quebec City, to make a suggestion for an unique memorial to be erected on the Plains of Abraham. The idea is to build an architecturally beautiful stone chapel in the style of the Henry VII. Chapel at Westminster Abbey, as a memorial to General James Wolfe on a vantage point near the very spot where that heroic churchman gave up his life in the service of the Empire.

Canon Scott has outlined his idea in the following words:

"On the Avenue des Braves, that magnificent new avenue built by the Battlefields Commission to connect the Plains of Abraham with the battlefield of St. Foye, is a slight rise in the ground. From this eminence, when the trees are leafless, one can see the monument which marks the very spot where Wolfe breathed his last. In another direction, one can see the monument to Levis and Murray. To the south one catches a glimpse of the great St. Lawrence, and to the north stand "the everlasting hills!" The little plateau is the highest piece of ground overlooking the Plains. The situation is superb and, as I saw the sunset from it last evening, the grandeur of the hope which has long been mine, of seeing on that spot an architecturally exquisite church—a true angel of peace—rise to the memory of the great hero whose deathbed that green plain was, possessed me, and I thanked God for the privilege which was ours, if we chose to use it, of coupling the honour of the hero with the honour and worship of the Lord whom he faithfully served. The idea is one which appeals to all those who in their minds know that the truest knighthood is founded in religion."

This great proposal comes to us with the startling power of a discovery. We in Canada honour our heroes and leaders as statesmen, warriors, explorers, leaders of

thought and moulders of national destiny, but we have been sadly slow in recognizing the fundamental fact (if not altogether oblivious of it) that, as Canon Scott says, "truest knighthood is founded in religion," and the Church of God cannot be separated from the renown of heroic Churchmen without sad national loss. Canon Scott's proposal links up the hero with the energizing influence which inspired him and seems to us to point the way in which we may bridge a great gulf in our national life. We consider the proposal and only wonder why the thing has not been done before. We hope soon to learn that the proposal has advanced into an organized effort, that it will not be left too long as a detached idea, but that Churchmen and loyal sons of the Empire who feel their hearts moved by it may be told how they may act at once to make the memorial chapel an accomplished fact.

We need more memorial churches and chapels to heroic laymen. We need memorial churches. Mere memorial monuments are hard to justify to an utilitarian age. Memorial libraries and museums and hospitals are designed at once to stand for and render service. But back of all institutions and institutional work as the pillar and ground of the Truth stands the Church of the Living God. Let us emphasize that at every possible point. We hail Canon Scott's proposal as truly fascinating and are in full accord with him when he writes:

"And of all the monuments that might be erected, what could be more beautiful, more in harmony with the character of his life, what less calculated to minister to vain boasting and aggressive militarism, than a beautiful House of God wherein one may sit and ponder upon the changes and chances of nations and the 'paths of glory that lead but to the grave.'"—The Montreal Churchman.

MEDICAL MISSIONS IN CHINA.

IN the "Mission Field" for June is a speech delivered at the S.P.G. annual meeting by Dr. Aspland. It is such an interesting speech that we reproduce it in part:—

Dr. Aspland said:—"The hardest thing I have experienced while in the Mission Field occurred when I was working among the Eskimos of Labrador, before I went to China. When I was leaving a station an old, fat, greasy Eskimo woman—a dear old soul and a good Christian—insisted on kissing me. She said, 'I am going to do the same thing to you as I did to Donny

Smith (Lord Strathecona) and Mr. Wilson—I am going to kiss you,' and she did, and that was the hardest thing I ever had to go through. I have not time to tell you of the Eskimo work. For seven years I held the Labrador coast as a medical missionary for the S.P.G. We had no clergyman there to minister to us, and two schoolmasters and I had to do the whole of the religious ministrations between us with a visit from a priest perhaps once in two years, and perhaps once in a year or so a visit from the Bishop. We had to baptize the babies all along the coast, marry the grown up people, and bury them.

"I am here to represent China, and I must devote my remarks to that field where I have been for the last seven years.

"I have been doing this medical work in China for seven years. In the hospital when I left last year there were between forty and fifty patients, and we have had at the Mission an average of 18,000 attendances a year. What I want to impress upon you is the opportunity that exists in China for the development of medical Mission work. I have not time to tell you all that China is going through; but I can tell you this, China is going ahead. Listen to the words of Mr. Holland in 'The Call of the World': 'I say that the time has come for us to rouse ourselves from our crass insular conceit, and to recognise that, relatively and comparatively speaking, man for man, the Chinese counts for more to-day than the Englishman. Are you looking forward to some position where you may help to train up leaders, men who shall count, men who shall influence the course of history? Then I say, go and train up twelve Chinese leaders. In their influence on the world's history they will count for more, far more, than twelve English leaders trained in the same time.' Mr. Holland can see that he is dealing with a nation that is going to be a great people in the future. In a book just published on the economical future of Europe, the writer, a distinguished professor, says that Europe and all the Western world in the future must either be content to be overrun by the Chinese or else be willing to live as simply as the Chinese. We hear a great deal of the Yellow peril. But there is really no 'Yellow peril' from the fighting point of view; the Chinese is the most peaceful gentleman on the face of the earth. Peacefulness is inherent in his mind and soul. Last year, when one place was being besieged, both sides stopped fighting at twelve o'clock and went home to dinner! China does not take fighting seriously; and

she will not be a warlike menace to the world. But commercially she is bound to be a danger.

"There are 800 medical missionaries in China, and in the time of the plague they saved her from that great epidemic, the Black Death, from which not a single person who was attacked recovered. We were able to stamp it out with the comparatively small loss of 60,000 people. We expected the losses might have amounted to six millions, or even more. We were able to do this for China.

"She has just come out of her revolution; in scores and scores of places there was fighting, and in every single place throughout the country wherever fighting took place between the Imperialists or Manchu Chinese and the ordinary people, the whole of the Red Cross work was carried out by medical missionaries. One of our hospitals was a Buddhist temple, which was filled with coffins. There is a bend in the river near the temple, and bodies floating down were collected at this point and put into the coffins (hence the supply kept). It was the only place in the neighbourhood that we could make use of for a Red Cross hospital, and we used a coffin for an operating table; we kept our instruments in a coffin; we used coffins for beds, and if a patient died we simply lifted a lid and put him inside. Here we had a hospital perfectly unique. I do not think there has ever been one like it in all the world. And the Chinese was perfectly happy on a coffin.

"We have in Peking a Union Medical College in which S.P.G. has a share. We have turned out up to the present sixty or seventy students who would be able to pass the qualifying examination in England. That is our work, that is what China needs. In twenty years' time she will not need our medical Missions. The day of medical Missions is almost gone. If we do not seize it at once we have lost it. We shall never get it back. China will be able to do for herself.

"And Japan, who discovered the plague bacillus for the first time—Japan has 90 per cent. of her medical men trained and educated as non-Christians. We are dreading the same thing in China. What we have to concentrate upon is providing the means of training the future doctors of China on Christian lines. That is our great work for the future. I am not sanguine as to the future. You have had great missionary opportunities, and lost them; you are going to lose another great opportunity if you allow China to develop a medical profession on an anti-Christian basis."

MAMASHAGHU'S OFFERING.

SHE was not even a Catechumen, only a rather ignorant Hearer, so she was not yet allowed in church, but she was coming for instruction regularly and eagerly.

One Saturday morning I heard the familiar Hodi,¹ but instead of coming in at once she thrust into my hand nine hellers,² remarking briefly, "My offering to God." I turned the hellers over in my hand, pondering a little doubtfully; what did she know of offerings? what was in her mind? "What am I to do with them?" I asked. "They are for God," she repeated, then a little shyly, "Tell Him, Mamashaghu thanks God because He loves us."

So the next morning among the alms of the faithful were the hellers of one, who, though outside the Fold, we may surely say is not far from the Kingdom of God.³

¹ May I come in?

² A heller is a copper coin less than a farthing.

³ Mamashaghu is now a Catechumen.

MEN AND MONEY.

TOWARDS the income of the future Bishop of the new Diocese of Edmonton (which is to be separated from that of Calgary) the S.P.G. is allocating £203 a year, the interest of a fund, called "The American Colonial Bishops' Fund," at the disposal of the society. For many years it was assigned to Nova Scotia, and latterly was given to make up the income of the Bishop of Westminster, and to complete the endowment of the See of Kootenay. The need of men in Calgary is also very great. The Council of the Archbishops' Fund will pay the passage and return fare after four years of any one offering his services, £180 a year for some years has been offered by a friend in the North of England to support a clergyman in Canon Mowat's district in Southern Alberta. There is also an offer of £25 towards the support of one who will go out to Canada for six months, available to any one willing to give his services to one of the mission clergy requiring a holiday.

At length the S.P.G. has secured a colleague for Canon Trotter for his noble work in Venezuela, South America.

GENERAL CHURCH NEWS

An episcopal story comes from the Bishop of Southwark, who, when appealing for funds for his Cathedral, excused himself from entering into the intricacies of Cathedral finance in case he might have the experience of a friend of his who tried to make plain the intricacies of betting operations to a lady. "If," he explained, "you back a horse at 10 to 1, and you put £1 on, you get £10; and if you back a horse at 20 to 1, and put £1 on, you get £20." "Yes," she replied, "I understand that very well, but what do you get if you back a horse at a quarter to one?"

The Very Rev. Lucius H. O'Brien, a descendant of the O'Brien who built the Cathedral of Limerick in the twelfth century, and a son of the rebel leader William Smith O'Brien, whose statue occupies so prominent a position on O'Connell Bridge in the city of Dublin, has notified his approaching resignation of the Deanery of Limerick owing to failing health.

The South African Episcopal Synod has decided to commemorate the long and strenuous episcopate of Bishop Smyth by the foundation of a Studentship to be held at any recognized Theological College by any student who shall have been accepted by the Bishop of Lebombo for the time being, as a candidate for Holy Orders for work in the Diocese.

On Saturday afternoon, June 7th, over five hundred parishioners watched the Bishop of Toronto lay the corner-stone of the new Church of St. Mary the Virgin, Westmoreland Avenue, Toronto.

The estate of the late Jacob Jehosaphat Salter Mountain, of Cornwall, Ont., will pay \$5,000 to King's College, Windsor.

Canon Beal, Secretary of the Archbishops' Western Canada Fund, is leaving England for Western Canada. He hopes to visit Regina, Edmonton and Cardston, where the Missions established by the Archbishops' Fund are situated, and to obtain first-hand knowledge of the work. It is expected shortly to establish a new Mission in the Diocese of Athabasca, and the Se-

cretary may also visit this Diocese while in Canada. The Archbishops' Fund has now over sixty workers in Western Canada, and it is hoped that the number may be still increased.

Upon the Bishop of Columbia (Dr. Roper), the University of Oxford has conferred the degree of Doctor of Divinity.

Among the grants recently made for Church work in Canada by the S.P.C.K., is one of £30 (for 1 year) for a theological studentship (Algoma); £300 towards the erection of St. Chad's College, Regina (Qu'Appelle); £25 for a church in the same diocese and £150 towards a church in the Diocese of New Westminster. Later the society gave grants of £10 and £12 respectively towards the erection of churches in Qu'Appelle and Calgary. Grants of books to the value of £4 each to missionaries, for personal use, were also made as follows: Nova Scotia, 1; Ottawa, 1; Calgary, 1; Toronto, 1; Quebec, 1; to the value of £2: Saskatchewan, 8; Moosonee, 1; Rupert's Land, 2; Toronto, 1. To these may be added gifts of Prayer and Service Books: York Factory (Keewatin), £8.6.8; Calgary, £2.2.5; Caledonia, 12s. 10d.; Huron, £1, and Columbia 12s. 10d.

It is deplorable, if it is not disgraceful, says Rev. C. L. Drawbridge, Hon. Organizing Secretary of the Christian Evidence Society, that there is not a single evidential newspaper, either in Great Britain or America to meet the anti-Christian and more or less anti-theistic publications, a number of which he mentions.

Seventy-five years ago Australasia contained but one Diocese under Bishop Broughton. To-day it numbers twenty-seven. The youngest of these is that of N.W. Australia which has just been founded from the Diocese of Perth.

Mr. Smith-Ryland has promised £1,000 to the Bishop of Worcester for the creation of the new Diocese of Warwickshire, with Coventry as the Cathedral city. This is the tenth gift of £1,000.

A NEW DEVELOPMENT AT BISHOP'S COLLEGE, CALCUTTA.

BISHOP'S College, Calcutta, was founded by Bishop Middleton in 1819. It has been for years under the S.P.G., and is still under its control. The present Principal is the Rev. R. Gee. Some changes, however, are at present in hand, and I understand that in the next session, which begins this month, co-operation with the Church Missionary Society will be initiated. This arrangement arises, we are told, from a desire to make the College of greater use to the Church in India as a centre of higher theological training and to create conditions under which the C.M.S. may find themselves able to share in the benefits of the College. Some talk was heard a while since of a Central College for Indian students of theology, and it was suggested that the Baptist College at Serampore, about sixteen miles from Calcutta, should be adopted for this purpose; and we wondered at the time how many definite Church principles would be sunk in the ocean of undenominationalism, and what views the future graduate from such an Institution would have on any given theological subject. But we have not heard lately of this extraordinary scheme, and now we find that Bishop's College is to do for our Church what Serampore was to have done for the multitudinous missionary agencies in India. It is true that the Eucharistic vestments are to be given up, but that is losing only one thing, whereas under the other scheme we should in process of time have lost all. I understand that the College lectures in the future will be divided between the Professors at the C.M.S. College, Amherst Street, Calcutta, and those of Bishop's College.—Calcutta correspondent in the "Church Times."

THE POINT OF VIEW.

IT is said that there are still some of the old native people of Central Africa who remember David Livingstone and his tenderness in ministering to their physical needs. In telling stories about him they usually end their account of any incident with some such statement as: "Ah, he was a good one." One Arab, in giving his recollections concerning Livingstone recently, said: "He was a great man, but he was a crank." When asked why he was a crank the reply came: "Oh, he was always fussing about the sores and sickness of the slaves. If Allah sent sores, it was wrong to cure them. Livingstone was a great man, but a crank."

THE WORLD'S CONFERENCE ON FAITH AND ORDER.

THE Commissioners of the American Churches for the World's Conference on Faith and Order, will, it is expected, visit Canada this fall to make preliminary arrangements. The Canadian Anglican Commissioners announced are the Primate, the Archbishop of Rupert's Land, the Archbishop of Ottawa, the Bishops of Algoma, Montreal, Caledonia, Huron, Nova Scotia, Kingston; Archdeacon Cody, Toronto; Archdeacon Davidson, Guelph; Canon Murray, Winnipeg; Dr. Abbot Smith, Montreal; Principal Parrock, Lennoxville; Chancellor Davidson, Montreal; Chancellor Campbell, Quebec; Dr. N. W. Hoyles, Toronto; Mr. Charles Jenkins, Petrolia; Mr. W. S. Carter, Fredericton; Mr. L. H. Baldwin, Toronto; Mr. F. H. Gisborne, Ottawa.

In future the British Columbia Church Aid Society will be known by the title of the British Columbia and Yukon Church Aid Society, and will include within its sphere of action the five Dioceses of Columbia, Caledonia, New Westminster, Kootenay, and Yukon, all of which lie beyond the Rocky Mountains.

Members of the episcopate have been rather to the fore lately with humorous incidents. The Bishop of Columbia at the Mansion House this week told how on a occasion when he went to preach at a lunatic asylum the superintendent begged him not to let his discourse occupy more than ten minutes, for, he said, "Recently we had a preacher who went on for an hour, and we had a great deal of trouble with the patients for a week afterwards."

The Standing Committee of the S.P.G. at its July meeting on the motion of Canon Bullock-Webster, seconded by Canon Lord William Cecil, carried unanimously the following resolution:—"The Standing Committee of S.P.G. tender their cordial welcome to General Chang on his official visit to England in connection with the Indo-Chinese Opium Traffic, and beg to assure him of their warm sympathy and support in the endeavour now being made to prevent accumulated stocks of opium in the Treaty Ports from being placed on the Chinese market."

The Algoma Missionary News

EDITOR:

REV CANON PIERCY, STURGEON FALLS, ONT.

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.

TWO MUSHERS AND AN ORDINATION.

(By Eustace P. Ziegler.)

TWO mushers are travelling the Valdez-Fairbanks train; one in the lead is on snowshoes, making a way for the six dogs and the heavily-loaded Yukon sled, which careens from side to side. The buckskin bindings creak, and the panting of the dogs is broken occasionally by "Mush on!" or by some stronger ejaculation from the man in the rear.

"I say, 'Two-step,' how long we got?"

"We're doin' fine; we'll hit Valdez at 9.30; then you can get your eyes fixed up and report. This 'subpeany' says ten o'clock Friday morning. Eleven days ain't bad for the trip."

We will follow these two fur-clad men into town. They halt in front of the court house and one goes in, where a little more time is given him in consideration of his condition, to return the next day and answer the subpoena.

"I say, 'Two-step,' Bishop Rowe's in town; he's agoin' to ordain that young feller we seen buryin' 'Shelly' the last time we hit this here camp. He's agoin' to give him papers as a first-class sky-pilot plyin' in Alaska. The kid's from 'Nee-York,' but he's on the square. His brother has the Red Dragon at 'Cordovy.' Let's go around to Eagle Hall and see the big 'pot-latch' pulled off. I'd like to see the bishop too."

So after having spent a while on a high stool, disposing of some ham and eggs, they made their way to Eagle Hall. The

place was crowded, more than two hundred people being present. The platform was beautifully decorated so as to resemble the chancel of a church. Some real and some artificial flowers added glory to the occasion.

In the rear sat our two friends nodding to acquaintances of the trail and town.

"I say, 'Two-step,' that young feller is the fourth son of his father to go in for sky-piloting. Their old man ran a Church school back in Michigan. Young Marshall, at the hardware store, used to get 'tanned' by him occasionally. Funny, eh! The first time I heard the kid preach he got up in the middle of the floor of Jimmy the Goat's place at Chitina. Jimmy turned the place into a church for the time bein', and the kid says, sort o' like this: 'St. Paul says,' then he hesitates; 'St. Paul says,' then he stumble again. The third time he mushes right through and says real loud: 'Well, I forget what St. Paul says, but anyway,'—and he goes on for a hair-raisin' sarmin. It was good, and the kid is thar at preaching'; his doctrine is good enough for mine."

The ordination service lasted about an hour and a half, a fine choir of eight rendering the music. The bishop preached with his usual power, direct and vital words, inspiring as always, to his companions of the trail. The bishop needs no introduction to any one in Alaska; they all know him. As he passed down the hall after taking off his vestments, the first man to greet him with the words, "Hullo, partner!" was our friend "Two-step." The last time they had met they were driving dogs in opposite directions through the white wilderness, but each knew the other as a real man, resourceful and courageous.

—The Spirit of Missions.

At the luncheon in connection with the patronal festival of St. Alban's, Holborn, the Bishop of Willesden told a good story against himself. He was the preacher at the service, and when he entered the luncheon-room afterwards one of the ladies thanked him for his excellent sermon, adding that they all wished he had gone on longer. "Instead of leaving it at that," said the Bishop, "I replied that I was glad she liked it, but had been rather anxious lest I had occupied too long." Whereupon the lady confessed that she had not heard the sermon herself, but an extra quarter of an hour's discourse would have been welcome, as it would have allowed a little longer time for the luncheon preparations.

I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might be faint.

But since the scope
Must widen early, is it well to droop?
O pusillanimous heart, be comforted!
And, like a cheerful traveller, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
"Because the way is short, I thank Thee, God,"

—E. B. Browning.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th
June, 1913:—

M. S. C. C.

Turbine, \$5; North Bay, \$19.39; Allansville,
\$1.14; Haileybury S.S., \$25; St. Luke's, Fort
William, \$30.

SPECIAL PURPOSES

Westfort parsonage—Algoma W.A., \$200.
At Bishop's discretion—Algoma W.A., \$300.
Temagami Church—Ontario W.A., \$5; Ottawa
W.A., \$10.

Sheshegwaning School—Per W.A., \$25; by
Rev. W. H. Trickett, \$24.30.

CHURCH AND PARSONAGE FUND

A member, St. Mathew's, Quebec, \$100;
Magpie Mine Guild, \$22; Mrs. Burden, \$5.

DOMESTIC MISSIONS

Allansville, 40c.

BISHOP SULLIVAN MEM. SUST. FUND

Port Sydney, \$9.16; Newholme, 50c.; Hailey-
bury, \$5.29; Muskoka Station, \$2.40.

MISSION FUND

Michipicoten, \$45.29; St. Paul's, Fort Wil-
liam, festival, \$26.06; S.P.G. (£69 15s.),
\$337.93; S.P.G. (£100), \$484.50; C.C.C.S.
(£81 5s.), \$392.43.

EXPENSE ACCOUNT

Gravenhurst, \$10.

SUPERANNUATION FUND

English Association, special (£400), \$1,946.

INDIAN HOMES

On account W. A. grant, \$125; S.P.G. Km.
355 (£10), \$48.35; S.P.G. Km. (£7), \$33.84;
Port Carling S.S., \$6.12.

LANDS AND HOMES

*Millions of Acres of fertile
virgin soil to be developed*

ONTARIO CANADA

CAN PRODUCE A GREATER VARIETY OF CROPS SUCCESS-
FULLY THAN ANY OTHER STATE OR PROVINCE
IN AMERICA

"There is a tide in the affairs of men
Which taken at its flood leads on to fortune."

Now is your opportunity before the great land boom
commences.

Southern Ontario produces, without an equal, all the tender and hardy fruits, such as peaches, pears, plums, grapes, apples, apricots, cherries, bush fruits, and also early vegetables. **Central and Eastern Ontario** is the greatest cheese and butter section in America; Ontario's cheese is **first** in the British markets. **Northern Ontario** raises excellent vegetables, potatoes, No. 1 hard wheat, oats, barley and hay in abundance, besides the hardier fruits. Wheat yields 30 to 50 bushels, oats 50 to 80 bushels, barley 30 to 60 bushels, and hay 2 to 4 tons per acre. Apples return from \$200 to \$400, peaches \$200 to \$450 per acre, strawberries \$100 to \$450, and currants \$125 per acre. Early tomatoes and vegetables are making many men rich; returns vary from \$300 to \$1,200 per acre. Tobacco produces \$150 to \$225 per acre.

Secure a piece of land now while it is cheap: \$40 to \$100 will purchase good land—it increases in value several times as development takes place. In the **Clay Belt** homesteads can be secured for 50c. per acre.

Ontario is centrally situated in North America—she is closely in touch with America's largest cities. Her markets are of the best. She has a large growing home market; within a few years Ontario will be a self-sustaining province. Her shipping facilities are excellent—three trans-continental railroads, with numerous lines and electric roads intersecting, and the greatest chain of lakes in the world on three sides.

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 400 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

Ontario's school system offers equal opportunities to both rich and poor. Her agricultural college is the best in the world. Agricultural experts are placed in almost every district to aid the farmers. Libraries are located in all small towns and villages and in most of the rural schools.

Ontario's climate is ideal—cool winters and warm summers. The extremes of the west are unknown, the large bodies of water have an ameliorating effect.

Ontario lands are good investments. Cheap to-day—will be dear to-morrow.

Great development will take place within five years.

Now is your chance to lay a foundation for a home and a fortune.

Remember—Ontario offers you more than any other district.

Detailed information can be had from

| | |
|--|--|
| HON. JAMES S. DUFF, Minister of Agriculture, Parliament Buildings, Toronto. | MR. H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto. |
|--|--|