

progress in the erection of a pretty little church on the northeast corner of Haystack Bay, Township of Franklin, Muskoka. The church will fill a long-felt want to the settlers in the Fox Point station.

It is in Northern China, where the S.P.G. missions are, that the sufferings of Christians during the present persecution are the most severe. Not only have the English missionaries given their lives for the faith, but large numbers of the native converts have sealed their faith with their blood. Such martyrs are giving to Christianity the "open door."

On the 24th of last month Rev. J. Boydell, M.A., incumbent of Sudbury Mission, saw two little Indian boys and two little Indian girls safely on the train for Sault Ste. Marie, where they will enter the Shingwauk and Wawanosh Homes respectively. They came to Sudbury from Chapleau. Mr. Boydell cared for them in the parsonage pending the arrival of the Sault trains.

AMONG the shortcomings of Church people in Canada is to be counted the indifference in acquiring that knowledge of current Church work and life, which can only be obtained from the reading of Church papers. A sad mistake is made when men are so eager to use the mighty engine of the press for political or commercial ends—not to refer to less worthy objects—and refuse to use it as a power in the realm of religion.

OCCASIONALLY a *Greater Britain Messenger* comes to our hands. In last May's number there is a communication from Rev. F. Frost, of Garden River, giving an account of the death of the Indian chief, Buhgwujjeue, which was also recorded in our columns. In the June number Mr. G. Ley King, Principal of the Shingwauk and Wawanosh Homes for Indian boys and girls, near Sault Ste. Marie, gives to the English world a report of his work.

THIS month we publish Rev. F. Frost's brief account of his visit to the Christian Indians on Lake Nepigon. He tells us that four of the Indians came down to meet him with a large canoe, and returned with him. They asked no pay beyond their food on the journey, and that they partly supplied. In all, the journey occupied six days. Mr. Frost

also refers to the large number of Indians around the lake and in the woods to the north who are still pagans. But the little band of Christian Indians are still faithful, though without a shepherd.

IN the July report of the S.P.C.K. we note the following money grants to Algoma, which have the recommendation of the standing committee of the society:—

(1) Renewal for three years of £100 a year for the providing of ten scholarships for Indian boys at the Shingwauk Home; (2) a grant of £100 per annum for three years for ten scholarships for Indian girls at the Wawanosh Home; (3) a grant of £10 towards erection of a church at Coppercliff; (4) a grant of £10 towards erection of a church at Kearney; and (5) a grant of £15 towards the erection of a church at Fox Point. The last three named grants are subject to the usual conditions in such cases made and provided.

THE *C. M. Gleaner*, referring to Lord Salisbury's speech at the S.P.G. Bicentenary meeting, says:

It was rather hard on the S.P.G. that his warnings should be uttered at that particular meeting. Its missionaries in China scarcely needed such warnings; it has no work in Mohammedan States; and the Prime Minister of a great empire might have more appropriately seized the occasion to acknowledge the eminent services rendered by a society whose special sphere is the outlying possessions of the empire itself. But the speech was not, in our judgment, an unsympathetic one, and much of it was excellent. Lord Salisbury, however, might have acquitted the S.P.G.—and, indeed, the C.M.S. and other English societies—of a hankering after gunboats; and he might have remembered how he himself sent to the C.M.S., only four years ago, the cordial acknowledgment by the Chinese Government of the society's refusal to accept compensation for the Ku-cheng massacre.

THE well-known and largely-circulated *Church Bells and Illustrated Church News*, published in London, England, in its issue of Aug. 3, 1900, devotes two pages to "The Church in Algoma." The letter-press is in the shape of an interview with the Bishop and bears the familiar signature of Alfred Wilcox. The illustrations consist (1) of a portrait of the Bishop, (2) a view of the new church at "The Slash," Manitoulin Island, (3) a lumbering scene, and (4) a group of Indian boy pupils at our Shingwauk Home. The interview, though consisting of a statement of many facts well known to us

in the diocese, cannot but help to convey much information concerning this missionary territory to thousands of readers. We hope it will do more. We hope that many will be so thoroughly interested in the work of the Church in this struggling colonial diocese that our English association will obtain new members and that in many ways we may reap the fruit of the publication.

THE line of missionary enterprise follows the natural lines which have been traced out for commerce and international intercourse, and when we think of this we have forced upon us once more—what has been already brought out—the unique, the unparalleled and unexpected opportunities which are pressed upon the English nation. Whether we look to its history or to the genius of the people, or to their opportunities of intercourse with every part of the world, we have forced upon us one paramount conclusion—that in this we can, we must, trace a divine purpose that we are called to fulfil the work of a missionary nation. I cannot forget that perhaps the most illustrious of my predecessors in Durham—Bishop Butler—was, I think, one of the first who, in a most remarkable sermon preached for the Society for the Propagation of the Gospel, said, in his quiet and sober way: "I do not see how a man can be called a Christian who does nothing to spread the faith which he holds."—*The Bishop of Durham*.

WE have received the sad news that George Basile, who four years ago obtained for us a foothold on Guadalcanar, is dead. For many years the mission had tried to found schools there, but had failed. At last George succeeded by simply staying on in the island with anyone who would have him, not attempting to teach anyone, but just making friends and gaining the people's confidence. The life he lived attracted attention, until after two years' silence the people begged him to tell them what made him so different from themselves. He took his opportunity, and gathered as many people as he could together into one village, and then he taught them. On moving down from the bush to Vaturanga, they narrowly escaped massacre by a head-hunting party, and they retired to their bush village, where they are now, and where George has died. He had done his work, having succeeded where many failed. Now the