

During the first two months of my sojourn I devoted much of my time to the advocacy, in pulpit and on platform of the claims of two of the great voluntary missionary organizations through which the Church of England works, so to speak, her colonial field, viz., the "Colonial and Continental Church Society," and "the Society for the Propagation of the Gospel in Foreign Parts," preaching and speaking for the former in Clifton Cheltenham, Nottingham, Blackheath, Wimbledon, Clapham, Highbury, Hatcham, Twickenham and Upper Norwood, and for the S.P.G. in Cambridge, Ipswich, Bath, Hull, Carlisle, Tunbridge Wells, Aldsworth, Farmington, Northleach, Bury St. Edmunds, St. Leonards on Sea, and Hastings. Two considerations combined to make this extended tour on behalf of these societies, my bounden duty. First, they both subsidize Algoma to the full measure of their respective abilities. But for their invaluable aid, with that of the "S.P.C.K.," our missionary diocese might at once abandon the struggle for existence as simply hopeless. Between them the two first named have laid every mission in the diocese under weighty obligations, by supplementing the stipend of its resident missionary. (Of the benefactions of the "S.P.C.K.," I shall speak elsewhere.) What more natural or seemly then, than that I should at once respond to the request made of me by their respective secretaries to advocate their claims at the centres named above, and place at their disposal any little advantage to be derived from the fact that I had come direct from the land lying toward the setting sun, familiar, more or less, with the church's work there, and hence prepared to state facts, and furnish statistics illustrative of her progress, for there, as here, and wherever else the cause of missions is advocated, the logic of simple facts, gathered up in the storehouse of personal observation and experience, is the most telling of arguments, and carries with it more power of persuasiveness than any flight of oratory however lofty, or any train of reasoning however close and conclusive.

If, however, I am to tell "the whole truth," I must candidly confess that gratitude was not the sole inspiring motive of the duty undertaken on behalf of these societies. An element of diocesan selfishness underlay it. I had gone to England specially and exclusively for the benefit of Algoma, but very soon found myself confronted with the difficulty of obtaining a hearing for a remote missionary field, of whose very name the church at large was profoundly ignorant, and about which one of the ablest occupants of the English episcopal bench made the candid confession that "for aught he knew, it might be in the heart of Central Africa!" Clearly, if such a hearing was to be obtained, the way must be paved, and what better or more effective way of doing so than by appearing as the authorized and accredited advocate of the claims of two of our great missionary societies, and giving detailed accounts of the work and wants of the infant diocese of Algoma, as fair specimens of the character of missionary life and labour elsewhere? The offertory, of course, on such occasions, belonged to the society whose cause was advocated (unless, as in some instances, a special arrangement was made for the division of the spoil), but even then nothing was lost, much rather was gained for Algoma, for the double reason, first, that the fuller their treasury is, the more liberal the grants likely to be voted for missionary work in the colonies, and next, that though the offertory immediately following such appeals goes to swell the

general fund, yet the indirect results accruing to the particular diocese represented in the person of the preacher, are by no means few or inconsiderable, inasmuch as questions are asked, curiosity awakened, surprise expressed that such a diocese has never before been heard of, and so the first foundation laid for an interest which by-and-by manifests itself in some more or less substantial form: Not only so but one thing led to another, till, one by one pulpits were offered specially for Algoma, missionary and drawing room meetings were arranged for, and other doors opened which I would never have heard of had I not had the advantage of the publicity secured by my preliminary work as a recognized representative of these two great missionary organizations. My interviews with the executive committees of these and other societies, with the results that followed, I must reserve for another letter.

No. II.

One of the most important features in my English pilgrimage was to be found in many interviews with the committees of several of the great societies through which the Church of England carries on her missionary work in "the regions beyond," and, next, of some other voluntary organizations, which though not distinctively and exclusively associated with her, yet within membership contain sufficient of a church element, both clerical and lay, to secure a sympathetic, and, in the majority of cases, a favorable hearing for every churchman who presents a cause, deserving of sympathy. These societies, of course, have their "local habitations" in London, but the ramifications of their influence radiate out, as from so many nerve centres, to the remotest extremities of the globe, gladdening the heart of many a poor missionary, as he toils on, "in weariness and painfulness" often, with naught to sustain him, while he bears the burden and heat of the day, save the knowledge that he serves a good Master, who, when the evening comes, will call the labourers, and give them their hire. The personnel of these Committees at once strikes the eye of a stranger. Bishops, clergy and laity are found here in fair proportions, men of power and of love, and of a sound mind, whose vision is clear, and their heads cool, and their judgments too well balanced to be carried away by any momentary enthusiasm awakened by telling missionary appeals, but whose hearts beat too warmly in unison with that of the sower in foreign fields to permit of their turning a deaf ear to his suit, if they can at all include it within the circle of their sympathies. One of the questions most warmly-discussed just now within the church is that of the place and power of the laity. No better illustration of it can be desired than is presented in these committees. There in regular, monthly attendance, you see not merely retired army and navy officers, whose services a grateful country has rewarded with a too scanty income, supplemented by a liberal allowance of the *otium cum dignitate*, but also men actively engaged in literary, professional, or commercial pursuits, hard-pressed with secular duties loudly clamouring for attention, yet some times, as I have witnessed, travelling sixty or seventy miles in order to be present at a committee meeting, and, while there, entering into all the little minutiae of missionary detail, to be found in the correspondence lying on the secretary's table, with as much deliberation and conscientious carefulness as though the fate of nations were trembling in the balance. And not only so, but giving a still further and more substantial evidence of their interest in the church's work and welfare by placing their wealth at her disposal with a noble and unstinted generosity almost worthy of apostolic times.

Would that the church of England better understood what an exhaustless mine of christian influence and energy is lying all undeveloped, in the hearts and hands of the hosts of godly men and women to be found in her rank and file. Thank God she is learning it at last, though very very slowly.