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and preach the gospel to every
creature."



"And lo, I am with you al-
way, even unto the end of the
world."

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

May, 1900

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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged
Vol. VII No. 5

TORONTO, MAY 1, 1900.

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The Algoma Missionary News

EDITOR

REV. CHARLES PIERCY, STURGEON FALLS, ONT.
PUBLISHERS

THE ALGOMA MISSIONARY PRESS,
44-46 RICHMOND ST. WEST, TORONTO

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Sturgeon Falls, Ontario, Canada.

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.

AGENT—The Rev. W. H. WADLEIGH, TORONTO, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

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Bishop of Algoma,
Sault Ste. Marie, Ont.

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1. Be *prompt* in remitting for *renewal* or for *arrears*, and thus aid us in making the ALGOMA MISSIONARY NEWS *better and better*.

2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

3. No paper should be ordered stopped until all dues are paid.

4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

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6. Send money to Rev. C. Piercy, Sturgeon Falls, either by P.O. Order, Express Order or Postal Note. We cannot be responsible for loose change or stamps.

Bishop's Appointments for May.

1. Tues.—*St. Philip and St. James, Apostles and Martyrs*, Toronto.
2. Wed. — Toronto.
3. Thurs.—Train to Gravenhurst.
4. Fri. — Huntsville.
5. Sat.—
6. *3rd Sunday after Easter*—Saginaw.
7. Mon.—Train to North Bay.
8. Tues.—Proceed to Sault Ste. Marie.
9. Wed.—
10. Thurs.—
11. Fri.—
12. Sat.—
13. *4th Sunday after Easter*—Sault Ste. Marie.
14. Mon.—
15. Tues.—
16. Wed.—
17. Thurs.—
18. Fri.—
19. Sat.—
20. *5th Sunday after Easter*—Sault Ste. Marie.
21. Mon.—Rogation Day.
22. Tues.—Rogation Day.
23. Wed.—Rogation Day.
24. Thurs.—*Ascension Day*.
25. Fri.—
26. Sat.—
27. *Sunday after Ascension*
28. Mon.—To Montreal to take ship for England.
29. Tues.—
30. Wed.—
31. Thurs.—

Notes by the Way.

THE Book of Common Prayer has been translated into nearly fifty languages.

CHURCH people should beware of diocesanism as well as congregationalism.

To our Bracebridge fellow Churchmen we offer our congratulations upon the advance made, whereby the mission of Bracebridge becomes a self-supporting parish.

If mission work is to be maintained and expanded, then care must be taken to interest our children and to teach them their duty both by precept and example.

RECENT statistics give 2,797 as the number of foreign missionaries now working among the 300,000,000 people of India. Churchmen lead the way with 528 foreign workers.

Eastertide brings with it the election of churchwardens. As soon as they take office each year they should see that insurance policies on church property are in force and provide for premiums coming due.

Is the year 1900 to pass without a Church Congress in Canada? May we not have an opportunity to look at some important subjects from different points of view in an assembly which would represent the Church in Canada?

OUR April number was seriously delayed by the burning of the establishment of our printers. And what was vexing to the A.M.N. was the fact that the paragraph written to give reason for the delay was not printed in our columns.

THE Bishop, who has urged continuously the obligation of self-help that is on the shoulders of every congregation in the diocese, will, it is to be hoped, see good fruit borne of his counsel when the past year's figures are tabulated.

THE April *Quarterly*, which our English association publishes, contains a new map of the diocese—a map which gives something like a true conception of the diocese—its proportions and its comparative size with regard to the other dioceses of the Provinces of Canada.

BISHOP YOUNG, of Athabasca, contemplates resigning on account of failing health. Dr. Young was consecrated in 1884, when Bishop Bompas went further north to preside over the Diocese of Mackenzie River, from which Selkirk, his present diocese, has since been carved.

AMONG our items that disappeared because of the fire at our printers was one announcing the death, at Toronto, of the wife of Rev. J. C. Cole. Mr. Cole, who some years since was a missionary in this

diocese, has the sympathy of those older residents in Muskoka among whom he lived and worked.

THE Right Rev. Sidney Catlin Partridge who, on the Feast of the Purification, 1900, was consecrated the first Bishop of Kyoto, in the city of Tokio, Japan, was for fifteen years a missionary of the American Church in China. He was the first bishop ever consecrated in Japan. The English bishops in Japan took part in the services.

NEW school maps issued for use in the schools of Canada distinctly show Ontario's northern limit to be James' Bay. So that there can be no question but that the Diocese of Moosonee is almost, if not quite, wholly in the civil Province of Ontario; Moosonee, therefore, should belong to the Ecclesiastical Province of Canada and not to that of Rupert's Land.

ONE of the difficulties in the mission field of Algoma is the widely-diffused idea that the Church is one of the denominations, not to say one of the sects. The error is in no small degree due to those among us who foster it by indifference and by neglect to examine the principles of the Church. Of course the various Christian bodies around us contribute to the diffusion of a statement we cannot accept.

Success is in sight if only we hammer, hammer, hammer again. The Bible will soon have a place in our schools if we persevere. The Bible will after have its place in our schools, if we faint not. The Ontario Educational Association met in Toronto in the middle of April. The Bible in the schools found a general advocacy in the Modern Language Department, and was by it referred to other sections of the association.

THE Festival of the Ascension of Our Lord coincides this year with our national holiday of May 24th (the Queen's Birthday). It is devoutly to be hoped that Church people—their loyalty to the throne is unquestioned—will rise to the opportunity of acting upon Church principles and be in God's house on that day. This great festival has been observed less than other festivals of our Lord. This year, Churchmen, put your religion first and be present at the services of the Church.

RIGHT REV. DR. GILBERT, the beloved Bishop-Coadjutor of Minnesota, whose death a few weeks ago was mourned by all sorts and conditions of men who knew him, was also the president of the American Sunday-school Institute. In a letter lately addressed to "My dear children" he impressed upon them the responsibilities of the Church to take possession of the world for Christ. He asked of the children \$100,000 as a Lenten offering. Last year their Lenten offering reached \$87,000.

THE progress of the mission sent to Brazil ten years ago, by the Church in the United States, is reported as encouraging. Brazil now has a bishop, seven presbyters, a deacon, and several lay readers and women-workers. The Prayer Book has been translated into Portuguese, the national tongue; the growing list of communicants now numbers seven hundred. Their offerings for the support of the services show that they desire to maintain a self-respecting independence.

THE Rev. J. Blackburne, one of the chaplains at the front in South Africa, from a letter to the chaplain general, published in the *Church Times*, seems to have been among our Canadian infantry. He says:—"On Ash Wednesday (we had a celebration in the morning) I was assisted at a funeral by the Roman Catholic chaplain attached to the Canadians. He read part of our Burial Office, and thanked me most warmly for asking him to assist, and requested my good offices for any of his people I chanced to meet."

DURING the month of May the diocese will lose one of its clergy in the person of Rev. William Evans. Coming to Canada with Bishop Sullivan in 1888 he was sent for a short time to Port Carling. Thence he went almost to the other end of the diocese—to Schreiber. After more than three years spent in this mission, which then included Chappleau, 250 east of Schreiber, Mr. Evans was asked to go to Parry Sound, where he has since lived. Both in Schreiber and Parry Sound parsonages were erected during Mr. Evans' incumbency. He was ordered deacon in 1889 and priest in 1890. From paragraphs appearing in a Parry Sound paper we learn that Church people and others are sorry that Mr. Evans deems it to be his duty to leave Canada and take up work

in England. On behalf of the clergy of the diocese—and of some of the laity, too—we give expression to the sorrow that is inseparable from the parting of friends and pray that God will abundantly bless our brother priest and his wife in the days that are before them.

The Spirit of Missions, the monthly review of missions published by our sister Church in the United States, is becoming a most interesting and influential monthly magazine. In the April number it devotes its opening article to the S. P. G., and under the title of "The Payment of an Old Debt," it says:

The thought of sending missionaries to Boston is enough to make a nineteenth century American Churchman shudder. Yet it was to Boston that the Rev. George Keith and the Rev. Patrick Gordon went in April, 1702, as the first missionaries of the Society for the Propagation of the Gospel. The S.P.G., as it is familiarly called, is the oldest Foreign Missionary Society in the Anglican communion. It was established in 1701. In those days the missionary obligation, however acutely it may have been realized by Dr. Bray and a few others who united with him in establishing the Society, was not generally recognized. The results accomplished through the beginnings made by a faithful few will be set forth in full, and, in some degree, their mighty significance will be realized during the Bicentennial Jubilee the Society proposes to keep from June, 1900, to June, 1901. The opening service is to be held in St. Paul's Cathedral June 16th. At the special request of the Archbishop of Canterbury, who is president of the S.P.G., the Right Rev. William Crosswell Doane, D.D., Bishop of Albany, will preach the sermon. Thus the debt due the Society for its first missionary aid is to be repaid, in a measure, two hundred years after by the presence and the counsel of one of the leaders of the American episcopate. It was more than a desire to do a merely graceful act that impelled the Society and its president to request that the Vice-President of the Board of Managers of the Missionary Society of the American Church should thus strike the key-note of so notable a commemoration. The spirit in which the invitation was extended is another indication of the cordial unity existing between the national branches of the Anglican communion. It is also a recognition of the fact that the Church of England and the Church in the United States stand responsible above all others for the proclamation of the gospel of our Lord. This fellowship in service may well inspire Churchmen on both sides of the Atlantic to renewed progress and work for the evangelization of the world during the coming century. The Board of Managers, before whom the Bishop of Albany laid the Archbishop's request, urged him to accept the invitation and appointed a committee to prepare a suitable address from the Domestic and Foreign Missionary Society for the Propagation of the Gospel. Present-day Churchmen can scarcely realize how much the Church in this country owes to this venerable Society. In twenty-two of our present dioceses it planted and for several years sustained mission work. Vermont is the only American diocese which still has distinct relations with the S.P.G. To this day the Society holds the title to what are known in Vermont as the "Crown Lands," from which the diocese derives an income of about \$3,000 a year.

THE RIGHT REV. JAMES JOHNSON, recently consecrated Assistant Bishop of Western Equatorial Africa in Lambeth Palace Chapel, is an African—a black man, the son of a slave. Born in Sierra

Lucas, James Johnson was trained to worship the Yoruba God of Twins. When ten years of age the lessons of Holy Scripture learned in a C.M.S. school— isn't it a strange thing that some people who willingly give money to teach the Scripture in schools to heathen children think the Bible better absent from our schools—led the boy to refuse the heathen god. He then went to the Grammar school, thence to the Church Missionary College at Fourah Bay, now, largely by his exertions, affiliated to Durham University. In 1859 he became a catechist. In 1863 he was ordained. So successful has he been in organizing the native pastorate at Lagos that the Christians there now support all their own pastors and schools and also missionary agents in the interior. As Superintendent of the C.M.S. missions in the interior of Yoruba he struggled against slave-holding and slave-buying and selling by Christian converts, and incurred violent persecution in consequence. He took a leading part in opposition to polygamy and drink traffic. He has been one of the chief and most strenuous advocates of vernacular education. In this he had to struggle against the strong feeling of his Christian fellow-countrymen as well as the policy of the English Governors. In regard to this question of the vernacular he has been entirely successful. The people are resuming their native names, and the Government not only requires their officials to learn the vernacular, but has undertaken the preparation of Anglo vernacular school books. The subject of our paragraph is the Diocesan Inspector of Schools, and has taken an active part in the translation of the Bible. He was for some years a member of the Legislative Council of Lagos. With all this he has sought to foster a spirit of prayer and consecration to God among the people with whom he lived. His work is carefully ordered and his congregation is led to cultivate a life of holiness and faith. Possessed of these qualifications he was pointed out by Bishop Crowther as a suitable successor to himself and Archdeacon Crowther and the Delta pastorate clergy have earnestly desired that he should be their bishop. That God may bless him, guide and uphold him in the responsible office of a bishop in the Church of God is the prayer of Anglo-Saxon and African.

His strength was as the strength of ten, because his heart was pure.

St. Thomas' Parish, Bracebridge.

REV. W. A. T. BURN, R.D., RECTOR.

By a unanimous decision of the Easter Vestry, it was agreed that, dating from Easter, 1900, this church be self-supporting, and by this means be raised to the dignity of a parish guaranteeing a stipend of \$800 per annum.

The following officers were elected for the year 1900: Rector's Warden, Mr. H. B. Bridgland; People's Warden, Mr. J. Ashworth; Sidesmen, Messrs. Ecclestone, Hodgson, Mawdsley, Aulph, Sibbett and Beaumont; Vestry Clerk, Mr. F. C. Mulkins; Auditors, Mr. Kirk and Mr. Thomson; Cemetery Committee, Mr. W. Kirk, Dr. Bridgland and Mr. Buckerfield.

Sudbury Mission

REV. JAMES BOYDELL, M.A., INCUMBENT.

The services in the Church of the Epiphany, Sudbury, on Easter Day, were as follows: a celebration of Holy Communion at 8.30 a.m., Morning Prayer, followed by a second celebration of Holy Communion at 11 a.m., and Evensong at 7 p.m. The music was bright and appropriate and the attendance at all the services was good.

The chancel of the church was tastefully decorated with flowers lent for the occasion by many members of the congregation.

On Monday the usual vestry meeting was held and the finances of the Church found to be in a satisfactory condition, a small balance remaining on the right side of the ledger. Mr. James Purvis kindly consented to be renominated clergyman's warden by the incumbent, and Mr. D. P. Shuler was elected church-warden by the congregation, Mr. Dorsett refusing again to act in that capacity, having earned a well deserved rest.

It was moved, seconded and resolved, that the congregation assume an additional \$50, beginning May 1st, towards incumbent's stipend, relieving the Diocesan Treasury of this amount.

The substance of the resolution was transmitted to the Bishop of the Diocese by the incumbent, who at once replied in feeling terms and thanking the vestry for their spontaneous action.

After the discussion of various matters of local church interest the vestry adjourned.

Sturgeon Falls Mission.

REV. C. PIERCY, INCUMBENT.

During the season of Lent there was a weekly celebration of Holy Communion in the Church of St. Mary Magdalene, Sturgeon Falls. The action of the missionary priest in this direction was amply justified, as there were from nine to six teen communicants every Sunday.

Easter Day was as bright as we could make it. Our choir is not a very able

one, still it helps the congregation to sing the canticles and hymns. During Lent the *Te Deum* had been read, but on Easter Day it was again sung to two double chants. The new music was the singing of the Easter Anthems instead of the *Venite* and the singing of the *Sanctus* for the first time at the celebration after Morning Prayer. The Easter services were a celebration of Holy Communion at 8 o'clock, Morning Prayer, followed by a second celebration at 11 o'clock, and Evening Prayer at 7.30 p.m. A little was done to the brighten up the church. No pot plants were obtainable, but we procured a few cut flowers—roses and hyacinths—to place on the ledge behind the holy table.

It is not quite in order to refer to Good Friday after Easter, but it was for the moment forgotten. There were three services, at 11 a.m., and 2.30 and 7.30 p.m. The afternoon service was specially for children and was so far a success that our missionary has said he means to repeat it next year. The offerings made during the day were for the Bishop Blyth Fund—for the Jews—and amounted to \$3.28. Of this sum one dollar was offered by the Sunday-school.

On Easter Monday, in the evening, the usual Easter vestry meeting was held. Why it is that so few of our men will come to vestry meetings it is hard to say. Sturgeon Falls parish was very inadequately represented by four. The Churchwardens' statement was gratifying, for they were able to say that receipts had equalled expenditures, while some small sums due made an asset. It was resolved to add \$40 to the local quota paid towards the minister's stipend. Votes of thanks were given to Miss Hatch for her services at the organ and to the Women's Auxiliary of the parish for their help during the past year—help that meant over \$90 to the funds of the Church. Mr. H. W. Gill was nominated by the minister and Dr. Bolster was re-elected churchwarden by the people. Messrs. H. Thorpe and W. Cashmore were appointed sidesmen. The total receipts for the past year—all from within the parish—reached a total of \$258.

The half dozen girls who are organized as a Church Girl's Guild are interested in procuring funds for a font for the Church here.

North Bay Mission.

REV. A. J. COBB, INCUMBENT.

At the annual vestry meeting held on Saturday, April 21st, the churchwardens were able to present a very satisfactory statement. The total receipts were \$1,557, of which over \$400 were contributed by the Woman's Auxiliary of the parish. The Bishop, who was present, congratulated the women on their splendid work—work of which the women of any congregation might be proud. He also expressed pleasure at the reduction of the debt on the church.

"The Seed of the Church."

Bishop Scott contributes to the *Mission Field* for April a paper entitled "A 'Marked Year' in North China." In it he refers to the brutal murder of the young missionary, the Rev. Sydney Brooks. The note appended we reproduce:

The Tientsin correspondent of the *Standard* sent to that newspaper a letter dated January 16th, which was printed on March 6th. It occupies a column of the paper, and describes Mr. Brooks' murder and what has followed it. We may quote the following passage, terrible though it is:

"He was overpowered, stripped of his own clothes, re-clad with some of their rags, and his hands bound. Then they slit his nose and put a rope through, and led him round the streets for several hours. In the course of the afternoon they stopped to eat at a restaurant. Brooks found an opportunity to escape and did so, but, the Big Sword men being apprised of it, three of them mounted and pursued. They quickly overtook him and cut him down. They threw his body into a ditch, taking the head with them. The Hsien official, or, being notified, did nothing further than to provide a coffin. He took no steps to arrest the murderers. The new Governor here, Yuan Shih-Kai, took energetic measures immediately on hearing of Brooks' danger. He sent a body of cavalry to follow up the clue, but they arrived too late. Indeed, he had already been killed before the troops were sent. I think the Governor now realizes the gravity of the situation, and any Big Sword men who fall into his hands will have short shrift. Our little community is very much stirred up by the murder. Brooks was a friend frequently welcomed in our homes. . . .

"The 'Big Sword Society' are very emphatic and profuse in their profession of loyalty to the Throne, and clearly state their object as purely anti foreign and anti-Christian."

Bishop Sullivan Memorial Sustentation Fund.

Amount Required	\$30,000 00
Amount Received	13,904 10
Yet Needed	36,035 90

Additions to this fund reach a total this month of nearly \$1,000—but almost all comes from England, as will be seen from appended list of contributions:

Miss Lucy Coldwell, Huntsville	\$ 1 60
C. W. R., per J. A. Worrell, Toronto	6 00
Jocelyn offertory	1 95
Marksville offertory	3 01
Mrs. S. Rafuse, Lunenburg Co., N. S.	50
W. A. of All Saints' Church, Burk's Falls	2 00
Per Miss Tucker, Hon. Treas. of the Fund in England, £200	972 22
W. A., Toronto:	
Church of the Redeemer	\$5 00
St. James' Cathedral girls	2 00
	7 00
Churchman, North Bay, Lenten self-denial offering	4 00
	\$978 28

The Bishop's Visit to Michipicoten

Starting from Sault Ste. Marie on Thursday, March 15th, and stopping only to visit Sudbury on the Friday and Chapleau on the Sunday following, the Bishop of



Algoma reached Missanabie at 6 o'clock on Monday morning, March 19th.

As the night had been spent on the somewhat precarious and not too soft benches of a freight van, or cahoose, the party (the Rev. Geo. Prewer had joined the Bishop at Chapleau) was not particularly fresh on its arrival at this point.

But there was no time even to think of rest, for a stretch of 50 miles lay before them through the unsettled wilderness between Missanabie and Michipicoten and it had to be done within a limited time.

At a little after 9 o'clock they were on their way, reclining comfortably on bunches of hay spread in the bottom of a large contractor's sled with a bundle of pressed hay at their back—a very easy way of travelling.

Leaving Missanabie, which consists of a station, boarding-house, Hudson Bay store, a few small cottages and a chapel;

for the Indians, the travellers took the ice immediately on Dog Lake and made the lunching place—a sheltered spot in the forest at the farther end of the lake—by midday. An hour's rest; a few oats poured in to the snow before the horses, a little refreshment eaten as they walked up and down in the snow, and the party was off again. Another long stretch of ice, Manitowick Lake, was covered by 4 o'clock—and that notwithstanding the fact that soft roads, caused by water on the ice, forbade any faster pace than walking.

The forest now closed around the travellers and in a short time they drew up amid the tall spruce trees before a group of log shanties known as Halfway House.

Here the horses were put under shelter and a very refreshing meal was provided for man and beast.

It was a fair evening and, instead of spending the night as is commonly done at this point, a push was made and the little settlement of Wawa at the farther end of Wawa Lake, the centre of the gold mining region, was reached at about half-past ten o'clock.

A kind reception, a cup of tea and a comfortable bed made every one forget the fatigues of the day. And the following morning found the Bishop and his chaplain pressing on under the charge of the careful driver known popularly as "Billy the Third." It was a heavy journey. The snow was at least four feet deep and the track soft and narrow. But all was interesting. It was the now famous Michipicoten district. Signs of activity were on every hand. At intervals lumber and rail-

way camps were passed. Glimpses of cuttings made for the new railroad were obtained now and then. Anon the whistle of the locomotive a strange sound in the depth of the wilderness, broke the silence of the forest. And at length crossing the track itself, which is laid several miles out from the harbour towards the great Helen Iron Mine, the party reached the throbbing heart of all this wonderful activity, the growing settlement known as Michipicoten Harbour, and situated most picturesquely on the rugged shore of Lake Superior.

Michipicoten Harbour is a settlement of only a few months' growth. Last June its site was covered with primeval forest. Now it has a dock, offices, boarding and lodging houses, cottages, a large store, a frame hospital, and above all, a railway reaching several miles into the back country, with a station and other buildings. And last, but not least, on a tiny island

in the harbour is "The Wigwam," the picturesque residence of the able and indefatigable manager of "the company" and the inspirer of all that is going on in the neighbourhood, E. V. Clergue, Esq.

The Bishop and his chaplain were the guests of Mr. Clergue, who left nothing undone to secure their comfort and to further their plans.

In due course visits were paid to the old Hudson Bay post, four miles away, known as "The Mission," to the various offices and places of interest in the settlement where a fine body of young men is employed; to the hospital, which is a boon and blessing unspeakable to the numerous cases of illness and accident continually occurring in the camps and woods; and to several of the camps in the immediate vicinity. A visit was also paid to the wonderful iron mine, where abundant justification was found for all the activity and outlay which are going on. It is not improbable that the gold deposits, found here and there in the vicinity of Wawa, may prove valuable and become a source of great profit. But the deposit of iron is the great thing at present in view, and about it there seems to be no uncertainty. There, in sight, rolled down from the side of the mountain, is a mass of ore, estimated at many millions of tons, ready to be shipped away as soon as the trains can reach it. It is to this mine the railway is being pushed, though eventually it will be a branch of the line known as the Algoma Central Railway, which is projected from Sault Ste. Marie to the main line of the C.P.R. at Missanabic or Dalton, and ultimately to James Bay.

Most interesting services were held in the company's store at Michipicoten Harbour and in the lumber camps. Children were baptized. The prospects of a mission were discussed. A number of earnest Church people were discovered, and much interest was awakened. In all this work the Bishop was well supported by Mr. Prewer and by Capt. Burden, the magistrate, whose residence in the Harbour for the past few months has had a most marked effect for good.

It is a grievous pity the state of our treasury has not warranted the Bishop in appointing a missionary to this place before now. The Methodist body, to their honour be it said, has had a student at work all through the winter. We should have done the same.

Now, if the Church is to have any position at all in the town, which seems cer-

tain soon to spring up at Michipicoten Harbour, and in the neighbouring country, whose settlement seems assured, it is imperative that a good man should be sent to take charge of the work at the earliest possible date. Aided by the company, which seems anxious to promote the good of its employees in every possible way, the Bishop hopes to send such a man in May.

On Thursday night the return journey began. The Half-way House was reached at 2.30 a.m. Rolled in blankets the weary travellers enjoyed a very few hours of refreshing sleep on the primitive bunks provided for the purpose. And at 6.30 another start was made. The day was, excessively cold and the wind piercing, and, owing to the state of the roads, slow progress could be made. Yet Missanabic was reached in the afternoon in fair time for the train which was to carry the Bishop eastward for his next appointment.



The Bishop of London on the Extension of the Empire.

The Bishop of London opened yesterday in the Holy Trinity Church House, Great Portland street, W., a St. Marylebone and St. Pancras missionary exhibition illustrating the missionary work of the Church of England in foreign lands. He said he opened the exhibition with great hopes that it would be productive of good results. The object was to increase interest in the missions, and to do that by putting before them some visible objects which would add to their knowledge of countries that people generally lumped together and called "heathen lands." They were passing through times in which they were bound to think of the great issues of their national life in a way they had never done before. What was the meaning of the British Empire? What

did it denote? If they kept their eyes open and considered what was really happening, they could not possibly avoid feeling that they were called upon to undertake a task which God had been slowly laying upon their shoulders—a task which, he was bound to admit, they were reluctant to accept—the preaching of the Gospel to every creature. Why were the vast regions submitted to their influence? Why were they the foremost nation, and the foremost in carrying the means of communication? Surely for a purpose. They must know and face the responsibilities of empire. They must see and know what was the meaning of that civilization of which they professed to be the pioneers; not merely material civilization, not merely the opening up of trade, but the spreading of the best and most beneficent ideas, which were the ideas of the Christian Church. They must, as men, Christians, Englishmen, face those facts

more seriously and more thoroughly than they had done before. Missionary work was not to be left to a few people, nor to be treated as a mere hobby; it was a work and an obligation incumbent upon all members of the Church. That truth was being more and more forced upon them. Those who had begun processes of colonization in other lands would have left their work in a very unsatisfactory condition if they had acted merely for the purposes of trade. It was very obvious that the uncultured, untrained and ignorant natives were brought into connection with people who had different ideas, had different objects at heart and led different lives to themselves, and it had been proved that inter-

course with Europeans would upset the whole basis of a nation's life. They were asked why they did not leave the natives alone, and allow them freely to follow their own religions, manners and customs. But they could not leave them alone, their very presence there disturbed the native life. The European life was destructive of what had been before, and it was found that the life of the natives was remade in the light of the European knowledge that they possessed. Then the question was asked whether there should be as little as possible or as much as possible of European influence; but they could not give it in homœopathic doses; it had to be given entire. They had to say frankly, "Come and see what I am and whence I have obtained my ideas," and the only appeal that one man could make to another was, "Come and see what the Lord

hath done for me." That was the practical basis of their interest in missionary pursuits. Apart from their obligations as citizens, as Christians, apart from all conceptions of their highest duties which were foremost in their minds, they could not get rid of the practical basis of utility which confronted them on every side. If they were to have relations with other countries, those relations must be entire and complete, and the basis of their lives must be known. What was their religion? It was not always what they professed with their tongue, but those great formative ideas which lay at the bottom of their character, and did, in fact, dominate their life. Every national life must be built upon religion, and the moment that European influence in any part of the world tended to become predominant the native tribes sent to ask for a teacher. They felt that they surpassed other kinds of people, and that if they had to face them they must understand them, and they could only understand them by a teacher. They always found—it was the testimony of all missionary bishops—that they received more applications for teachers than they could entertain. That was the fault of those at home. It was useless to think that they could colonize and be progressive in the world unless they taught the people. Upon the broad basis of national duty they might get the people to take a greater interest in missions, and if they would not do it from the highest of all motives, let them do it from a motive that was intelligible and permanent. He implored them to inculcate that with all their power. Nothing was good universally and succeeded in every possible case. There were and there would be difficulties in the teaching of Christianity, but that ought not to interfere with their zeal and determination. The call was clear; the obligation was beyond dispute, and they could not refuse to listen. They must take the obligation or perish.—*The Times, March 7th.*

A Little Longer.

(Quebec Diocesan Gazette.)

"There are, who love upon their knees
To linger, when their prayers are said,
And lengthen out their Litanies."

A little longer! I mean upon your knees at the close of every service of public worship. That beautiful reverent custom of the Church must not be allowed to degenerate into a cold formality. It is not because it is a custom, but because it is reverent and dutiful, that as soon as we reach our places in church we kneel for a silent prayer. Do not let it be too short. Make it real and earnest. And to help you in that, follow Scriptural advice, and "take with you words," (Hosea xiv. 2). Know beforehand just what you are going to ask. For example:

LORD, I have loved the habitation of Thy House, and the place where Thine honour dwelleth. Be with me, I beseech Thee, in the service of praise and

prayer. Hear, graciously, the prayers of Thy people. Confirm with Thy power the acts and words of Thy ministers. Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

If you cannot at first commit the words to memory, copy them, or some like them, in the front of your Prayer Book, and be not afraid to use them so. And when the service is all ended, do not make haste to go away. That half minute of stillness, long enough to be noticed, but not long enough for a real, hearty prayer, is not all that is needed. Again, "take with you words." Have something ready. Add, if you will, words and thoughts of prayer, prompted by the service just used, its chief lesson, the sermon, or devout wishes for blessing on some dear friend. Do not leave it all to chance. Begin with some such words as these:

THANKS be to God for all His mercies and blessings through His Church. God the Father, bless me. God the Son, ever seek to save me. God the Holy Ghost, strengthen and cleanse me. The Holy Trinity be with me and abide with me now and evermore. Amen.

At the close of the Holy Communion, especially, it might be expected that all souls would feel deeper fervour of prayer, and wish time for more words of thankfulness. It would be wise use of time, as well as decent and desirable reverence, to remain thus in prayer until all that remains of the consecrated elements have been, as the Prayer Book bids, "reverently consumed."

Uganda.

(From THE C. M. INTELLIGENCER, April, 1900.)

On December 20th the Special Commissioner for Uganda (Sir H. H. Johnston) arrived at Kampala, the Government station at Mengo. The reception of Her Majesty's representative was held in a large native building put up by the chiefs themselves as a council chamber. All the Europeans at the capital were present. The commissioner addressed the three regents and the other Baganda chiefs in Kiswahili, which they all understand. On Christmas morning he attended the native service in the large church on Namirembe. There was an enormous congregation, and six hundred communicants. The entire service was taken by two of the native pastors, Henry Wright Duta and Bartolomayo Musoke. On his way to Uganda, Sir Harry Johnston passed through Busoga. He was greatly interested in the work of the mission. Mr. A. Wilson, knowing the language, was his mouthpiece to the people. He communicated to them his plans for their future government, and when closing his remarks said, "Tell them how interested the Queen is in their welfare! how she waits them to

improve themselves and their country," and added, "Long ago we English were like the Kavirondo, and wore no clothes, and smeared our bodies with paint, but when we learned Christianity from the Romans we changed and became great. . . . We want you," he said, "to learn Christianity, and to follow our steps, and you, too, will be great." Many Basoga afterwards remarked that they had never before heard such words from any "Musungu" at the fort.

Some idea of the size of the new hospital at Mengo, the building of which Mr. K. E. Borup has superintended, may be gathered from the fact that it has taken 112 tons of grass wherewith to thatch the roof. This quantity of grass had to be carried to the building by the natives. Mr. Borup says, "Allowing eighty pounds per man to carry, it would take a procession of over 3,000 men to bring it. The grass was brought for less than £30." The hospital is a permanent and solid structure to replace the old one. It is in the shape of a double Maltese cross, and has accommodation for fifty beds.

Writing to a friend in England on November 25th las., the Rev. A. E. Fisher, of Bunyoro, gives some particulars of the work in his district. Masindi is the name of his headquarters station, and twenty out stations are being worked. The most advanced out-stations are Fajai, on the Nile, and Majungu, on the Lake Albert. Besides Mr. Fisher, the staff consists of Mr. H. H. Farthing, the Rev. Thomas Semfuma (Masindi), the Rev. Nua Nakawafu (Kawola), twelve Baganda and several Banyoro teachers. The young king, Josiya, who was baptized by Bishop Tucker early last year, has only one-third of his father's kingdom, Uganda and Toro having taken two thirds. The great chief of the Bagaya, Paulo Byabachwezi, has also been baptized. Mr. Fisher thus sums up some of the results of the mission: "Slavery banished; freedom to all. Ritual of devil-worship (including teeth-extracting, burning, and self-mutilation) stopped around stations. Witchcraft and burning on the decrease. In a word, a great blow has been struck at the works of the devil."

True goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.—*J. C. Hart.*

Goodness is that which makes men prefer their duty and their promise before their passions or their interest.—*Sir W. Temple.*

Notes by the Way.

MISSIONARIES cannot be obtained in sufficient numbers for the foreign field

THE Bishop went to Montreal on April

23rd to attend a meeting of the Domestic and Foreign Mission Board.

THE *Foreign Mission Chronicle* of the Episcopal Church in Scotland now appears in a typographical garb second to no Church publication. Its field is the world.

It is proposed that Bishop Johnson, the third coloured bishop in Africa, establish his residence at Benin, lately "the city of blood," henceforth to be a centre of Christian life and work.

IN China Roman Catholic missionaries appear largely as obstructionists of mission work carried on by church teachers. Bishop Monte's letters and the replies from the Roman Bishop are sad reading.

THE venerable the Archbishop of Nyasa (W. P. Johnson, M.A.) some 25 years ago, when at Mbweni, won for himself by his untiring energy, the native sobriquet of "the man who never sits down."

OUR bishops in General Synod urged that the young men of the Church should have the mission cause placed before them by their parents, especially by those who were financially able to equip their sons with the learning indispensable for holy orders.

THE famine in India is forcing itself even at a time of strain like the present on public attention. In the middle of March the total number in receipt of relief was little short of five millions, more than half being in Bombay Presidency and in the central provinces. Rajputana had nearly half a million.

ALL Canadians in England we should like to see interested in our Church work in Algoma. Englishmen, capitalists, etc., who have interests in pulp wood, paper mills, nickel or iron mines, or other industry in this jurisdiction, should become regular and liberal subscribers to the working funds of the Diocese of Algoma.

THE Anglican Bishop in Jerusalem, (Dr. Blyth) has successfully undergone an operation for cataract. When in Cairo, Egypt, in January, he was almost absolutely blind. Now there is hope that the Bishop's sight will be as good as ever it was. He contemplates a trip to England to complete arrangements for establishing the Egyptian Bishopric.

Anti-Christian Demonstration in Chhota Nagpur.

(From the MISSION FIELD.)

In India the *Pan Britannica* ensures freedom of religion to all Her Majesty's subjects. Nevertheless, Mohammedan bigotry and the strictness of caste often causes Indian Christians to undergo severe persecution, sometimes amounting to mortal peril. Chhota Nagpur, however, amongst the aboriginal tribes caste is co-extensive with race, and since Christians have become numerous, there has been no loss of social status, rather the reverse, in coming over from the ranks of paganism. There is no *odium theologicum* to embitter the pagan Kol against his Christian brother. The Kol only serves demons because he fears them. If anyone chooses to risk the danger of ignoring demons, the Kol has no desire to assist the demons in avenging such a slight.

We find, however, that catechumens and Christians who are isolated often suffer from petty persecution. They stand aloof from drinking and dancing and so become objects of dislike. Less scrupulous rent collectors and rural police often find a spirit of independence amongst Christians which seriously interferes with nefarious means of increasing their income; so that Christians are often made to feel this dislike both by their neighbours and those who are clad "in a little brief authority." Until recently no more active forms of resentment have manifested themselves, and the majority of our native Christians have dwelt in peace and security, and in spiritual matters have not entirely escaped the somnolence that often accompanies peace. A recent episode has, however, roused a feeling of considerable uneasiness, and in some cases fear, amongst them. Curious intelligence has just come to hand. There is a considerable section of the aborigines who have long carried on a sort of land agitation, in the hope of dispossessing the alien Hindu landlords. This body has been largely recruited from renegade Christians, who are now the bitterest opponents of the faith they once professed.

On Christmas Eve last, these people seem to have made a demonstration to terrorize the native Christian community. One of the Bishop's servants, going home at dusk, was shot at by a concealed man with a barbed arrow. The arrow passed between his arm and his body without injury. Near the Ranchi club two men were shot, one of whom has since died.

At Ramtoliya, forty-five miles away, an arrow was shot into the church during Evensong, and one lad was struck.

At Kajra, a few miles off, the chapel was full, and three arrows were shot in, it is not known whether with any fatal effect. A Roman Catholic priest was shot at, but the arrow did not penetrate his clothes. In many other places these dastardly acts were repeated, and all on Christmas Eve. The Rev. Matthias

Kalib writes as follows: "A sudden and great danger fell upon my congregation (Mundhu) and others between here and Maranghada on Christmas Eve. When the people were singing with joy, evil minded men came and shot arrows, and wounded several in many villages. Some of the wounded have died, and some are still in a critical condition. Without a doubt this is the work of the followers of Birsa. They say, 'First let us kill the Christians, then others.'"

He goes on to state that the military have been called out, and that Birsa's followers have killed a constable. The Deputy-Commissioner is out in the district investigating.

The persistence of this hopeless agitation, and the infatuation of so many of the Kols for the unprincipled leaders who delude them with false intelligence, and waste the subscriptions they collect, are inexplicable—as so much else in native character.

The prophet Birsa, who spent three years in jail, and who is now wanted by the police, has still many followers, who observe Thursday as a sacred day in his honour (the name Birsa being given to a child born on Thursday). The land agitators appear to have amalgamated the Birsa movement with their own.

The Church and Her Ways.

III.—CHRISTIAN UNITY.

On the night before our Saviour was crucified He prayed for His followers, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." In the same spirit the Church of England in one of her daily prayers thus pleads: "Especially we pray for Thy holy Church universal, that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." In the Communion service she prays God "To inspire continually the universal Church with the Spirit of truth, unity and concord, that all who profess Thy holy name may live in unity and godly love." In still another prayer: "Grant that all Christians may be so joined together in unity of Spirit, and in the bond of peace, that they may be an holy temple acceptable unto Thee." As might be expected from the constant use of such prayers, the Church stands foremost in her desires and efforts for Church Union. At the Conference in Lambeth, 1888, her bishops met from all parts of the world, to the number of one hundred and forty-five, and set forth the following propositions as alone essential to the union of Christendom.

(a) The Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Bap-

tismal symbol, and the Nicene Creed as the sufficient statement of the Christian Faith.

(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with the unflinching use of Christ's words of institution, and of the elements ordained by Him.

(d) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The liberality of these propositions will appear when we consider that the rites, customs, fasts and festivals, associated with the long use of the Prayer Book, all of them very dear to Churchmen, are not even mentioned as essential to Church union. What denomination has shown half the willingness to ignore things precious to them for the sake of a united Christendom? The time certainly has come when Christianity should present a united front to heathenism, worldliness and infidelity.

Almsgiving.

The Bishop of Vermont made Almsgiving the subject of his Lenten pastoral. He uses the word in its wide and proper sense, "to include all offering of our worldly goods to Almighty God for the support of His worship, the extension of His Kingdom, or the relief of those in need," and gives his people some principles for guiding their practice. The Bishop makes the vital, but not always recognized, distinction, between "different methods of *collecting* offerings" and "the duty of *making* offerings, and the spirit in which they should be given." The six principles treated are these:

1. "Almsgiving must be recognized as a bounden duty. We owe to Almighty God the dedication of a certain portion of our means, as of our time, to His special service, as an acknowledgement that all is received from Him, and is to be used in obedience to Him and for His glory."

2. "Our offerings should be in proportion to our means."

3. "Our offerings should cost us something in the way of self-denial. Unfelt they are unblest."

4. "Our offerings should be made deliberately and on principle, not at hazard, nor simply when our feelings are moved by a special appeal. In this, as in all matters of Christian life and duty, we should have some rule."

5. "To be acceptable before God our offerings must be given with a pure intention. The motive of our giving must not be to gain applause from others as liberal, nor must we look to receive a return in the way of entertainment or purchase."

6. "Our offerings should show a wide range of sympathy and interest. They should not be limited to our own parochial needs, or those of our immediate surroundings though these will rightly

first claim our attention), but we ought to desire to have our share in the different parts of the Church's work, at home and abroad, missionary, educational and charitable."

Bishop Hall truly says that if these principles were generally acted upon, "there would no longer be need of repeated entreaties to make up a deficit for this or that important work; nor would people be driven to resort to all sorts of questionable and inappropriate methods for raising the funds required for various religious purposes."—*St. Andrew's Cross*.

Acknowledgments.

Receipts by the Diocesan Treasurer:—

GENERAL FUND.

House to house collection, Burk's Falls, \$6.

CHURCH AND PARSONAGE FUND.

Miss Gurney, London, England, £50. (\$242.22.)

MISSION FUND.

C.W.K., \$2; S.P.G. grant, £139 15s. (\$675.45); C.C.C.S. grant, £75 (\$362.50); Pledges, Quebec Cathedral, \$125; Pledges, Grace Ch., Ottawa, \$67; St. John's S.S. Marksville, 70c.; Diocese of Montreal, \$125; Pledges, St. George's Ch., Ottawa, \$97 50; W. A. Gregory, per W. Gregory Allen, \$20; Sturgeon Falls, \$2.77; Lenten offering, 1st class girls St. Luke's S.S., Sault Ste. Marie, \$3; Sault Ste. Marie special offering, \$5.

INDIAN FAMINE FUND.

From King's Daughters, St. John's Ch., Port Arthur, \$5.

PATRIOTIC FUND.

Mr. and Mrs. T. M. Robinson, Gravenhurst, \$2.

FOREIGN MISSIONS.

Manitowaning, \$4.05; Sudbury, \$8; Copper Cliff, 75c.; Sault Ste. Marie, \$24.67.

INDIAN HOMES.

Bequest by Mr. R. Gilmor, per W.A. Toronto Diocese.

FOR CONVERSION OF THE JEWS. GOOD FRIDAY COLLECTIONS.

Gravenhurst, \$6.70; Wellwood, 90c.; Sudbury, \$4.46; Sault Ste. Marie, \$4.24.

INTERANNATION FUND.

Sudbury, \$8 50; Sault Ste. Marie, \$8.01.

INDIAN MISSIONS.

Sault Ste. Marie, \$6.03; Lenten offerings St. Luke's S.S. Sault Ste. Marie, for Indian Homes in Canada, \$9.40.

Contributions received by Principal, direct March, 1900, account Shingwauk Home:

St. Thomas' S.S. Walkerton, per Miss Wilkes, \$5; St. Peter's S.S., Toronto, per W. T. Hillier Bayl, \$8 52; St. James' S.S., London, per F. M. McWhinney, \$25; George Johnston, Sault Ste. Marie, Ont., \$5; H. Pummer, Esq., Sault Ste. Marie, Ont., \$5; All Saints' S.S., Windsor, per Miss Dora Riggs, \$25; Church of Epiphany S.S., Parkdale, per D. Kemp, \$12; St. Paul's S.S., Toronto, per D. Kemp, \$37.50; St. Philip's S.S., Toronto, per D. Kemp, \$17.08; Junior branch, Ch. of Ascension, Toronto, per Miss Grundlay, \$50; St. Luke's Bible Class, Toronto, per Miss Grundlay, \$12.50; Trinity Ch. S.S., Brockville, Ont., per Miss Fulton, \$5.40; Charles A. Kinnear, Esq., London, Ont., account Shingwauk Home, \$5.

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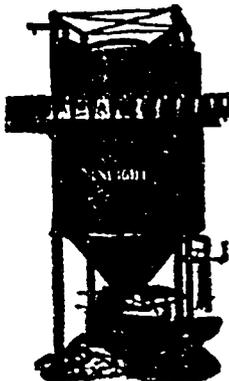
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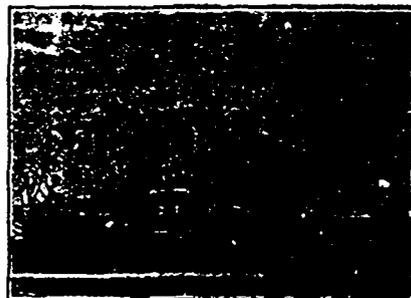
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