

of the work of the Christian missionary in foreign lands, realizing fully the differences and difficulties experienced by those in the mission field to day as compared with those who were the preachers in earlier days. There was an Eastern proverb—"First the missionary, then the consul, then the general;" and it was true, and could hardly be avoided, that those nations which were most active in their missionary work were also marked by the constant expansion of their frontiers. This was a great hindrance to missionary work. In China the people who were being slaughtered were mostly Christians; and it was not because the Chinese disliked their religion, but because they and other nations had got the idea that missionary work was a mere instrument of the secular government in order to achieve the objects it had in view. The moral, he thought, was that caution and prudence were the duties of missionaries. They ran the risk not only of losing their own lives—they would care little for that—but of producing terrible events on a gigantic scale, because the secular powers, in justice to their own subjects, could not allow their deaths to go unavenged. He emphasized his warning on this point with special reference to the Mahomedan populations. Careless action on the part of British missionaries in a Mahomedan country might light a flame which it might be hard to suppress. "You have in your hands," said Lord Salisbury, "one of the most powerful and sacred levers that ever acted upon opinion, and it must be not only dependent on the zeal, but also on the wisdom and Christian prudence with which you work that instrument that the greatest results for which we all pray may be achieved."

Our space, unfortunately, does not permit the publishing of a speech which occupies more than a column of the *Times*, but we can add that the British Premier's utterances concluded with his moving a resolution expressing the devout and humble thankfulness of the S. P. G. to Almighty God for "the measure of success which has been vouchsafed to its labours in planting the Church in the British colonies and in evangelizing the heathen."

If we entertained the idea that it was absurd to attempt the conversion of a Chinaman or a Jew, we might think that it were absurd to hope that "The Flaneur" would some day be possessed of such a degree of the common journalistic instinct

of fairness that he would read, with a desire to learn, of the wonderful success of Christian missions and be himself a supporter of such.

Indian Church Hymn Book.

The new Indian (Ojibway) Church Hymn Book, edited by Rev. F. Frost, our missionary at Garden River, and published by the S.P.C.K., will prove a real help to our Indian work. It contains hymns translated by missionaries dead and gone, as well as translations by the editor from hymns in use by the Church of England. Mrs. Chance, widow of Rev. James Chance, has also contributed to the number. The hymns are arranged in the order of the Church's seasons, festivals and ordinances. There are also some sacred songs for use at home or elsewhere. If any of our workers in Indian missions in the diocese will communicate with Mr. Frost they will be able to procure copies. Through the benevolence of the S.P.C.K. the book is sold at ten cents per copy—a price less than one-half the actual cost of production.

Noble Rivalry.

The C.M.S. *Intelligencer* for May devotes its first article of eighteen pages to the Bi-centenary of the S.P.G., prefaced with a plate containing photographs of "bishops having links with S.P.G. in whose dioceses C.M.S. is at work," viz, the Bishops of Madras, South Tokyo, Lahore and Osaka. The article has been reprinted by the generosity of the C.M.S., and copies presented to the S.P.G., from whose office they may be obtained. The *Mission Field* finds difficulty in adequately expressing its appreciation of the article, which is signed by the easily deciphered initials "E. S." It is a great pleasure to record the fact above stated, and to quote from the latter magazine the following words:

"Perhaps the best acknowledgment that we can make is that of saying—and we do so with gladness—that it does not surprise us. From the headquarters of C. M. S. and from its publications the S. P. G. is accustomed to receive brotherly interest and sympathy. One purpose—the evangelization of the world—animates both societies. Distinction of methods, or even of some principles, necessitates no antagonism or rivalry, other than what is of a pure and noble sort. Many leading supporters of the C. M. S. (such as the Rev. Josiah Pratt, the C. M. S. Secretary in the early part of the present

century, and Edward Bickersteth), have been conspicuous in their exertions for S. P. G. The following statement is valuable, and may be taken as a specimen of the fairness with which the article is written:

"The principle 'As broad as the Church,' has an important consequence which should be noted. It follows that a clergyman who has been thought by his bishop fit to minister in the Church cannot be refused by a society guided by that principle. 'None are excluded from its service whom the Church would admit, and none admitted whom the Church would exclude.' This is a perfectly intelligible and reasonable principle, and ought in fairness to be borne in mind when the society is criticized for having men of a certain type upon its roll. We are at liberty to object to the principle itself, but we are not at liberty to blame the society for acting upon it so long as it remains unchanged."

Garden River Mission.

REV. F. FROST, MISSIONARY.

We are progressing slowly here, nothing transpiring of very great moment. The Indians are being vaccinated by the hundred as a safeguard against the smallpox, which is in the neighbouring town. Indeed, we have been in a sort of quarantine for some time past, but restrictions are relaxing now.

The missionary is preparing some candidates for Confirmation, but is himself laid up just now with the smallpox remedy, which he thinks is partly as bad as the disease, but, however, he expects to be round again and go up to the mission at Nepigon, Lake Superior, to visit the Indians there about the middle of July.

The Ojibway Church Hymn Book that he has been preparing for some time is now printed and for sale. Some copies have already been disposed of. The S.P.C.K. kindly printed them for the diocese, and they are sold at a nominal figure. It is a great help to have them for the Church. We had a very large congregation at church on Sunday. Some time ago the Indians made a "bee" and cleaned up the church and grounds while the missionary was away at the other end of the mission. They intend new-shingling the building some time this summer if they can raise the necessary material, to which end they would be glad of a little assistance.

The mission at Sylvan Valley is moving. The incumbent had a magic-lantern lecture in the winter at which some money was raised to paint the church. The paint was bought and put on but proved insufficient, for the outer siding had become very much checkered with sun and exposure, so it soaked up a great deal of paint, and another effort is being made to procure a fresh supply which will make a better showing. The people have new-seated the church and some money has been raised to buy some lumber to build a shed to shelter horses that bring people to church. Some logs and lumber have also been given for the same purpose. The missions at Bar River and Laird Township are still kept up, and the attendance is fairly good.