

The Algoma Missionary News.

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The Algoma Missionary News

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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, Burr's Falls, Ontario, Canada.

Notes by the Way.

MR. MITCHELL has lately arrived from England to work in this diocese.

WE hope that Rural Dean Chowne will resume his ordinary work this month.

A LOCAL newspaper says Rev. Mr. Machin has resigned his charge at Port Arthur.

WE are sorry to say that our *English Quarterly Supplement* for July has not come to hand.

WE are now in enjoyment of the fall (autumn) season. It is the most beautiful season of the year.

AMONG the "single sum" grants made by the S.P.G. for 1894 is one of £200 for the endowment of the see of Algoma.

ITEMS of work from missionaries among the Indians are always of interest, we know. Our readers will probably be supplied before long.

REV. MR. LLWYD has again had a serious attack of illness, this time at Toronto. We believe he is now much better.

IT is a matter of regret that our "English Letter" failed to reach us this month. They were always looked for, and we hope will not be discontinued.

THE Triennial Council recommended the giving of lectures on Church History in our missions. What was done in this direction last winter? What is it proposed to do during the coming winter?

IT is believed that the financial crisis in the United States will curtail the operations of lumber firms whose headquarters are on the other side of the line. Less money will, therefore, be in circulation in this part of Ontario.

SOME of our correspondents in the diocese seem to have forgotten that THE ALGOMA MISSIONARY NEWS exists. Unless they send us notes of what is done in their portions of the field, our paper must lose much of its interest.

AT the date of our publication, the General Synod will be in session in Toronto. Our prayer is that, under divine guidance, a determined step onward will result, and that the Church in Canada will at length become the Church of Canada.

WE notice that two clergymen, late missionaries in this diocese, are working in England as representatives of the S.P.G. We refer to Rev. W. Crompton, late of Aspdin, and Rev. A. Osborne, D.D., late of Gravenhurst. They are both booked for a large number of engagements for the current half-year.

IT is expected that the Convocation of the eastern portion of the diocese—the French River being the dividing line—will be summoned early in 1894. All having a seat therein should consider matters of internal interest, and so prepare themselves to make the next session

fruitful in good works for the extension of the work of the Church in our territory.

THE divinity students who have spent their summer vacation at work in a number of the missions are now returning to their several colleges. The fields they have occupied will again miss and long for regular opportunities for worship. How long, oh, how long, are the sheep to languish for want of shepherds? How long is the vineyard to go untended for want of labourers?

HARVEST festivals will be held throughout the diocese during the present month. There is great cause for thanksgiving. The hay crop has been exceptionally heavy, and other crops promise well. The weather has been all that could be desired. It is a pity that the national thanksgiving always occurs in November, when flowers have been frozen and the roads have reached a condition which makes travelling very difficult and uncomfortable.

THE Provincial Government has sent a "Travelling Dairy" through Muskoka and Parry Sound. Besides giving much valuable information to the settler farmer, it has demonstrated (1) that the pasture in some sections of this backwoods country is better than that in many portions of the older settled and less rugged parts of Ontario—the cattle always getting plenty of it in the bush; and (2) that the milk is richer in butter fat by almost 1 per cent. The average in counties visited by the same "dairy" was 4.7, while with us in Parry Sound it reached 5.4. Such a showing gives hope that in the future men of means will find it a profitable country for stock-raising and butter and cheese manufacture. For such purposes a plentiful supply of water is a desideratum. As a whole, the country embraced in the Diocese of Algoma is full of springs, streams, and lakes. Of course a pessimist can see nothing bright ahead, but we think he is no optimist who believes in the ultimate fruitfulness of many districts within our boundaries.

A Ruridecanal Visit to Lake Temiscamingue.

Mr. Hamilton, student of Montreal Theological College, has been at work here during the summer vacation. A visit from the diocesan authorities being necessary before the retirement of the student at the end of August, and the many engagements of the Commissary preventing his making the visitation, he requested the Rev. Rural Dean Chowne (after conferring with Dr. Howland, his physician) to take a semi-holiday trip to the lake, take knowledge of Mr. Hamilton's work, and administer the Sacraments of Baptism and the Supper of the Lord. The doctor approving, Mr. Chowne consented. The doctor said, "It will be a trial trip, to test his strength before resuming his own work in September." Mr. Chowne left on Monday, August 14th, calling at Powassan on the way up, and holding a vestry *re* finance, which was very satisfactory. Next day he went to North Bay, and on to Mattawa on the C.P.R., proceeding thence by boat *via* the Long Sault to Bai Des Péré, arriving on the afternoon of the 17th. The student joined Mr. Chowne on the 18th, and a service was held in the evening in the boarding house. The lake proving too rough on the 19th, the boat did not leave until Sunday, the 20th, arriving at Haileybury in time for morning service. The service was held in the house of C. C. Farr, Esq. Thirty people were present, and eleven partook of the Holy Communion. At the close of the service, the Rural Dean was urgently requested to make a return visit in the near future. The return trip to Bai Des Péré was made the same evening, and service held on the boat. Fourteen were present, and three partook of the Lord's Supper. On the 21st a trip was made to the Montreal River, and in the evening a service was held in the farmhouse of Messrs. Perley & Perley, and the one baby of the district baptized. The return to Bai Des Péré was made on the 22nd, leaving on the 23rd for the Long Sault, from whence to take the tramway over the portage to get the west boats. On the 24th the Long Sault was left for Mattawa. Mr. Chowne left Mattawa on the 25th for North Bay, and remained over Sunday, the 27th, to administer the Sacraments of Baptism and the Lord's Supper. The Rural Dean returned to his rustic cottage and to his family in Huntsville on the 28th, *looking and feeling* much better for his trip.

T.L.

Maganetawan Mission.

As was stated in the June number of THE NEWS, services were started at three stations in this mission, viz., at Maganetawan, the centre, Dunchurch, and Midlothian. These services have continued regularly from the 14th of May till the 4th of September. During that period the spiritual life of the Church has revived, just as a dying ember revives when brought in contact with a favourable atmosphere. It is to be regretted that the Church's teaching is not more thoroughly diffused in the back-lying districts. It is to be deplored that more good, staunch Church of England missionaries are not in the field to hold those who were brought up within the pale of the mother Church, and to reclaim those who have deserted her because she is not among them. And, then, to think of the children growing up with such an indifferent feeling towards the Church of their fathers makes one feel to the bottom of his heart for such a state of affairs. Why, in this small mission, one can point to some dozen or more families who once claimed the Church, but who are now swallowed up by the various societies of Nonconformists. Taking the average of six to a family, this means a total loss to the Church of about one hundred souls. And why is this? Because of the lack of men. And why the lack of men? Because of the lack of means. But you will say that this is an old string to harp on. If it is old, it is true, for "how can they hear without a preacher?" And whence comes the preacher unless "he be sent"? When the services stopped in September, it was hoped that a new man might be placed in the field. God grant that it soon shall be. The return of our Bishop was looked forward to with joy, for they said, "Will he, can he, send us another man?" May the prayer be answered.

You already know from last month's number of the rustic trip of the Rev. Mr. Piercy, of Burk's Falls, down to this mission to administer the sacraments. Well, he decidedly surpassed his last trip by coming again on Monday, August 21st. He had contemplated taking boat to Maganetawan, but unfortunately he was barred the pleasant trip down the river, and had to drive as formerly. He was met by myself at Midlothian at about six o'clock. Midlothian is ten miles from Maganetawan. The road is considered a good one for this country, but let me say that even over it the fine top buggies or

the single leaf springs of your outside gentry would be little or no use—lacking durability. We want something more substantial. Having met at the home of Mrs. Gutridge (a fine old Englishwoman) Mr. Piercy, his son, and myself sat down to a substantial rural tea. After tea we adjourned to St. Peter's Church, where Evensong was said. The baptism of two children intervened after the second lesson. An able sermon on Church doctrine and polity was given by Rev. Mr. Piercy. The people were wrapped in profound attention as he gradually laid before them the characteristic notes of the Church. Then followed the most solemn service in the Church's ritual. The characteristic bread was broken and received, and the cup of blessing partaken of by thirteen souls longing after righteousness. It had been nearly two years since these dear people had the privilege of such a service. It is one never to be forgotten. The services over, varied consultations ensued, after which Mr. Piercy and myself started for Maganetawan, where we arrived about twelve o'clock, and after stabling our horses we retired.

On Tuesday, the 22nd of August, we started for Dunchurch, thirteen miles away. We drove over that very, very rough road in about four hours. Having arrived, we partook of refreshment at the kind hands of Mr. and Mrs. Creason. We then viewed the unfinished church there, and consulted over plans for the liquidation of the debt and continuance of work on the building.

In the evening divine service was held, with an appropriate sermon by Mr. Piercy. Following Evensong, the Sacrament of Holy Communion was administered to nine persons. The service was in every way a success. The Dunchurch people are noted for their hearty co-operation in the services. They are mostly old country people, and a more hospitable company could not easily be found. Mrs. Kelcey took us in for the night, and after a refreshing sleep we started up what is called the north road. After three miles of a drive, we came to a family on the shore of White Stone Lake. Here Mr. Piercy baptized an infant. Then returning to the village he baptized another, and departed for home. He started from Dunchurch at half-past ten o'clock for Burk's Falls, a distance of nearly 40 miles. On the road he had another baptism, and I should judge it must have been early candle light ere he was safely beneath his own roof at the Falls. Great thanks are

due Mr. Piercy for his untiring zeal in the work of the Church, and for his readiness to comply at all times with the wishes of the lay workers in the field. So much for those three days' work.

And now, by way of divergence, I will say that Mr. Markham, formerly of Rugby, England, took me up with him to Maple Island, four miles north of Dunchurch. After the table had been laid by Mrs. Markham, it was proposed to take a sort of outing in search of cranberries. Accordingly, we wended our way to the river, down which we rowed about a mile and a half. Then, after a portage, we took another boat for a mile, and then walked through a bush, the thickness of which I cannot find words to portray. However, after about four miles through the bush we came to our beaver meadow, whence after filling our dishes we returned, very tired indeed. It was a splendid outing, and one needs to experience it before he can realize the rustic life of the early settler.

That was Wednesday. That evening and the following we had rehearsals at Mr. Markham's for a social and entertainment in aid of the church.

On Friday evening, August 25th there was held at Dunchurch a social gathering, the proceeds of which are to go towards wiping out the debt on the church. Mrs. Kelcey was the general manager, and under her careful arrangements the entertainment was a grand success. Mr. Markham was musical director. Among the singers may be mentioned Mrs. Markham, Mrs. Butler, Mrs. Laker, Miss Canning, Mr. Buchanan, Mr. Butler, Mr. Wilson, and others in chorus. There was also an exhibition of club swinging by Miss Featherstone, of Maganetawan. Over and above all expenses, there was cleared the sum of twenty-six dollars, which is considered a very good thing in a small village.

On Sunday, the 27th of August, a farewell service was held at Dunchurch.

On Sunday, September 4th, farewell services were held at Maganetawan and Midlothian, and thus ended a most interesting and genial summer among the hills, lakes, and rivers of Parry Sound district. Let us look forward to the time when there will be regular services for the whole year, for it is then only that the Church can keep pace with the brethren of other persuasions.

Great credit is due to the Rev. A. J. Young, formerly incumbent here, now of North Bay, for the organizing of the mis-

sion. He was here some eight years, and then followed fifteen months of desolation.

May God, in His great goodness, supply the place now vacant is the earnest prayer of all.

A. B. WILSON.

Warren and Sturgeon Falls Mission.

Unusually bright and hearty were the services here on Sunday, July 30th. Rev. Mr. Halliwell, B.A., Rector of St. John's, Vankleek Hill, Grand Chaplain of the L.O.A., on his way to attend the Grand Lodge at Sault Ste. Marie, Ont., stayed over a few days to visit his old-time churchwarden, Mr. Bingham, and family, late of Chrysler, now one of the most respected citizens of Warren. While here the reverend gentleman, who was accompanied by his amiable wife, very kindly conducted divine service, assisted by Mr. Swayne, student in charge. The part of the Orange Hall which has lately been fitted up for public worship was packed to its utmost capacity. L. O. Lodge No. 1055 turned out some forty-five strong, in full regalia, to attend divine worship and welcome their Grand Chaplain. The choral part of the service was rendered in a very creditable manner by the choir, Mrs. Knight presiding at the organ. After the second lesson the Sacrament of Holy Baptism was administered, five male infants being the recipients of sacramental grace. Mr. Halliwell's sermon was clear and to the point, a masterpiece of eloquence in its simplicity.

In the evening Rev. Mr. Halliwell, Mr. and Mrs. Knight, and Mr. Swayne took train for Sturgeon Falls, where Mr. Halliwell and Mr. Swayne were hospitably entertained by Mrs. Perkins, and Mr. and Mrs. Knight by Mr. and Mrs. Davis. Here, as in Warren, the service was unusually attractive, and was heartily joined in by a fairly large congregation. The chants and hymns were heartily sung, Mrs. Knight very kindly acting as organist. At the proper time the Sacrament of Holy Baptism was administered, three infants being presented. Mr. Halliwell, in his discourse, held the attention of his listeners for one short hour, while he unfolded to their minds, in his clear and forcible style, the doctrine of Holy Baptism. The offertory at both services was exceptionally large, especially at Warren.—W.G.S.

(From another Correspondent.)

The Commissary spent four days in this mission—19th to 22nd of August. The

stations are all on the line of the C.P.R., west of North Bay. Mr. Llwyd was accompanied by Mr. W. G. Swayne, student in charge, from Trinity College, Toronto. A visit was first paid to Sturgeon Falls. There an adult candidate for holy baptism presented herself. After catechizing, she was accepted on her own profession of faith for baptism on the following morning at church. At 8 p.m. a vestry meeting was held to arrange for the appointment of a permanent missionary, and \$100 per annum was unanimously voted as the local quota to stipend.

The next day, Sunday, 20th, service began at 10 a.m. The student read prayers. After the second lesson, the candidate previously examined was baptized in the service for "those of riper years." The Commissary preached the sermon and administered the Holy Communion to eight persons. Fully 70 people were present at the service, which was a very hearty one. The organ was played by Mrs. E. Knight, of Warren, who came east for the purpose.

Sturgeon Falls has a nice little church, well finished, and dedicated to St. Mary Magdalene. Before leaving Sturgeon Falls, a deputation came from Cache Bay, the next station west, to offer a local quota of \$70 per annum to the stipend of incoming missionary; the station asking for *one Sunday* service monthly, and *three week-day* ones. The Commissary assured them that he would do his best to meet their generous offer.

We then went on by 1 p.m. train to Warren, a busy little place of from 500 to 700 inhabitants, owing its existence to the Imperial Lumbering Co.'s interest, under the management of Dr. Warren, a member of the firm. Divine service was held in the Orange Hall, and fifteen persons partook of the Holy Communion. On Monday evening a vestry meeting was held, and a unanimous vote of \$150 to local quota of the incoming missionary's stipend was given. Since his first visit, early in May last, the Commissary found that marked progress and development had been made in Church matters, owing, chiefly, to the diligent and faithful work of the student, Mr. Swayne, who has been warmly seconded by the Church members settled here. The student has also visited the smaller places east and west along the line, looking up our people, and cheering them greatly. There is also a good agricultural country developing in and around this mission.

North Bay Mission.

SIR,—A "gentle hint" reminds me that you appreciate particulars of events in Church circles for your widely-known paper; hence this contribution. On the 18th of August Callander (G.T.R.) was visited by the Commissary, Rev. Rural Dean Llwyd, who baptized seven children; but I expect that the details of this visit have, ere this, been sent you. Having proceeded westwardly and visited the flourishing field under Mr. Swayne's charge, the Commissary, on his return trip, stopped overnight at North Bay, where the wardens and myself enjoyed a lengthened interview with him. At 7.30 a.m. on the 23rd inst., I accompanied Mr. Llwyd to Callander, where we were very hospitably received by Mrs. Clarke, the station-master's wife. After breakfast, Mr. Moon, the churchwarden, and I rowed the Commissary over to Wissa Wassa, where we were shown through the large mill of the Booth Co. We there boarded the engine (Mr. Llwyd having a comfortable seat in the "cab"), and were conveyed, with a load of logs, to the head of Lake Nosbonsing, where the logs are dumped into the water, made up in rafts, and towed off to the upper waters of the Ottawa. The process of "dumping the logs" is one not often seen even in this great lumbering country. The cars while loaded are brought broadside to the water, the chains holding the logs are suddenly let loose, and the logs (the track being on an incline) roll off pell mell, thumping and splashing, into the lake. Returning again in the "cab" to Wissa Wassa, Mr. Moon hoisted his sail, and with a stiff breeze we crossed Callander's beautiful bay, and arrived at Mr. Clark's with only one mishap to report, viz., the loss of the Commissary's umbrella—which has since been found, but so perforated with sparks from the engine that when raised against the light one is reminded of the "Star Spangled Banner." In the evening the church was nearly filled. Holy Communion was administered and two infants baptized. The service was hearty, responses good, and singing—considering we had no organ—very fair, including the chants. Mr. Llwyd returned on the night train, which, being late, left at 12 o'clock. He expressed himself as pleased with his visit, though somewhat tired after such a long and busy day. On Sunday, August 27th, we had Rev. Rural Dean Chowne at North Bay, and a very busy day he had. In the morning Holy Communion was

administered, and in the afternoon three children were baptized in the church and one, owing to illness in the family, was baptized at the parents' residence. I am glad to be able to say that latest news from England reports Mr. Young decidedly improved.

E. HELY MOLONY,
Student in Charge.

(From another Correspondent.)

When at North Bay on the 19th and 22nd of August, the Commissary was glad to learn from Mrs. Young that the Rev. A. J. Young, missionary here, at present in England for his health, is gradually—we hope the more surely—improving in health. During the Incumbent's absence, the Churchfolk and the services have been well looked after by Mr. Molony, student of Wycliffe College, Toronto. The wardens reported that the congregation and Sunday School were keeping up well, and that the finances were in a healthy condition. This is a most important centre for Church work, and it is much to be wished for that the Incumbent's health may (if the Lord will) be speedily restored to something of its former vigour.

Burk's Falls Mission.

The projected party on the ground in front of the recently acquired parsonage is now a thing of the past. August 10th was a beautiful day, and the whole affair a success. The ground was not smooth as a lawn—not being yet free from stumps—and the grass was a little long. However, the hands of a few made us a temporary platform, tables, and seats. The fence was adorned with young balsam trees, larger ones being about the platform corners. To these were hung Chinese lanterns and other lanterns. Refreshments were served from six o'clock, and included sandwiches, cake, coffee, ice cream, and fruit. A programme of music was carried out, to which was added a recitation, "The Early Settler," admirably given by Mrs. Burnham. The latter contribution was appreciated by all but the small boy, who thought only of his candies and such like. The result is an addition of a little over thirty dollars to the parsonage fund.

The debt on our parsonage is the load that weighs us almost down. Alone, we cannot bear it. We are far too weak. Therefore we hope others, stronger than we, will help us to pay it off at an early date.

Callander Mission.

The Commissary visited this place on August the 18th—an outstation of North Bay, and very difficult to reach for Sunday service, unless the missionary walks along the railroad track between service hours at North Bay. It has, owing to the long illness of the Rev. A. J. Young, had but little attention for some time past. A baptismal service had been arranged for 10 a.m., but only one baby was presented, owing to its being found to be an inconvenient hour. The service over, the Commissary said that he would hold another at 3 p.m.; to this service six children were brought, and received into the Church. Then, finding that the Holy Communion was but rarely administered, it was arranged that Evening Prayer and Holy Communion should be held at the only hour convenient to the people, viz., on Wednesday, the 23rd, at 7.30 p.m., the evening of the Commissary's return visit. About forty people came to this service; two more children were baptized, and eleven partook of the Lord's Supper. It was a most reverent and hearty service, and greatly enjoyed by all. Before leaving the Commissary was requested to arrange for a class, that several wishing to come forward might be prepared for confirmation.

Aspdin Mission.

(Aspdin Church News.)

The S.P.C.K. box has arrived, and its contents have been unpacked and duly admired. The Bible and service books will be most gratefully received by the wardens and congregation of St. John's, and the Sunday Schools will be delighted with their gift of library books. . . . The German Bibles and Prayer Books are a great boon, and will, we feel sure, be well used at Stanleydale, where the congregation seems constantly on the increase. Last Sunday there were not seats enough, and a box had to do duty. Again we tender our hearty thanks to the venerable society, and venture to express a hope that their gift of beautiful, well-bound Prayer Books may receive respectful treatment, and last and look well for a very long time.

Whether owing to the splendid weather or to increase of earnestness, the congregations have of late been very large throughout the mission, and the very fact of the filled church reacts upon the worshippers who fill it, and makes them at

least feel more devout, so that the service goes steadily and well, without the languor that sometimes affects us in summer. We hope soon to hear that the Lancelot organ is again fit for use, as the new springs have at last been obtained. It is hard enough work for Mr. Lowe to have to play the organ and lead the singing at every service, but to lead without the organ is more trying still.

Manitowaning Mission.

The annual picnic in connection with St. Paul's Church Sunday School was held on Friday, the 18th of August, in our beautiful picnic ground. The weather was as fine as could be desired, and all spent a very enjoyable and, we trust, profitable day. The Sunday School children and their friends repaired to the ground about noon, by boat and in carriages. After having partaken of an excellent luncheon, all, both old and young, entered with zest into the various games, and kept up an unceasing round of mirth and high good humour till sunset. Then the boat and carriages again came into action and conveyed all safely home, thoroughly tired in body from such lively exercise, but enthusiastically happy in mind at having had such a delightful time. If we older people would allow ourselves to go back for a moment in memory to our own childhood days, and also remember that the least one of those little ones is dear in the sight of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," we would consider ourselves amply rewarded for anything we did to contribute to their happiness; yea, even highly privileged for so doing. For the same Saviour who commanded the little ones to be brought to Him said also, "Forasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." D.A.J.

The Digest.

(From *The Mission Field* for July.)

Under the title "Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1892," the Society has published a volume of a thousand pages, recording the work which it has, by the grace of God, been instrumental in doing since its foundation nearly two centuries ago.

In this magazine it is becoming that we should exercise some self-restraint in the use of words of commendation with re-

gard to a work produced in the Society's office. We would simply say, before passing to a few matters which the book suggests to us, that while it is a condensation of an enormous mass of documents, to which numerous references are given at the end of each chapter, it is at the same time in every sense "readable." One friend calls it his "favourite author." The subject is, of course, one of transcendent interest, and that interest cannot but be felt by those who read the story. The compiler—Mr. C. F. Pascoe—has given to this labour of love all his leisure time and his annual holidays for the last five years. The Archbishop of Canterbury said of it in his presidential address to the Society:

"The accounts given are clear, and strong, and graphic, without having at all the appearance of condensation. . . . It is a book I shall keep always near me, and I can only say that I have opened it in a very large number of places, and at every page I felt compelled to go on and compelled to read. . . . It is a marvellous book—there is no doubt of it. It contains in a good-sized volume a most complete and, as I said, fascinating account of the work of the Society from the very beginning. It is full of interest in its narrative, and full of vividness in its touches."

The first point to which we wish to call attention is the continuity and solidarity of the Society's work. From the first it has been missionary, alike to our fellow-countrymen beyond the seas and to the heathen.

In some quarters the Society's work among the latter is misrepresented as a later graft upon its ministrations to the former. This view is the direct contrary of the truth. In fact, to the American colonies, which now form the United States, the Society sent 309 missionaries in the eighteenth century, of whom most worked among the Indian tribes or the negro slaves as well as the white population. The labours of more than forty who were thus missionaries to the heathen are described in the volume. The very first missionaries stationed in America by the Society were sent with this intention, and they carried it out. There are here recorded the successes among Indians and negroes of the Rev. S. Thomas, who reached South Carolina as early as 1702.

That these labours of the early missionaries were neither small nor superficial is abundantly manifest from independent testimony as well as from their own. For instance, the commanding officer of Fort Hunter garrison thus described the work of the Rev. J. Miln among the Mohawks:

"I have found the Mohawk Indians very much civilized, which I take to be owing to the industry and pains taken by the Rev. Mr. John Miln in teaching and instructing them in the Christian religion. . . . The number of communicants increases daily. . . . The said Indians express the greatest satisfaction with Mr. Miln. . . . They are become as peremptor in observing their rules as any society of Christians commonly are. . . . They are very observing of the Sabbath, conversing by themselves and singing Psalms on that day, and frequently applying to me that Mr. Miln may be oftener among them."

A like work among the heathen has been carried on in what is now the Dominion of Canada, and continued to the present day; and as early as 1751 the Rev. Thomas Thompson, who had resigned a Fellowship in Christ's College, Cambridge, "out of pure zeal to become a missionary in the cause of Christ" (and had done great service to it by his pious labours in America), became the apostle of the Church to the west coast of Africa.

This leads us to our second point—and that is the "glorious company of the apostles," whose names and work are known to God, and should be honoured with more thankful remembrance than they actually receive in His Church. Towards the end of the book seventy-eight pages are occupied by the "Missionary Roll," containing no less than 3,693 names of missionaries, with brief notes of dates and locations. It says not a little for their loyalty that there have been only three cases of secession to other Christian bodies, while the accessions from other bodies number at least 106—probably many more. And on this "Missionary Roll" are the names of not a few grand pioneers and founders, whose memory should be kept ever bright. We can mention but some of the most prominent—George Keith and John Talbot, the Society's first two missionaries. The portrait of the former, which we reproduce, is placed at the head of the roll. Of the latter, Bishop Perry, of Iowa, says: "No name among our early class deserves a more lasting remembrance; no labours have borne more enduring or lasting fruit." Then there are Samuel Thomas and Thomas Thompson, whom we have already mentioned; Clement Hall, of North Carolina, who baptized 10,000 persons; Dr. Henry Caner, called "The Father of the American Clergy"; Dr. John Stuart, of New York, afterwards "The Father of the Church in Upper Canada"; Seabury, the first bishop of the American Church, and, indeed, of the Anglican communion beyond the

seas; and Charles Inglis, the first colonial bishop. With them must be ranked the Hon. C. J. Stewart, who became the second Bishop of Quebec; he hearing at a meeting of the Society in London of the deplorable condition of St. Amand, in Canada, offered himself for that district. On his arrival, the landlord of his inn endeavoured to dissuade him from holding a service, because the people were so wicked. "Then," said he, "*this* is the very place for *me*; here I am indeed, and by God's grace here I will remain, and trust to Him, in whose hand are the hearts of all people, for success." In little more than a year he had built a church, and filled it with a congregation of a thousand. Two years later he had a second church, a few years later he forwarded the erection of twenty-four churches in the poorer parts of Canada, and so he went on, living in "a small garret in a wooden house, reached by a sort of ladder," winning rapidly all parties, and forming Church congregations.

Of John Strachan, the first Bishop of Toronto, the Society recorded in its minute on his decease that "probably no one of all our colonial bishops has gone through more laborious journeyings, or has endured more hardness," and that to him it was given "to build up a well-organized and living Church."

Time would fail us to tell of many more—of Bishop Feild and other heroes of Newfoundland and Labrador; of William Henry Brett, "The apostle of the Indians in Guiana"; of Dr. Merriman, third Bishop of Grahamstown, the Kaffir missions in whose diocese in a great measure "owed their existence to his zeal and genius"; of Henry Callaway, the great missionary to the Kaffirs, physician, translator, and writer, first Bishop of St. John's; of Archdeacon Waters, who for twenty-eight years never quitted his post, until at death he left it with the district in which he had been the only missionary occupied by twenty missionaries, numerous churches and schools studding the land, forty-eight outstations being connected with his own headquarters alone; of Bishop Hale, and his work among the Australian blacks; of Joseph Atkin, the fellow-martyr with Bishop Patteson; of Bishop McDougall, apostle of Borneo; of Robert Caldwell, historian, philologist, missionary, and bishop, who gave half a century of his life to Tinnevely; of Richard Rawle, first Bishop of Trinidad, which island must share with Barbados and the whole Church the memory of his

saintliness; of John Maclean, first Bishop of Saskatchewan, whose life of labours closed after three weeks' suffering in an open skiff on an icy river; of Dr. Charles Egbert Kennett, the "Theologian of India"; Dr. H. Bower, the Tamil translator; and of the martyrs of Cawnpore and Delhi; besides Robert Rayner Winter, to whom Delhi owes so much, and others whose labours are of more recent date. A noble roll is here of those whose lives are in themselves a convincing testimony to that truth to which they devoted them.

Our third point is one suggested by the careers of these great men. They were not only winners of individual souls. They were wise master-builders. And it has been the happiness of the Society to see more than ephemeral and transient results of the work it has been privileged to support. The grand fabric of the colonial and missionary episcopate is a pledge of stability and growth, and twenty-four pages of the book are devoted to the story of its evolution. Fifty-five pages tell of the colleges and other educational institutions, with their far-reaching influence on the present and the future. Sixteen pages enumerate the multitudinous translations into native languages of the Bible, the Prayer Book, and other works, in which the Society by its missionaries—and in many cases by direct assistance—has had its share; thus providing for the permanent spiritual enrichment of those whose conversion is sought.

The story of the Society's work is one which can scarcely fail to kindle in all who read it resistless enthusiasm for the furtherance of its cause.

Sparks from the S. P. G. Anniversary.

[From *The Mission Field*.]

Bishop Bickersteth, of Japan:

"The missionaries are not seeking to establish an S.P.G. Church, or a C.M.S. Church, or an English Church, or an American Church, but they are all striving together to establish a Japanese Church. That is the one object which we have before us. All the converts are put into one Church.

"When I last spoke in this hall (St. James' Hall, London), five years ago, there were only four native Japanese clergymen. There are now twenty. Fourteen are connected with the S. P. G. Mission, and six with the American Mission.

"I believe that no other Church can do for the people of Japan what can be done

by the Church of England. There are three things which must be offered to them. They must have clear teaching and an historical organization, and there must be a welcome given to all the true results of criticism and science. I do not think that any other Christian body possesses, in the way the Church of England possesses, the three requisites which the Japanese demand, and I believe that it is the bounden duty of that Church to carry the Gospel of Christ and the Church of Christ to the people of Japan."

Bishop Julius, of Christ Church, New Zealand:

"Divisions are a folly in England—in the colonies they are madness. I have stood in a Australian bush township containing a handful of people, and seen a State school, an hotel, a race course, and six churches belonging to various denominations. I have wondered what all those churches were doing, and how much love and good, earnest life were being wasted and thrown away. I once said to a Maori, 'Tell me why the fire has burned out in your camps. There used to be life; there once was zeal; but now the fire is dying out. How is it?' The Maori answered, 'I will tell you why it is. There was a time when the fire burnt brightly, and the people in all the country round saw the bright blaze of it; but the logs were close together. They were piled up on high, and one log lent warmth to the other, and so there was a deep, fierce heat in the heart of them, and the whole country was lighted by them. But now the Anglican log lies in one place, and the Wesleyan log in another, and the Roman log in another, the Primitive Methodist log lies in another place, and the Presbyterian log has rolled away. How much fire can you get out of all of them? If there were some one to come and rake the logs together again, and build them up, then there would be a blaze again, and there would be no talking of the fire dying out in the Maori camps.'"

The Rev. T. G. Harper, a Carib clergyman from the Diocese of Guiana, who is in himself an evidence of the results of mission work:

"Some remarkable improvements have taken place in British Guiana during the last fifty years. Fifty years ago the three races which formed the population up the River Demerara did nothing but fight among themselves; but now all three races might be found mingling in the services of the Church of England. About fifty years ago Bishop Austin went out

and worked among them, and formed the scattered people in the plantation into a church. There is no institution that could do more to develop or complete the human character than the Church of England. The feature of English life which has impressed me most deeply during my stay in this country has been the English home and the influence of the mother. Nothing of this sort exists among the Indian races in my own country."

Bishop Selwyn :

"As a missionary and colonial bishop, who has seen missionary work in its crudest form, and colonial work in every form, I wish to stir up enthusiasm in mission work. The first great reason for enthusiasm is love for our Commander. I have just seen a picture called '1807,' representing Napoleon with his cuirassiers defiling before him. Napoleon was sitting calm and immovable, while the faces of the men who had won his battles were turned towards him, and expressed a wild enthusiasm to carry out the commands of their leader. The command of our Leader was uttered on the day He rose from the dead, and it was given not only to His apostles, but to every member of His Church. 'As my Father hath sent me, even so send I you.' The Church has to be aggressive, and it has to be unconquered. Each member has to go and do, and not merely to sit and receive. Each one must go forth to battle for the Lord and Master who is sitting on the throne. We are not here simply to save our own souls. Christ has sent us to do what He did Himself. He came to seek and to save those who were lost. The second call to enthusiasm is the power of the work. You have seen an instance of it to day in the case of Mr. Harper, who has just sat down, and who has told you what his ancestors were fifty years ago. Mr. Harper is an example of what such persons can be turned into by the power of the cross of Christ. Changes of that kind are going on everywhere. In one of the last letters which I received I had an account of a great native chief called Soga, who, not ten years ago, went out murdering and to murder, and who was now puzzling as to how he should resist the constant demands of people who come down to his territory and offer him presents, and demand that slaves shall be given them in exchange. This man has given up his former customs, and been baptized and confirmed, and he now helps to teach in the schools, and has gone to teach the persons on the other

islands. He is now beset by the very men with whom he used to associate, and they now threaten him with violence because he will not join them. Whence comes the power which brings about this change, but from the message which we are commissioned to deliver? . . .

"In going about England I see a great deal of enthusiasm concerning the parishes and the parish churches, and people say: 'Oh, Bishop, what do you think of our service? Don't you think our choir very, very nice? Don't you think our chancel very beautiful?' Yes, this was a grand enthusiasm; but, as in the case of other good things, the people who enjoyed these advantages might make a little too much of them. Is there not a tendency to make the offering to the churches not so much for the glory of God as for the glory of our own senses? God forbid that I should hinder one single gift being given to glorify the house of God, but still I think there may be what could be called 'the luxury of worship' in some cases, while other churches are absolutely starving. Let those who are in the midst of spiritual plenty think of those who have not the same privileges, just as a man who lived in the midst of material plenty ought to think of the poor around him. The poor in spiritual privileges are those of our countrymen who go forth to the ends of the world. Church people in England growl if the sermons are not to their taste, but their countrymen abroad had to growl because they did not get a sermon for six months together. In England we are addicted to criticizing the singing, but in the mission field abroad I have seen rugged men with tears running down their cheeks because they had heard a hymn which their mother had taught them in infancy played on an old piano which had been carried on men's shoulders for a thousand miles up into the bush. I would ask Churchmen in England who are enjoying their spiritual luxuries not to let their churchwarden say to the man who asked for a missionary collection: 'Oh, we can't give it because of the church expenses.' And when a clergyman came to preach for his distant diocese or for the S.P.G., let them not adopt that most niggard practice of saying: 'We will give you the offertory, but we will deduct the expenses.'"

The Bishop of London :

"I am convinced that there is hardly anything which in these days of controversy and perpetual excitement, when most important questions are coming up for con-

sideration, and when every variety of opinion is pressed upon our attention for acceptance, has more tended to bind us together than this very missionary work. I see it on every hand. I saw it strongly at the last Lambeth Conference, when bishops were gathered together from all parts of the world, and when, nevertheless, every day seemed more and more to impress those who were thus brought together with the sense of unity which bound them in one communion. One could feel day by day that, though there was the freest exchange of opinion, there was more and more a deep sense that they were all bishops of one Church, servants of one Master, holding one faith, preaching one doctrine, and everywhere celebrating the same sacraments."

The Missionary's Friend Abroad.

"H.M.W.," in Memorial Church (London, Ont.) *Parish Visitor*, writes :

Mrs. Boomer has returned home from a four weeks' trip full of interest and incident. Taking the boat at Owen Sound, her first "missionary adventure" was finding the Rev. F. Frost, the burnt-out missionary of Algoma, waiting for her on the wharf at Little Current, some distance from his home at Sheguiandah. He expressed much thankfulness for the sympathy and substantial help accorded him by kind London W.A. friends in his hour of trial, and was much disappointed that Mrs. Boomer could not spend a few days visiting with him, in his skiff, the many islands of his mission. While the *Pacific* was discharging freight at Manitowaning, a log house, of seemingly very primitive construction, was pointed out as the "Rectory"; but there was no time for Mr. W. Johnson, the student, to reach the wharf, so Mrs. Boomer missed the pleasure of meeting him. Four days spent in the Bishop of Algoma's home, at the Sault, were full of interest; Mrs. Boomer becoming acquainted with the faithful W.A. workers there, who are doing, like many true-hearted Churchwomen in lonely settlements throughout Algoma, their very utmost to help their hard-pressed diocese. A visit to the Shingwauk Home, and a long talk to the Zulu lad diligently studying there to qualify as a missionary to his own people, are among Mrs. Boomer's pleasant memories of her trip. But Winnipeg, standing where formerly stood the old "Red River Settlement," was her destined goal. It was here she spent some happy years

of her girlhood. At Bishop Anderson's request, Mrs. Mills had removed here from England to take charge of a school—called "St. Cross," in memory of her old Winchester home—to serve as a home for missionaries' daughters, and an educational establishment for the daughters of the officers of the Hudson Bay Company. She had left it an isolated district, she came back to a noisy modern city; but in spite of the lapse of thirty odd years, old friends were waiting at the station to greet her, and take her to their old home at Kildonan, on the banks of the Red River, now a suburb of Winnipeg, yet "just the same" as of old. More old friends there gathered round the welcome guest, and a younger generation, descendants of the devoted missionaries and pioneers who paved the way far us who reap the fruits of their labours. Mrs. Boomer lunched with Bishop Machray in the solid old-fashioned house which was once Bishop Anderson's home, meeting there the Dean and Mrs. Grisdale. She is an unwearying worker of the W.A. A visit was, of course, made to Rev. W. Burman's school at Middlechurch, where Indian boys and girls are receiving a thorough training at the carpenter's bench and printing press, as well as in Christian truth. Passing this little place one evening, Mrs. Boomer met a happy-faced band of Indian girls strolling by the roadside with their devoted and loving teacher, Miss Mellish. She saw here Niagara's little missionary daughter, and, in conversation with Mr. Burman, Miss Mellish, Archdeacon Macdonald's sister, and others, who know, far better than we in Eastern Canada can, the needs of missionaries, was more convinced than ever even *she* was before of the need of affording *free* educational advantages for missionaries' daughters. Like all who visit Western Canada, Mrs. Boomer is impressed very much by the need for the Church to stand as a vanguard of the great tide of immigration, largely foreign, rolling in upon the prairies. Unless the Church jealously guards the religious life of the people, we, as in the States, shall have large centres of people indifferent to all religion, to Sunday observance and all Christian ordinances, abandoning old-time reverence and ancient traditions. This is a time not to relax, but to increase, our missionary effort, praying daily for "the good estate of the Catholic Church, that all who profess and call themselves Christians may hold the faith in righteousness of life."

Gold Dust.

CONSCIOUSNESS of ignorance is no small part of knowledge.—*St. Jerome.*

TEMPTATIONS are a file which rub off the rust of self-confidence.—*Fenelon.*

SOME persons, by hating vices too much, come to love men too little.—*Burke.*

IT is not life to live for one's self alone. Let us help one another.—*Menander.*

A COVETOUS man does not possess his wealth; his wealth possesses him.—*Bias.*

SIN has made many tools; but a lie is the handle that fits them all.—*O. W. Holmes.*

HE that cannot forgive others breaks down the bridge over which he must pass himself.

IF a tree is not growing, it is sure in the long run to be dying. And so are our souls.

PATIENCE is power. With time and patience, the mulberry-leaf becomes satin.—*Eastern Proverb.*

LIFE is fruitful in the ratio in which it is laid out in noble action or patient perseverance.—*Liddon.*

LET friendship creep gently to a height; if it rush to it, it may soon rush itself out of breath.—*Fuller.*

IF you will have the gift of sympathy, you must be content to pay the price; like Christ, you must suffer.

ADVICE, like snow, the softer it falls, the longer it dwells upon and the deeper it sinks into the mind.—*Coleridge.*

THE darkness of death is like the evening twilight; it makes all objects appear more lovely to the dying.—*Richter.*

THE diminutive chain of habit is scarcely heavy enough to be felt till it is too strong to be broken.—*Johnson.*

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.—*James.*

LET us be content in work to do the thing we can, and not presume to fret because it is little.—*Elizabeth Browning.*

NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—*Buffon.*

A HOLY rule for the treatment of neighbours' faults is to speak of them to God, and forget them before men.—*Masillon.*

BE not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.—*Thomas à Kempis.*

THE temptation comes to think that things threatened are lost; to think that because things are injured, they are irreparably ruined.—*Dean Church.*

FRANKNESS and bluntness are not the same. As disagreeable a nuisance as there is in the world is the bluff individual who "always says just what he thinks."

WHY should you crawl upon the earth, you who are made for heaven? Keep yourself in the noble position in which you were born, and let your soul resemble your body, which touches the earth only by its extremities.—*St. Cyprian.*

WE are told, "Let not the sun go down on your wrath." This, of course, is best; but, as it generally does, I would add, never act or write till it has done so. This rule saved me from many an act of folly. It is wonderful what a different view we take of the same event four and twenty hours after it has happened.—*Sydney Smith.*

WHY will you keep caring for what the world says? Try, oh! try, to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.—*General Gordon.*

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