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“Go ye into all the world  
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.

July, 1900

## CONTENTS:

Our Bishop Stays With Us.

S.P.G. Bi-Centennial

Noble Rivalry

Diocesan News

A Toronto Foe to Christian Missions

Notes—Acknowledgments

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# The Algoma Missionary News.

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## The Algoma Missionary News

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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.

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## Our Bishop.

The diocese is to be congratulated in that our Bishop elects to stay at his post as the oversteer of the Missionary Diocese of Algoma. At the beginning of June the Synod of the Diocese of Ontario met to elect a bishop co-adjutor, who would, in fact, be the practical ruler of the diocese, while he would have the right of succession when Archbishop Lewis altogether retired. The Archbishop of this province of Canada has for some years been in failing health, and it became necessary to have help in the performance of his episcopal duties. As we understand it, Dr. Lewis proposed to attend only to his duties as Metropolitan. As above stated, the Synod met at Kingston and elected the Bishop of Algoma, who declined the election. It is a pleasure to know that our Bishop is so much admired away from home, and a greater pleasure to add that he is much beloved by clergy and lay people in this diocese, who would indeed be grieved to lose their diocesan, and a still greater pleasure to know that our Bishop deems it his duty to stay at his arduous post and to continue the wise foundations he is laying in Algoma. Missionary bishops and missionary priests occupy posts of honour at the front, and should receive more liberal and willing aid from all Church folk. They are true Empire builders, too. None more loyal than the Churchman.

The hope we have in Algoma Diocese is that our Bishop will long be spared to rule over it—in the possession of good health, with the increasing love of the people to whom he ministers, and, above all, with the blessing of the great Head of the Church.

While referring to the Bishop, a word may be said to correct a wrong impression abroad—and in print, too—that the Bishop receives \$4,000 (about £,500) per annum as stipend. That was the sum Bishop Sullivan received—guaranteed by

the Provincial Synod. When he retired, the Provincial Synod said that the Episcopal Endowment Fund possessed by the diocese should provide the Bishop's stipend, and that the several dioceses should contribute to Algoma with the understanding that the Bishop should receive whatever was needed to make up \$3,000.

As a matter of fact, the income from the endowment investments produces about \$2,000 per annum. The Mission Fund, which the Bishop found in debt, has never made up its arrears; the Church has not given us, and we believe we are absolutely correct in saying that the Bishop has not taken one cent from that fund. So that the Bishop stays with us with his \$2,000 a year, out of which he pays his travelling expenses, though invited to go to an organized diocese with better surroundings and an increased income.

## Notes by the Way.

JULY 1—Dominion Day—the anniversary of Confederation.

THE whole Anglican Church has at present 2,600 missionaries in the foreign field, of which number only 1,100 are priests.

MR. JOSEPH WARING, who for almost a year has served as a catechist in the Broadbent Mission, is now at Huntsville, assisting the Archdeacon.

THE many friends of Rev. Rural Dean Gillmor, of Rosseau, will sympathize with him in his anxiety concerning the safety of his daughter, who is a missionary in western China.

THE missionary agency (the C.M.S.) that expends most money in publishing in paper and leaflet its wants and work is the agency that receives the most liberal support.

ACCESSION DAY (June 20) was duly observed in the Church of St. Thomas, Bracebridge. The special office for the day was used, and there was a celebration of the Sacrament of Holy Communion.

THE anniversary of the day upon which "Her Majesty began her happy reign" was observed in a number of our churches. We have learned of special services at Falkenburg and Burk's Falls.

THE King of Portugal has presented to the Universities' Mission in Central Africa the ground in which are interred the remains of Bishop MacKenzie. The unconditional grant of land is 50 metres square (10 by 5).

As in the best days of Rome, all her best men, including the Emperor himself, were sent to the frontiers, so now the Church must throw all her best energies on her frontiers. Unless she did so there could be no wholesomeness in the inward parts.

THE Archdeacon is making satisfactory progress towards recovery from the results of an accident met with during a visit to Powassan Mission in the middle of June. He suffered the fracture of two ribs. He is now at home at Huntsville. We hope he will rapidly make a complete recovery.

THE Bishop was one of the preachers on Sunday, June 17 last, in the Church of St. Saviour's, Southwark, where the S.P.G. was the subject of the sermons of the day. On the same day the Archbishop of Canterbury preached in Westminster Abbey, as did also the Archbishop of Armagh and the Bishop of Albany, U.S.A.

THE new English church at Assouan, Upper Egypt, is now completed. The S.P.G. has taken over the control of the chaplaincy, and a clergyman, with considerable experience of mission work, an honorary canon of an English cathedral, has offered to go to Assouan for eight months this coming season.

Two years ago the Queen gave a font to the Collegiate Church of St. George at Jerusalem. Lately the church at Assouan, on the "Cape to Cairo" railway—the first English Church Mission of importance inland in Egypt,—has won her sympathy, and Her Majesty has signified her intention of presenting to it a font.

THE Bishop of Mashonaland reports to the S.P.G. that the Matabele are showing strange interest in the religion of their conquerors, and a most important new station is being opened at Mazeir's—one of the late big rebel chiefs—who will "only have the Bishop's church at his kraal," and is building mission huts.

THE report of the South American Missionary Society, lately read at the annual meeting held in London, presents two noteworthy items: (1) The first baptism of Indian converts in the Paraguayan Chaco, and (2) the remarkable proposal of the Argentine Government to introduce the Bible in the national schools.

THE *Canadian Church Magazine*, the valuable organ of the D. & F. M. Society, notes that the society "is not exceptional in asking for free and unappropriated contributions for its general work," and quotes from a C.M.S. publication, "Practical Hints for Foreign Missions in the Sunday-school," in support of the "unappropriated" principle.

THE Executive Committee of the Board of the Domestic and Foreign Missionary Society of the Church of England in Canada has asked the bishops to instruct the secretaries of the several dioceses, to address a card to the clergy, requesting them to say whether they have read the Epiphany and Ascensiontide missionary appeals to each of their congregations.

ON July 8th, being the Fourth Sunday after Trinity, in each congregation in the diocese, it is appointed by the Bishop (and printed on cards posted in the entrance of every church), that special offerings be taken up for the Bishop Sullivan Memorial Sustentation Fund. It is provided, however, that offerings at the services on St. Peter's Day may be substituted for the before-mentioned date.

THE first of the special prayers authorized by the Bishop for use during the year in connection with the S.P.G. Bicentenary, and published in our columns last month, is that authorized by the Archbishop of Ontario and Metropolitan for use throughout the Ecclesiastical Province of Canada at the request of an informal meeting of the House of Bishops held recently in Montreal. The collect referred to may be used after the collect of the day at all services.

THE Bishop was present at the initial service on Saturday, June 16 last, in St. Paul's Cathedral, celebrating the 200th birthday of the S.P.G. With the Bishop of Trinidad he represented the Church in the colonies. In the procession there were twenty-three other bishops and some 250 clergy. The Archbishop of Canterbury was, of course, there. When all were in their places the service proceeded, the Bishop of London being the celebrant, with the Bishops of Durham and Winchester as Gospeller and Epistoller respectively. The sermon was preached by Bishop Doane, of Albany, N.Y.

THE flag of the English Church is being steadily carried onward from Uganda, and towards the distant Atlantic coast. Teachers have now opened a new country, N'kole, south west of Koki, on the western side of the Victoria Nyanza. The circumstances repeat, with suitable variations, the story of St. Patrick. Four years ago a young native of N'kole was carried off into Koki as a slave. While there he learned something of Christianity. He turns out to be the son of one of the four most important chiefs in N'kole, and has now returned to his own country, and is a candidate for baptism. At the request of the young king of N'kole teachers are to be sent from Koki.

THE Bishop, now in England, is likely to have a busy time of it. The S.P.G. was anxious to secure him for its bicentenary meeting. It was arranged that he should preach on behalf of the Society in London—two churches—on June 17. A note-circular just to hand says that arrangements were made for the Bishop to give an address at a public meeting to be held in the lecture-room of St. Paul's, Bristol, the Ven. the Archdeacon of Bristol in the chair. The meeting was to be followed by the annual anniversary service in St. Paul's Church. On the Sunday following (24th) the Bishop was billed to preach at St. Saviour's, Woolcote Park, in the morning, and in the evening at St. Mary, Redcliffe. On the 26th ult. the Bishop would address the members of the Clifton and Bristol Branch of the S.P.G. Junior Clergy Missionary Association in the vestry of Christ Church, Bristol.

BISHOP TUGWELL, with four companions, is making his way to Kano in the Central Soudan. "But little is known of Kano," says the Bishop, "only two Europeans

having been there, and still less of the route we shall follow from Jebba, no white man, so far as I know, having travelled over it. Having crossed through the Yoruba country to Jebba, we shall, from that place, strike northeast to our destination. The whole journey will be made on foot, and, allowing ten miles a day, we should reach Kano in six weeks after leaving Jebba. As native caravans come down from Kano and from beyond the route we are following, we may expect to get information from them. The whole route is, of course, within the sphere of northern Nigeria, but, except within a few miles of Jebba, none of the people have come into contact with Europeans. We do not anticipate any difficulties with the natives. On reaching Kano we shall probably first open a medical mission on a small scale, and later on start educational work. At the end of

"I cannot close without telling you of a very touching instance of the thoughtful kindness of Field Marshal Lord Roberts. The Holy Week and Easter services at Bloemfontein Cathedral were thronged by officers and men in khaki. One of the army chaplains took the Three Hours on Good Friday, and Lord Roberts and many of his staff and officers and men made their Easter Communion. Afterwards Lord Roberts wrote to the Dean and expressed his wish to make a gift to the Cathedral of the installation of the electric light, from himself, his staff, and the officers of the army in Bloemfontein, in memory of the services in the Cathedral that they had attended and valued so highly. We cannot forget the veteran Field Marshal's touching message to Sir George White, assuring the relief of Ladysmith to the prayers of the nation. The honour of England and the future peace of South Africa are indeed safe in the keeping of a man who serves his God as truly as he serves his Queen."

THE Bishop of Mashonaland (Dr. Gaul) had some stirring adventures while accompanying Col. Plumer's column. On Ascension Day, after the due celebration of Holy Communion, he was in charge of an ambulance wagon, being also Chaplain-General of the Rhodesian Vol-

tered, hungry, and utterly exhausted, he came across a friendly Kafir, who gave him food and put him on the road to Colonel Plumer's base camp.

### A Toronto Foe.

The writer who, as "The Flaneur," contributes regularly to the *Toronto Mail and Empire* is evidently so antagonistic to Christian missions that he does not hesitate to falsify Lord Salisbury's speech at the bi-centenary meeting of the S.P.G., and then, on his mutilated quotation, to write sentences opposed to Christian missions and as untrue as any enemy of the faith could pen. He wrote:

"Missionaries are not popular at the English Foreign Office," said Lord Salisbury the other day, and then the Premier addressed a little homily to the effect that missionary zeal and missionary indiscretion were merely interchangeable terms.



Korah—A Picnic Party.

the year I shall leave the Central Soudan for the coast, my companions remaining permanently at Kano. We shall hope then to have an increased staff, including a second doctor. Kano is said to have a resident population of 200,000, and, in addition, a migratory population of something like a million traders from all parts of the country."

It is not all in the big dailies—that is, not all the war news,—admirable though the letters and telegrams from war correspondents are. Many interesting items seem to find the public only through the Church press. A good letter from "A Colonial," Canon Wirgman, appeared in the *Church Times* of June 1. It tells of the strife in South Africa as seen by a chaplain on duty among the various corps: the church parades, the hospital work, etc. The last paragraph says:

unteers. While the ambulance staff were performing their duties the enemy deliberately diverted their fire from the troops and opened upon the ambulance wagon, notwithstanding that a large red-cross flag was flying from a flag pole in front. On a second occasion the Boers deliberately fired on the ambulance from a distance of about fifty yards, and then rushed it, and the Bishop, fearing that he might be taken prisoner, retired. He spent the night running into odd parties of Boers and being shot at. After an interval he endeavoured to regain the ambulance, but discovered it was in the hands of the enemy. He then tried to reach Mafeking, but discovered that he had lost his way. After one or two rather narrow escapes, the Bishop determined to leave the troubled zone and march due west. Then, after a time, he struck north, and upon the second day of his wanderings,

Quoting from *The Times* of Wednesday, June 20, we see Lord Salisbury, in the course of his speech, said:

This is a great occasion. It is a point—a standpoint in the history, not only of our Church, but of our nation. (Cheers.) That this society should have lasted during the past two centuries and grown constantly in authority and power shows not only, as your President has pointed out to you, that God is with us and has honoured us with a special call, but that there is a great field of duty opened to you, which you are now summoned to possess. I am here perhaps rather as a stranger, for I must not conceal from you that at the Foreign Office missionaries are not popular (laughter), and that perhaps the Foreign Office may look upon me rather as a deserter in appearing upon your platform at the present time. But, in truth, we owe to you, we owe to this great society, our assistance, not only on account of those high and general motives to which your President appealed, but because the civilization which it is in a small degree our duty to serve is not an unmixed blessing to this and other missionary societies. We owe you assistance because we are not able to avoid bringing certain impediments to your work.

The speech from which the above is quoted is full of sympathetic admiration

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.

Many visits are paid in various directions, the missionary looking after the sheep in every corner. It is a little disappointing sometimes after making some ten or a dozen calls and all promising to come to cottage meeting in evening, it was such a terrible night that no one could come except the near ones.

There is quite a little Indian colony down at Obahishing to which I go, wind and weather permitting. The fortnightly services for C.P.R. men in the gravel pit back of this is still kept up though there are very few Churchmen there this year, I am sorry to say. However, we must plod on.

A visit was paid to the mission on Spanish River a week or two ago. There were not many Indians at home, but all were communicants. Some visits were paid and services given to families farther down the river. F.F.

### Rural Deanery of Muskoka.

The second meeting of the clergy of this deanery, under this present Rural Dean, Rev. W. A. J. Burt, took place in the village of Novar on the 15th and 16th of May.

The clergy present were: Venerable Archdeacon Llwyd and Rev. Rural Dean Burt, Bracebridge; J. Pardoe, Novar; A. W. Hazlehurst, Baysville; and T. E. Chilcott, Port Carling.

On the evening of the 15th (Tuesday) Evensong was said in St. Mary's Church at 7.30, when the Archdeacon preached a most earnest and stirring sermon. Everyone present regretted that there were so few of the laity there to hear it.

On the morning of the 16th (Wednesday) there was a celebration of the Holy Communion at 8 o'clock, when the Archdeacon celebrated, assisted by the Rev. W. A. J. Burt.

After Matins in the church at 9.30 a.m., the clergy retired to the parsonage and entered into the study of a selected passage of Scripture, reading both in the English and the Greek. Everyone felt this study and interchange of thought to be most helpful, and expressed the hope that more time might be found for the study of Holy Scripture at future meetings.

A missionary meeting was held in the church at 8 p.m., when addresses were given by the Archdeacon and the Rev. T. E. Chilcott.

Of the business that came before the meeting on the Wednesday afternoon, at which the Rural Dean presided, the first item was to appoint a secretary, as the Rev. W. H. French, the former secretary, had removed from the deanery.

The Archdeacon moved and Rev. A. W. Hazlehurst seconded: That Rev. T. E. Chilcott be appointed secretary.—Carried.

The secretary read the minutes of the last meeting, held February 6 and 7 at Bracebridge, which were adopted unanimously.

The form used to furnish the annual

Easter report was considered with a view to simplifying it. The discussion upon this subject showed that there was a good deal of diversity of opinion as to the meaning of some of the headings, especially the heading "Other Offerings." All thought that it was possible and very desirable to have a simpler and clearer form drawn up.

The matter of providing, if possible, better services at the various tourist points on the Muskoka Lakes came up, and the Archdeacon moved and J. Pardoe seconded: That the Rev. C. J. Machin be requested to visit different points on the lakes to give additional services to the tourists and awaken their interest and sympathy in the diocese.—Carried.

The question also arose of arousing greater interest in the different branches of the W.A. in the various missions. It was moved by the Archdeacon, seconded by Rev. J. Pardoe: That the incumbent of any mission in this deanery who may be desirous of having the personal advocacy of the Vice President of the W.A. of the diocese (Mrs. Bridgland) with any other lady by means of their coming to address his branch, in order to increase membership and to inspire the members to special effort in any work required, take steps thus to strengthen and encourage the work in his branch of the W.A.—Carried.

And, further, it was moved by the Archdeacon and seconded by the Rev. A. W. Hazlehurst: That the Right Rev. the Bishop be requested to make it a feature of his annual visitation to any mission when practicable to have a special meeting of the Churchwomen of such mission for an address on the subject of the aims and work of the W.A.

In view of the fact that the Bishop had requested that a special collection be had in all the Sunday-schools of the diocese on the first Sunday after Christmas Day for the Indian Homes at Sault Ste. Marie, it was moved by Archdeacon Llwyd, and seconded by Rev. A. W. Hazlehurst, That the secretary be requested to write to Mr. King, the Principal of the Shingwauk Home, for pictorial matter, illustrative of the Indian Children's Home and work.—Carried.

It was moved by Archdeacon Llwyd, seconded by Rev. A. W. Hazlehurst, That the best thanks of this Rural Deanery Chapter be conveyed by the incumbent to Mr. and Mrs. Taplin, who so hospitably entertained two of the visiting clergy, and that we appreciate the kind hospitality offered by Mr. and Mrs. Henry Paget, Mr. and Mrs. C. McPhail, Mr. and Mrs. D. S. Vincent, Mr. and Mrs. McLean.—Carried.

It was resolved that this meeting place on record that its deepest regret is felt at the absence of several of the clergy of the deanery, and that nothing short of absolute impossibility should prevent their attendance.

It was moved by Rev. T. E. Chilcott, and seconded by Rev. A. W. Hazlehurst,

That the next meeting of the chapter be held at Port Carling some time in September. Carried.

The Ven. Archdeacon dismissed the gathering, pronouncing the benediction. T. E. CHILCOTT, Secretary.

### Sturgeon Falls Mission.

REV. C. PIERCY, R.D., INCUMBENT.

Our missions are liable to many ups and downs. To-day a village is in the enjoyment of bright prospects; to-morrow its outlook is dark. Not long since, say up to two years ago, the village of Warren was in the enjoyment of some prosperity, though those who looked a little ahead knew that when the timber limit, which supplied the lumber mill with logs, was exhausted there must be a tumble and an exodus. Now the end is in sight. The mill will soon close and not a few of the residents have sought employment elsewhere.

Church services have been discontinued on Sundays. There was no help for it. Not only are our people few and scattered, but we have now no accommodation. For years the church services were held in the Orange Society's hall, kindly lent to us. The Presbyterians used the same building, but being large in numbers and influential in the place, the latter accounting for the former, they built themselves a place of worship and took from the hall the chairs, which turn out to be their property. Until some change take place the missionary will not hold regular services at Warren, though he goes there occasionally to visit the people. Twice during June he was summoned there to baptize children whose lives were despaired of.

If Warren has gone down, Cache Bay has gone up. The site of a large lumber mill, once giving employment to many men, the place almost died in consequence of the failure of the firm doing business there. Still, a few of the houses were occupied by men employed by other lumber firms, who cut logs to the north and floated them down the streams to Lake Nipissing, whence they were towed to their several destinations. Now all is bright again, at least for the summer. The mill so long shut up has been sufficiently fitted up to cut lumber, with a prospect of more complete equipment before another season begins.

The occasional services held from house to house during the winter, which were only fairly attended, partly, the missionary believes, on account of dislike of some people to go to some houses, have given place to a regular Sunday afternoon service in the Orangemen's Hall. There are better hopes in connection with this. Next month I will describe our efforts.

At Sturgeon Falls, the home station, there is a check. Really, the spoiling of hopes built up is most discouraging. The work on the paper mills is closed down. Without more than a day's notice the work being done by the Edward Lloyd



Company (Limited) came to a standstill. The reason is generally credited to a dispute between the company and the Occidental Syndicate, who sold the property to them. However, be the cause what it may, a damper is put upon everything in the town, though the water power and work done in developing it is worth too much to stand still long.

Of course, the Church suffers. The uphill work has over it the shadow of disappointment. But before the cloud came our church girls had a successful party on the ground adjoining the church. It was on the 20th of June. There are but a few of them. Not more than seven or eight. They enlisted the help of some of the women and one or two of the men. Small trees were cut down and tied to the fence-posts, and when darkness came Chinese lanterns were suspended from them. Within the enclosure the young people, who had sold many tickets, served their patrons with ice cream, cake, fruit, etc., at little tables scattered here and there on the nearly burned up grass. It was a grand success. Over twenty dollars was realized for the fund the Church Girls' Guild has started for the purchase of a font for the church. The success of the first effort has given the encouragement necessary for the complete success of the undertaking. Some aprons and children's pinafores made during the winter and spring months are yet for sale. If it were possible we should be delighted to have the font in place before the Bishop comes to us for a confirmation.

### Toronto to Algoma.

The *Canadian Churchman* of June 21 in its report of the Synod of the Diocese of Toronto, publishes the following:

#### DEBT TO ALGOMA.

When Algoma was set apart from the Diocese of Toronto as a missionary diocese an undertaking was made that \$1,000 a year should be given annually from the old diocese towards the Mission Fund of Algoma until 1898, and the promise was by resolution renewed for three years.

This grant not having been paid for the last ten years Mr. J. C. Morgan moved, seconded by Rev. Prof. Clark, and it was carried unanimously,

"That, in view of the fact that the Deputation Committee, in their appeals to the various parishes, asked for a sum to cover the grant to the Diocese of Algoma, as well as the grants to missions in our own diocese, and contributions were given on this understanding;

"Be it, therefore, an instruction to the Mission Board to pay forthwith all arrears owing to the said diocese, and to treat and pay any part of the grant not yet due pro rata with the grants made by the said Mission Board to missions in our own diocese."

### Persecution in China.

The Church of England Mission in North China publishes a quarterly magazine with the title of *The Land of Sinim*. Its April number has a sad letter from the Bishop (Dr. Scott), telling of the killing by banditti near Ping-Yen on December 30, 1899. The "Boxers" were evidently connected with the affair, if the armed ruffians belonging to that secret society were not the assassins. The contents of the number before us, as a whole, give evidence of the unrest that now has so serious a face in China. Already it is known that within the last week or two many Chinese Christians have sealed their faith with their blood. Nor is it certain that the "barbarian" (foreign) missionaries have all escaped with their lives. Bishop Scott, in his letter of Feb. 1, living in the midst of trouble and perplexing incident at Peking, says: "One can always take refuge in the unfailing source of comfort, 'The Lord sitteth above the water-flood; the Lord remaineth a King forever.'" As in the earliest days of Christianity and through the centuries since, so now it will prove true that the blood of martyrs is the seed of the Church. Bishop Scott seems to think that the governing power, in the person of the Empress Dowager, is fostering the reign of bloodshed. After referring to the unusual and, to the Chinaman, unorthodox way in which an heir-apparent has been appointed to the reigning Emperor, he says: "Meanwhile the heir-apparent, who is about fourteen years old, is to be under the tutorship of two of the most inveterate conservatives who could be found in this wonderful old capital. One of them is a man who always enters his house by the back door, because the hateful foreign method of macadamising has been applied to the street in front, and who hopes to live to see his coat lined with the skin of a 'barbarian.'"— Since writing the above the news comes that two more of our missionaries have been martyred, viz., Rev. Messrs. Norman and Robinson.

### Echoes from the S. P. G. Annual.

The annual meeting was held in St. James' Hall, London, the President, the Archbishop of Canterbury, in the chair. After the usual prayers were said, the report read and a stirring speech from the President, the

#### RELIGIOUS ASPECT OF IMPERIALISM

was the theme clearly and fearlessly brought to the front by Lord Hugh Cecil, M.P. He said when this society came into being the great Empire, of which this country is the centre, was but a small thing compared with what it is now, and the opportunities for missionary work were, in comparison, cramped and limited. It is impossible not to feel that there is a close connection between missionary

enterprise and the growth both of the British Empire and of the opportunities for travelling in countries formerly unknown. And it was impossible not to feel that there was a providential scheme in these things, and that the English people were called in a very special manner to undertake what was the universal duty of all Christians. We were living at a period of great patriotic enthusiasm. A great deal of this was a very fine thing, very elevating, and quite opposite to individual selfishness. But they were also conscious that there was in it a baseness—a feeling of unworthy pride and a selfishness which delighted in aggrandisement, and which was foreign to the spirit of the Christian religion. He believed that by making prominent to our own minds and to the minds of other people the importance of missionary work we to some extent sanctified the spirit of imperialism. It was a test of the elevation and purity of our motives if we felt that the best thing connected with the opening of new countries was that it threw open new avenues for the advance of the gospel of Christ. He was not afraid to say that if we applied that touchstone we should sometimes find ourselves at variance with other people. The pre-eminent importance of spreading the gospel of Christ was not the sentiment which dominated all the people who were earnest imperialists. In speaking of a sanctified spirit of imperialism he thought that it was right to add that there was a great distinction between an imperial spirit and a missionary spirit. The missionary spirit, as it was entertained by the ancient Church, certainly did not look to the spreading of one species of Churchmanship. And the Church certainly did not look to making the whole world Anglican; they looked to making them Christian. That, he believed, was a very important distinction. He spoke, however, upon the subject in the character of the "man in the street." He believed that it was an error to try to impose altogether Anglican ideas and an English system of Churchmanship upon races which were as different from English people as it was possible to imagine. There was a very great slowness, for example, in developing a native episcopate. Perhaps it was unavoidable, but it was certainly lamentable. . . . If this country failed to avail itself of the opportunity which was offered for missionary work, not only would the world be worse off, but our own spiritual life and our own national life would suffer in the most serious degree and every imperial enterprise would lose more and more of its better side and exhibit more and more of its worst side.

#### IN INDIA THE CHURCH GIVES ONE CLERGY-MAN TO A MILLION PEOPLE.

The Rev. Eyre Chatterton, the head of the Trinity College, Dublin, Mission at Hazaribagh, Chota Nagpur, said that it seemed a strange thing that so many cen-

times had gone by and that India had been barely touched as yet by Christianity. There were some people who thought that the history of Indian Missions was almost a blank from the days of St. Thomas to the time when the devoted Xavier went to India, but that was a great mistake. Missionaries poured into the country from time to time, but, as far as the West was concerned, the time when Indian missionary work began was when the Portuguese rose to ascendancy on the seas. Then Xavier went out and began the work which was carried on afterwards by Jesuit missionaries. Xavier worked in the East for about ten years and a half, of which five or six years were spent in India, and when he left that country he was thoroughly disappointed in his work. He regarded the conversion of India as an almost hopeless thing. The same sort of despair existed in the minds of the Jesuit missionaries who succeeded him. India was afterwards brought into contact with another western power—namely, Holland, and the Dutch method of converting the people was to make it worth their while to become Christians, and in Ceylon it was made a condition of Government service and even of holding land that the people should be baptized. But when the day came that the Dutch had to leave Ceylon, as they had had to leave other places, the people of Ceylon found that Christianity was no longer compulsory, and in a very short time the thousands of professed Christians melted away. The study of these efforts showed that Indian mission

work was extremely difficult, and that there was no short cut to it. If Christian missionaries were really to get hold of the people they must persist steadily and consistently in the true line of the apostles. During the latter part of the last century the feeling against missionaries was so strong that when Carey went to India he could not work in Calcutta, and he had to go to the Danish settlement of Serampore. It was true that the English had been a long time in India, but it was also true that until the Indian Mutiny, England never realized as a nation that it had a tremendous responsibility to the people of India. It would be almost correct to say that the missionary work of the English Church in India was really not quite two generations old. The fact that it was most difficult at first to get hold of the highest caste and the more educated people was, he thought, a sufficient answer to those who asked why there were no native bishops. There were many excellent native priests and deacons in India, and he had no doubt that before another generation there would be native bishops, but they must not move too

quickly in that direction. There was a saying in India that quick work was Satan's work, and that had been very often shown in the mission field. Mission work in India might be divided into three classes. There was, first of all, the work amongst the aborigines, the non-Aryan races. There were thirty millions of these people, and among them were the Santhals. Missionary work had been started of late among them with very great success. They were devil-worshippers, but they had little or no prejudices, and when they were once touched by the gospel their whole nature changed and rose in the most remarkable way. One of the strongest evidences to the Hindus and Mohammedans in favour of Christianity was the change which took place in the aboriginal people upon their conversion. It was acknowledged that Hindus had never been able to raise them as Christianity did. At the present time there were 100,000 native aboriginal Christians

There were now in India 300 missionaries of the Church of England connected with the C.M.S. and the S.P.G. There were about 450 women workers connected with the Church, under either the S.P.G., the C.M.S., or the Church of England Zenana Missionary Society. There was a population in India of 300 millions, so that the contribution of the English Church towards the conversion of India was one missionary to each million of people. There were about 1,500 missionaries in England connected with English and American Nonconformist bodies, and many of these were doing wonderful and successful work. Surely, if Churchmen realized the responsibility which they owed to India they could not feel satisfied with giving only one clergyman for every million of people.

Fifty years ago the S.P.G. first extended its work beyond the limits of the Empire, supporting missionaries in

THE THEN ALMOST UNKNOWN COUNTRY OF BORNEO.



Gore Bay Manitoulin Island.

in Chota Nagpur, where fifty years ago the people were all devil-worshippers. Of this number about 14,000 belonged to the English Church. The second branch of mission work in India was that carried on amongst Mohammedans. There were now more Mohammedans in the British Empire than in the Turkish Empire, and the British Empire was the only place in which it was possible for a Mohammedan seriously to entertain the question of changing his religion without almost certain death. A splendid work was being done among the Mohammedans, and during the last fifty years it had brought into the English Church some of the very best clergymen. The third branch of the work was among the pantheistic Hindus. These people had little or no conception of God or of right and wrong, and the Mohammedans had been permitted in the good providence of God to give to the Hindus some sort of conception of the Divine Being. He believed that they had been permitted, in a sense, to prepare the Hindus for the full teaching of the gospel: but there was a great work remaining to be done amongst the Hindus.

Thence came Archdeacon Sharp, of Sarawak, who had had 2 years of very interesting work in the Island of Borneo, the old home of piracy and head-taking. It was interesting to notice that Admiral Keppel, who, at the age of ninety-two, had just revisited Borneo, had a large share in the forties in the work of repressing piracy on the west. It was the great work of Sir James Brooke, the first Rajah of Sarawak, to repress head taking, and he had again and again to resort to the sternest measures to bring about that result, and yet the people had so been won over to his

views that in some of their towns they accorded to him divine honours. Sir James Brooke had left behind him the legacy of the goodwill of the people of Sarawak towards all white men. The Sarawaks had no literature of their own, but the one desire of the Dyaks was to learn to read. He had a desire to find out what the religion of the white man was, and to see whether it was possible for him to adopt it himself. The gospel that would suit the Dyaks must be the gospel of love. What appealed to them above everything else was, "God so loved the world." The Archdeacon related a case of a village in which a great desire was shown among the people to obtain a knowledge of the Christian religion as quickly as possible, and in which, after three or four months' instruction, nearly the whole of the people were baptized. He could speak of that village now as a Christian village, and in a very high degree a pattern to the inhabitants of the island. The village was but one in a district of some twenty villages, and many of these places had sent deputations begging that instructors might be sent to

them to teach them the gospel. The great difficulty was the want of men.

They are never alone that are accompanied by noble thoughts.—*Sir Philip Sydney.*

The *Church News*, Adelaide, says: "The treatment of aborigines in this continent is being undoubtedly bettered by the increased missionary zeal of Churchmen. The latest departure is in Queensland, where, for some years past, the Government have been trying to settle the difficulty on non-religious lines. The attempt to keep the black in his natural state on Fraser Island has been crowned with disastrous results. Better counsels now prevail. The Church has been asked to take over the management of the island, sending a man to teach and arrange for the employment of the natives. The Government will subsidise to the extent of £500 per annum, and will build a church and dormitory."

The nineteenth century has been pre-eminently a missionary century. Great as have been the advances made in the sciences, inventions, commerce, discovery, and many other departments of human activity, the advance of the Christian Church into non-Christian lands has been still more significant both in its extent and in its results. When the century opened, missions were a decidedly unpopular enterprise. The Church of England Society for the Propagation of the Gospel was completing the first one hundred years of its existence, but its work was practically limited to the extension of the Church to the colonial dependencies. Three or four missionary societies for work in heathen lands had just been formed. Their membership was small, their resources limited. Those who supported them were regarded by many good Christians as hopeless fanatics. Learned Christian gentlemen argued that it was the height of folly to attempt to send the Christian religion to savage people. They must first be civilized and educated. The first missionaries went out with the memory of but half-concealed sneers to dishearten them. To-day the situation is entirely changed. Missions are regarded by a large working minority, if not by a majority of Christian people, as the cause for which the Church is in the world. Over 15,000 foreign workers, with 77,000 native helpers, of whom 4,000 are ordained ministers, besides hundreds of schools, orphanages, hospitals, dispensaries and other institutions for the relief of distress and the building up of Christian character are maintained in non-Christian lands by the more than nineteen million dollars given annually by Christians who stay at home.—*St. Andrew's Cross.*

A recent general mission in the city of

Birmingham, England, was followed by a great meeting of the Christian Social Union. Thus the full gospel was preached. First, personal salvation, then social righteousness.

It is stated that in the British standing army there are 149,980 members of the Church of England, 15,800 Presbyterians, 11,800 Wesleyans, 2,300 other Protestants and 39,800 Romanists.

### Special Offerings.

The Treasurer of the diocese, H. Piimmer, Esq., Sault Ste. Marie, Ont., asks that missionaries, churchwardens or others concerned should send all special offerings and collections direct to him, and should do so promptly. Lately much trouble was experienced by the sending of moneys offered on Good Friday to the treasurers of the special funds for the conversion of the Jews. All moneys should go through the hands of the diocesan treasurer, unless explicitly stated to the contrary.

"You are not to go officially: you are to go as a friend." This advice has been dinned into the ears of volunteer visitors in organized charity work until there is little danger that any visitor worth retaining will make the mistake of over-formality.

The danger lies in another direction: not, indeed, of over-friendliness, but of sham friendliness: the outcome, oftentimes, of too much theorizing. The visitor sets up some abstract conception of the proper degree of friendliness, based upon a vague idea of the "average" responsiveness of the persons visited. First of all, one must seek to be delivered from the superstition of "the average," when not dealing with statistics. The visitor deals with the most vital force in the world—love.—*A. Chamberlain.*

Dr. Horace Bushnell voiced the experience of many of us when he said: "My experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths."

Emerson in his day was fond of telling a story of a little Quaker girl, which he admitted always called the tears to his eyes. A wise and saintly Quakeress with whom he was acquainted was once asked by her small daughter if she might do something that took her fancy for the moment. Her mother replied: "What does the voice in thee say?" The child went off and after a while returned to say: "Mother, the little voice says No!"

### Acknowledgments.

Receipts by Diocesan Treasurer:

MIS-ION FUND.

Pledge St. Matthew's Church, Quebec, \$24; St. Luke's W.A., Sault Ste. Marie, \$52.75; Mackville S.S., 55c.; W.A. Toronto Diocese per Mrs. Webster, thankoffering, \$38.05.

DOMESTIC MISSIONS.

Powassan, \$5.05; Goulais Bay, \$1.91; Korab, \$2.33; Park's Falls, \$2.54; Huntsville, \$1.64; Bracebridge, \$3.08; Falkenberg, 55c.; Sudbury, \$13.26; Novar, \$1.53; Ravenscliffe, 65c.; Ulricombe, 67c.; Hayville, \$1.14; Little Current, \$2; Sucker Creek Indians, 55c.; Birch Island Indians, 65c.; Shequandah Indians, 50c.; Shequandah whites, 50c.; Ullswater, \$1.02; Garden River, \$2; Magnetawan, 90c.; Dunchurch, \$1; Midlothian, \$1.22; Emsdale, \$1.35; Sturgeon Falls, \$2.85; North Bay, \$5; Port Carling, 55c.; Gregory, \$1.37; Beaumans, \$1.60; Uffington, \$2.30; Parbrook, \$1.22; Vankoughnet, \$1.19.

DOMESTIC MISSIONS.

For Indian Homes—Ehel Mawdsley, Bracebridge, \$1; Christ Church S.S., Port Sydney, \$2.

Contributions received by Principal direct during May, 1900:

SHINGWAGAN.

Per D. Kemp, Toronto, as follows: Christ Church S.S., Deer Park, \$12.50; All Saints' S.S., Collingwood, 28.15; St. James' S.S., Orillia, \$53.03; Parkdale, Epiphany, S.S., \$10; Cavan, St. Thomas, \$5.74; Cavan, Baillieboro, 48c.; Cavan, Ida, 67c.; Miss Joanna Ballachy, children's offerings, \$4; St. John's S.S., Portsmouth, Lenten offerings, \$11.13; Trinity Church S.S., Gal., \$18.75; St. Paul's Branch W.A., Lachine, P. 2, \$7.50; St. James' S.S., Port Colborne, \$8; "Lenten offerings," per J. M. McWhinney, as follows: St. Thomas S.S., \$26; Petrolia S.S., \$25; Holy Trinity, Chatham, \$2.21; St. John's S.S., Teuro, N.S., \$37; St. John's S.S., Port Williams, King's County, N.S., \$16.

GEO. LEV KING, Principal.

### FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of \_\_\_\_\_, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes, and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the \_\_\_\_\_ and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

\*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows and Orphans Fund; (3) The Suffering Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.

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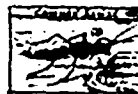
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