

# The Algoma Missionary News.

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## The Algoma Missionary News

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### Notes by the Way.

WE are glad to be able to report that the Archdeacon Llwyd is in good health this hot weather.

THE Ven. Archdeacon Llwyd, Commissary, has appointed the Rev. L. Sinclair, Diocese of Albany, U. S. A., to the Mission of Gore Bay, Manitoulin Island. Mr. Sinclair enters upon his duties on August 1st next.

REV. RURAL DEAN CHOWNE and family have taken up their residence in their summer cottage, Huntsville. The rev. gentleman suffered severely during the hot spell in July, but it is to be hoped that his rustication on the banks of the Muskoka River will build him up.

IT is a fact to be remembered that the idea of gathering together the Bishops of the Anglican and sister Churches throughout the world originated with our own Metropolitan (Archbishop Lewis), who in a speech at the Mansion House said he was one of two who alone remained of those who were present at the first Conference.

In its issue of July 9th *Church Bells* (London, Eng.) prints a brief report of the general meeting of the S. P. C. K., at the Society House in Northumberland Ave. But short though the report be it

contains a few words of great importance to us. They are:

Notice was given that at the next (October) meeting a grant of £1,000 for the endowment of the clergy in the Diocese of Algoma, . . . would be made.

IN *The Cowley Evangelist*, for June, in a letter written from Jerusalem, Rev. J. W. Biscoe, says: There is a great movement among the Jews now to rebuild the Temple. They have offered an immense sum to the Sultan for the site, which at present has not been accepted. Many of the Jews have large stones and marble pillars in their houses in readiness. No Jew may enter the precincts of the Holy Sepulchre.

THE *Guardian* of July 7th, gives a list of grants voted at the general meeting of the S. P. C. K., held on July 6th. Among them are:—Algoma—Wawanosh Home for Indian girls, £100; Scholarships for Indian boys at Shingwauk Home, £300; Church at North Bay (additional) £25. It also makes a similar statement to that in *Church Bells* in re a grant of £1,000 for the endowment of the clergy of Algoma.

IT is not altogether an unfortunate happening that our diocesan correspondence is so small this month, since it permits us to give to our readers, in this diocese especially, some flashes from the S. P. G. meeting, and a few words about the Lambeth Conference. Our English readers will permit, we are sure, what to them is but a brief repetition of facts they have long been possessed of, when we say that those facts are factors in our education in the backwoods.

THE Commissary regrets to say, that he has received the resignation—to take effect Sept 30th, of two of our promising young missionaries, viz., The Rev. J. McConnell, Bruce Mines,

whose health compels him to seek a milder climate—and the Rev. Sydney H. Morgan, Wellwood, who goes to King's College, Windsor, Nova Scotia, to take the art course. We shall part with these young men with great reluctance. They have both done excellent work in the missions to which they were appointed by Bishop Sullivan in June, 1896.

WITH the appointment of a new Secretary for the English Association we anticipate a new lease of vigorous life for our friendly fellow-workers in England bound together to help the work of the Church in Algoma. But we cannot allow the opportunity to pass without expressing our deep gratitude to Miss Stubbs and to Rev. H. N. Burden, who have so zealously aided us in the past in the office of Secretary. Their interest in Algoma will, we believe, ever continue, and when opportunities present themselves to plead our cause it will doubtless be proved that their zeal has not flagged.

THE visit of the Archbishop of Finland, an eminent prelate of the Russian Church, to England, who is charged not only to represent the Church of his nation at the Jubilee festivities, but also to convey to the Anglican Church and sister churches, assembled in conference at Lambeth, the congratulations and good wishes of his fellow Christians in Russia, is an event memorable in the history of the Church of England. Union between the Anglican and Greek branches of the Church Catholic may be far off, but the desire to understand each other better is a fact and by the blessing of God may prove one of first stones in the foundation of the bridge which will some day more fully unite us all in the bonds of the One Catholic and Apostolic Church.

ON July 12th, Rev. C. Piercy, Burk's Falls, drove to the little church at Eagle Lake, in the South River Mission, for the purpose of administering the Sacrament of the Lord's Supper. There were but six communicants. The number would have been larger, but that morning some of the men were ordered out to do their road work, and two or three others who had long been waiting for a favorable wind to get a raft of logs across the lake got the breeze they wanted, and were to be seen in the distance navigating their forest produce to the desired haven. One of those present is a loyal old churchman, who as a boy was taught by the father of the late Lord Selborne, in whose parish he lived. Far away from the privileges enjoyed in his early days he values the ministrations of the Church and avails himself of every opportunity of joining in public worship and of doing what he can to maintain it.

### Our Bishop in England.

The Bishop has been very busy in England, giving all the available time at his disposal to Algoma's interests, and has been fortunate in finding many to take an interest in the work of the Church in this diocese. First and foremost among those who have aided him must be mentioned Rev. J. MacArthur, who was the Bishop's host during the first month of his sojourn in England. The next to be named among many friends is Rev. C. Pickering Clarke, whose guest the Bishop was during July. No doubt a large portion of the results of the Bishop's work is yet to be manifested, and some will partake of a more or less permanent character. The immediate results in money evinces the generosity of our English fellow-churchmen and churchwomen. In all this there is much to be thankful for and much to encourage us all. Some idea of the Bishop's doings may be gleaned from the appended notes of his movements in England. It will be noticed that he gave some time to the cause of the great English Missionary Societies, which have for so many years lent a strong fostering help to the Church, not only in our young diocese, but for generations to the older settlements in Canada.

#### NOTES OF THE BISHOP'S MOVEMENTS IN ENGLAND.

May 26—Land at Liverpool. Proceed to South Acton. Visit Ealing.

May 27—Celebrate Holy Communion at South Acton and preach (Ascension Day) at All Saints'.

June 2—Preach at Hillingdon Parish Church.

June 3—Conduct a meeting of sub-committee of Algoma Association, and appoint Miss Green, No. 1a Sheffield Terrace, Kensington, Central Secretary.

June 6—Preach for S. P. G. in Rochester Cathedral, morning and evening.

June 9—Address a meeting of the Clifton Branch of the Algoma Association at Mrs. Harris', Clifton.

June 10—Preach at annual service of the Algoma Association in the Lady Chapel of Bristol Cathedral.

June 12—Address a meeting of the Surrey Branch of the Algoma Association.

June 13—Trinity Sunday. Morning, preach for Algoma at All Saints', South Acton; afternoon, address the children at same place; evening, preach at St. Matthew's, Ealing.

June 14—Address parochial meeting, South Acton, for Algoma.

June 16—Preach at Christ Church, Bristol, for Algoma; evening, preach at St. Andrew's, Bath, for same object.

June 17—Preach at St. James' Memorial Church, Bristol, for Algoma, and secure offertory from Holy Trinity Church, Bristol, for same object.

June 20—Preach at Stainton le Vale morning, afternoon and evening (Jubilee). Offertory promised.

June 22—Jubilee.

June 23—Missionary service, S.P.G.

June 25—Missionary conference, S.P.G.

June 27—Preach morning and evening at Holy Trinity, Wimbledon.

June 28—Attend and address Committee of S.P.C.K. in interest of Algoma.

June 30—Annual meeting of Algoma Association in St. Mary Abbot's, Kensington. Celebration, 11.30 a.m.; committee meeting 2 p.m.; Association meeting, 3.30 p.m. An excellent meeting, addressed by the Archdeacon of Middlesex (in the chair), the Bishop of Quebec, myself, General Lowrie and Rev. A. S. Hutchinson. A cheque for £100 handed in (special).

July 1—Opening service of Lambeth Conference in Westminster Abbey. Grand procession; inspiring service.

July 2—Visit Ebbs Fleet and Richborough.

July 3—Celebration of St. Augustine's arrival in England, 1300th anniversary; magnificent service in the cathedral (Canterbury). Luncheon at St. Augustine's College, and reception at the deanery.

July 4—Preach in the morning at St. Catharine's, Hatcham, and in the evening at the Parish Church, Edmonton.

July 5—Lambeth Conference, first session. In the evening address great missionary meeting in Victoria Hall, Ealing.

July 6—Lambeth Conference.

July 7—Lambeth Conference. Bishops dine at the Mansion House.

July 8—Lambeth Conference. S.P.C.K. Reception in Draper's Hall, 8-11 p.m.

July 9—Lambeth Conference. In the evening meet children at South Acton and establish a children's branch of the Algoma Association—25 members.

July 10—Lambeth Conference. Train for Leeds.

July 11th—Preach in the morning at Bingley, near Leeds, for Algoma. Afternoon, address the children at the same place, and in the evening preach at Trinity Church, Leeds, for Algoma.

July 12—Addressed a garden party at Mrs. Hudson's, Leeds, for Algoma.

July 13—Bishops received at Windsor by the Queen.

### Schreiber Mission.

REV. E. LAWLOR, INCUMBENT.

Owing to the number of successive stormy Sundays during the past winter, the services have been poorly attended. On one occasion the thermometer in two points of the mission, Trudeau and Nepigon, went down to 68 degrees and 72 degrees below zero. On April 4th Rev. J. P. Thursby conducted the services at Nepigon. On April 11th Rev. M. C. Kirby assisted at the services and preached in Schreiber. On May 23rd Rev. J. P. Thursby conducted the services at Schreiber.

At the Easter meeting, held at Schreiber on April 22nd, Mr. W. Hedge and Mr. Stacey were appointed wardens. Mr. Jacomb, Mr. W. Suit, Mr. Presson, Mr. Dillon and Mr. Warnock were elected sidesmen. This meeting raised the sum of \$90 towards the parsonage fund. Since that date the parsonage has been repaired. Mr. Hedge and Mr. Presson repaired the kitchen roof, Mr. Riley plastered the ceiling and the chimney. Mr. Stacey tinted the church windows, which has made a vast improvement in the church. Three book rests have been placed in the church, and a pulpit has been ordered. The ladies intend to fill the book rests in the choir and nave with felt or some other material.

On June 22nd the Women's Auxiliary held a fancy sale and tea. The sum cleared was \$66, which has been handed over to the wardens, who have added the sum of \$50, making a sum total of \$116, to be paid on the parsonage debt, which leaves the present debt on the parsonage less than \$100. On

July 1st, 1896, the mission was \$366 in debt, and parsonage out of repair. On July 1st, 1897, parsonage repaired, church attended to, and \$297 paid on debt. The people at Nepigon are also doing some work to the inside of the church. The ground around the parsonage is being made level. Mr. Hedge, Mr. Presson, Mr. Riley and Mr. Stacey have done this work gratuitously.

### Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

Notwithstanding the protracted spell of wet and cold weather, which was suddenly followed by intense heat lasting two weeks, the health of the people here has not broken down. For a time most of the settlers were discouraged both by a slow growth and the decay of seed in the earth, but the very high temperature, so trying to flesh and blood, was a perfect God-send to the crops, and they have since advanced by leaps and bounds. Hopefulness may now be seen upon the face of almost every farmer, and soon the carting of bark will be put aside in favour of the mower and the scythe, whereby the grass will be laid low as the initial step towards making hay. The peeling of hemlock bark has prevailed extensively in this locality during the spring, the settlers being glad thus to realize cash, because in most things trade (barter) prevails. Little, indeed, did they obtain from trade on some occasions, since eggs fell to eight cents per dozen, and butter to eight cents per pound.

Early in June the Incumbent had the pleasure of receiving an English visitor at the parsonage. Miss A. C. Day, a warm friend of Algoma all through Bishop Sullivan's time, spent two days in the mission, and shewed much interest in the alterations and improvements that had been effected both in Uffington and Purbrook. A camera was deftly handled by that lady on several occasions, and some good snap shots were secured, which will enable her to represent things here in their ordinary and natural surroundings, when again back in England.

On the anniversary of the Queen's Accession (Sunday, June 20), three full services were held in this mission, which were attended by large congregations. In the morning, Christ

Church, Purbrook, was well-filled, and a hearty and impressive service was carried out. In the afternoon, the Uffington Court of Foresters made their annual church parade to St. Paul's, and a bright and refreshing service was joined in. The Incumbent, who is chaplain to the court, preached to the brethren from Phil. ii. 4. In the evening, St. Paul's was again filled, and a fervent and impressive spirit pervaded the entire service. A loyal sermon was preached (morning and evening) from 2 Kings xi. 12. The National Anthem (adapted) was sung at each of the day's services, and the offertories for such bad times were good.

On Sunday, July 11th, the local Orangemen paraded to St. Paul's, Uffington. The sacred edifice was crowded, and the service was reverent, devout, and hearty. The Incumbent took Gideon—his character and work, as the basis of his sermon, which was closely followed by his hearers. The singing was well sustained, and an excellent offertory was taken up.

A monthly service at Clear Lake, Oakley, has so far stirred and warmed the hearts of some persons that a Sunday School has been started, and upwards of thirty children are already in attendance.

A. H. H.

### Powassan Misson.

REV. C. H. BUCKLAND, DEACON-IN-CHARGE

The Rev. Mr. Buckland spent four weeks' holidays in Toronto, during which time Mr. Thos. Scarlett took the services.

Rev. Charles Piercy paid our mission a visit on Tuesday, the 15th of June, and administered Holy Communion at Powassan and Trout Creek.

The sixtieth anniversary of the coronation of our gracious Queen was made the occasion of a special jubilee service held in St. Mary's Church, Rev. Mr. Buckland and Mr. Howard delivered befitting addresses to about two hundred people. The offertory taken up on this occasion was in aid of the sanitarium at Gravenhurst.

On the evening of the eleventh of July, Mr. Buckland preached a sermon to the Orangemen.

### Dunchurch Mission.

MR. T. J. HAY, CATECHIST.

Rev. Rural Dean Chowne came to Dunchurch on Dominion day, July 1st,

and brought the altar vessels lately presented to this mission by the Quebec Diocesan W. A. Morning prayer was said at 10.30 with a short address by the Rural Dean. After the dedication of the holy vessels, there was a celebration of the Holy Communion at which a good number communicated. The altar vessels are of solid silver enclosed in oak case with suitable inscription. They are very handsome and much appreciated. We are very grateful to the donors for their kindness. The Rural Dean was assisted by the Rev. J. H. Ross and Mr. Hay.

W. J. M.

### The Fourth Lambeth Conference.

The first public function in connection with the Conference took place in Westminster Abbey on July 1st, (Dominion Day). The service was Evensong with sermon by the Archbishop of York.

On July 2nd the Bishops and others journeyed to Ebbs Fleet, the landing place of the "Apostle of the English," near which place the late Earl Granville erected a large and lofty cross. Here, when all the procession was assembled was conducted a short special service. Thence all went to Richborough, a spot which challenges the claims made for Ebbs Fleet.

On July 3rd the Canterbury rejoicings began with an early celebration at the Church of St. Martin. At 10 a.m. was held a service there at which a large number of bishops were present. The rector read a short history of the ancient church.

At 11.30 a.m. began the grand service in the Cathedral. The beautiful minster was crowded, and the whole ceremonial calculated to deeply impress those present both by its magnificence as well as by its religious earnestness. There were 151 Bishops actually present in the procession. "It was a great ecclesiastical spectacle, to the effect of which many elements contributed. The historic associations of the great cathedral—

. . . The high embossed roof  
With antick pillars massy proof,  
And storied windows richly dight,  
Casting a dim religious light.

the 'full-voiced quire,' the long array of Bishops clad in their episcopal vestments, rich-coloured hoods, contrasting

with lawn like the driven snow, the cross borne aloft, and the imposing figure of the Archbishop of Canterbury, followed by two train-bearers lifting his scarlet train—all these things conspired to impart to the service a solemn and memorable beauty."

The so-called St. Augustine's chair had been moved to the lower steps of the sacrarium in front of the altar, and here the Primate took his place, the other Bishops surrounding him. As soon as the first notes of the Te Deum were heard, the whole body, following the Archbishop's example, turned to the east. At its conclusion the Archbishop delivered what His Grace prefers to call an "allocution." It was really a simple and earnest extempore address, in which he welcomed the prelates from all parts of the world and expressed the fervent hope that this meeting would be for God's glory, and for the furtherance of the work which God had committed to them to do. The address was delivered with considerable emotion; the Archbishop had evidently to exert every effort to keep back his tears.

On Monday, the 5th of July, the Bishops assembled for the initial meeting of the Conference at Lambeth Palace. On the following day was read the address from the General Assembly of the Church of Scotland.

### North Bay Mission.

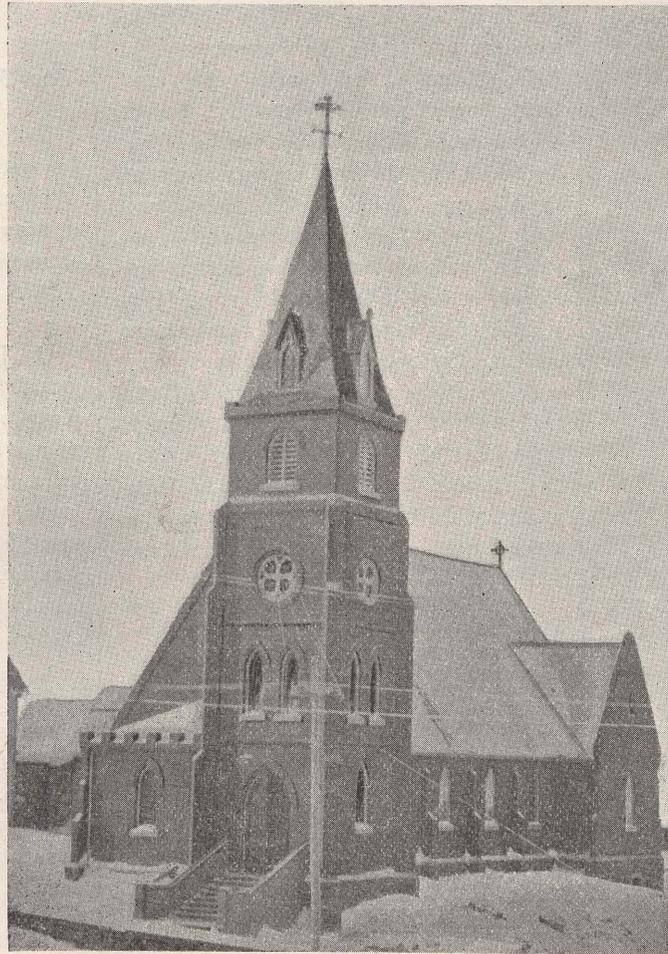
REV. RURAL DEAN YOUNG, INCUMBENT.

Amongst the recent additions to the permanent churches of the diocese may be mentioned that of St. John the Evangelist, North Bay, an illustration of which is given in this issue. Commenced in 1895, it was opened for divine worship by the late Bishop of the diocese on the 16th of August, 1896. The building is in red brick, on stone foundation, length about 85 feet, width 30 feet, with tower and spire 75 feet high. The furniture, so far, is in birch,

but pulpit and altar rail are wanting; also the vestry furniture. The total cost of the building was nearly \$5,000, a considerable portion of which is yet to be collected.

### S. P. G. Echoes.

Public meetings in connection with the 196th Anniversary of the Society for the Propagation of the Gospel were held in St. James' Hall in the morning and afternoon of Friday, June 25th. In the morning the Archbishop of York



Church of St. John the Evangelist, North Bay.

presided, and in the afternoon the Archbishop of Canterbury was in the chair. The meetings were marked this Jubilee year by the large attendance of bishops from all quarters of the world, now in London for the Lambeth Conference, and to celebrate the 1300th anniversary of the coming of St. Augustine the first occupant of the see of Canterbury.

#### MISSIONS OF DISCOVERY—MISSIONS OF RECOVERY.

There is one feature in the work of our society which, although it is per-

fectly well known to every one of us, is, I think, scarcely kept so prominently in mind as it ought to be. I mean what may be called its dual basis, for there are two great kinds of Missions embraced in the scheme of this society. There are what I would call Missions of discovery, and there are Missions of recovery. It is, no doubt, the Mission of discovery which attracts the greatest amount of interest. I mean the work which is done in, perhaps, newly discovered or little known lands in seeking to gather in from the deep darkness of heathenism individuals and tribes to the Church of Christ. This is the subject which will, I see, most prominently come before you this morning. But there is another object which this society from the first has kept steadfastly in view—I mean the need of ministering to our own countrymen who have gone forth from us to make their homes in our distant colonies, and this I am afraid too truly falls under the designation in many cases of Missions of recovery. There are thousands, many of whom may be personally known to those who are present here to-day, who, leaving the salutary influences of help which are within their reach in this Christian country, have gone forth to seek their fortunes, as men say, in distant colonies, and are often very far removed indeed from any direct influences of religion. The religious spirit within them, nurtured at a mother's knee,

gradually becomes enfeebled, and sometimes dies down nearly to extinction. They are often left without any direct contact with a minister of Christ, not only for weeks, but for many months. They are tempted to forget, and I am told that they sometimes do actually forget, the Lord's Day when it comes to them in its weekly course, and thus sinking deeper and deeper into carelessness and forgetfulness, if not into actual lives of sin, they are really subjects for a mission of recovery. I do not mean to imply that in every case,

or even in the majority of cases, this is a picture of a colonist's life. But we know very well that the case is not one of infrequent occurrence, and I am thankful—and I am sure that many of you are thankful, and perhaps for personal reasons thankful—that the society does not forget our own countrymen in these trying and perilous circumstances, but ministers to them according to its power, in keeping alive in them the little spark, however feeble it may be, of religious feeling which survives amidst all these perils of colonial life. But it is, as I have said before, the Missions of discovery which no doubt are the most interesting to all of us because there is an element of heroism, of Christian romance, if I may use the expression, connected with them which cannot fail to stir deeply our feelings when the records of such work are brought before us.—*From opening speech of Archbishop McLagan.*

#### BROTHERHOODS.

The next point upon which I must report is concerning the methods for carrying on our work which during the last ten years have seemed to commend themselves as the result of experience. I need not dwell upon the proved successes of such organizations as the Cambridge Mission at Delhi and the Oxford Brotherhood in Calcutta, but since the creation of the bishopric for Chhota Nagpur, Dublin has sent out and maintains a Brotherhood for that diocese; and at Cawnpore there is another Brotherhood—a Brotherhood in more senses than one, for it is not only composed of men who work together on definite lines, but it consists of four men, three of whom are brothers of the same family, being three sons of the Bishop of Durham. What an example that family sets, for we have four of them in India! The conviction has taken strong hold of us that this associated system is the right one for all our work.—*The Bishop of Calcutta.*

#### THANKFULNESS IN SOUTH AFRICA.

Looking back over the past few years, since the last meeting of this kind, there is one thing which ought to be recorded with thankfulness. It is the growth which has been made in the spirit of union amongst ourselves. I always felt that the ecclesiastical dissension of fifteen years ago was far less

serious than it seemed. There was singularly little in it of any breach in the law of Christian charity. If we differed, the difference scarcely at all affected our private friendship, while mutual explanations and the healing process of time have done a great deal to remove the barriers which had arisen, and ease the strain and tension between us. The agitation of that time has now practically ceased, and we have, I think, settled down to carry on our Church's work in the spirit of unity and concord, and on the lines laid down in our provincial constitution. \* \* \* Another cause for thankfulness is the growth amongst the laity, poor and rich alike—a growth which I believe is going on throughout the province—of a sense of responsibility for the material support of the Church's work. \* \* \* At the same time, we are bound to remind those who remain at home that they retain for their own benefit all the endowments and church buildings which our common ancestors have provided.—*The Bishop of Capetown.*

#### THE WORK OF THE CHURCH AMONG SOUTH AFRICAN NATIVES.—THE SKEPTIC IN MISSIONS ANSWERED.

Among the southern Kaffir tribes the healthier system of scattered Christians began at St. Matthew's, Keiskamma, and in the Mission district of St. Mark's; in the latter case, outside the bounds of the large Mission lands given by Kreli. In both cases the new plan began among Fingoes, among whom the tribal bond is much laxer. \* \* \* Among these Christian little communities a sturdier sort of Christianity arose; they felt the responsibility of their position; they had to keep up the standard of life amongst themselves. Leaders were appointed, men of character, influence and piety, who held service on Sunday, and reported all matters to the European priest on his monthly round. Out of this state of things, these scattered Christian communities, arose the need of a native ministry; and from these men, who were found thus to fill the gap as lay workers, has been found chiefly the material to supply that need. \* \* \* It is worthy of note that among the natives of the two southern dioceses of Grahamstown and St. John's the ministry has principally been supplied by the Fingo race, to which I have just alluded; and it would

seem that this race has been placed amongst us, under God's providence for this very work, to be the missionary race of Africa. They are high-class people, being Zulu race by origin; they are freed from the bonds of tribal influence; they are great colonizers, restless and pushing; their enemies call them grasping; and lastly, it must be noted, they are the result of English influence. They were made what they are by contact with us, and are therefore tougher and hardier for the contact; more seasoned, if I may say so, than the raw tribes who have not yet been exposed to the deadly influence of our civilization. And what of the quality of our native Church? What results have accrued? How are they influencing the destinies of the race? It is difficult to estimate the internal results; but one thing we can speak of, that a Christian conscience has grown up. We who have had to deal, with a close spiritual touch, with our people know that this is so; that the difference is enormous between raw heathen idea of sin and that displayed during a quiet talk with one of our Christians. In the one case the faculty is asleep, but we know well the signs of true sorrow for sin in the latter; their spiritual sense is very really alive. As heathen they have but little or no idea of reverence; but many have borne witness to the reverence of a Christian congregation. Has their Christianity an influence on conduct? Certainly it has. Lax as is often their morality, in the restricted sense of the word, they have the Christian standard before them, and we know the strivings of many to keep up to it. The heathen have no standard and no strivings. The old national proclivity to steal the farmer's stock, a survival, it is to be remembered, among the heathen, of the old war feeling, is with Christians almost unknown. A well-known resident magistrate told me that among the 5,000 native Christians of the district he had never had one convicted of theft. And Christian natives have been used, in a well-known instance, to put down stock-stealing, by being placed in a belt of country between European farmers and a heathen tribe; the experiment has been a success. Further witness has been borne by many to their loyalty; notably, a man in high position asserted in my hearing, in the most emphatic manner, that the Christian Fingoes

saved Fingoland from rebellion in 1880. He was chief magistrate of the district. Humility—that delicate flower of the Christian character—we shall be told, has not yet blossomed on the soil. No doubt there is, and must be, a tendency to pride, when the half-educated native compares himself with his heathen father. But they are in a transition state; they have not yet learnt to tread securely in their new surroundings; their eyes have not yet learnt to judge of the proportion of things. Certainly our best men and women, those most deeply influenced, shine distinctly with this grace. The Christians are the people of progress; they are the most advanced in agriculture, and trade flourishes where they are; for their wants are many and varied compared with those of the heathen. The outlook is sufficiently encouraging in the older territories and in the new. Our want will be well-trained native clergy and lay workers to carry the gifts to the heathen now coming under British influence. They are crystallizing under new forms, and we must take advantage of the crisis. The iron, God's rough material, is glowing for the forging; the blast, the fury of the nations, has been raising it to a white heat; even now it will be on the anvil. Are the hammermen ready?—*The Bishop of St. John's, Kaffraria.*

BLESSINGS STRAIGHT FROM GOD—THE  
COMMUNION OF SAINTS.

Three days ago we saw the great procession which was intended to express to the Queen and to the whole world the deep loyalty of the English people and the gratitude which we all feel to Almighty God for that which He has done for us during these last sixty years. And of all that went on in that procession I think we may say that the most striking thing was the absolute sincerity and the thorough genuineness of the feelings that were then expressed. There can be no question on the part of any one who saw it or took any part in it that all were animated from their very hearts with the same feeling; that all alike were expressing, not something which they merely put on for the moment, but were pouring forth feelings of the deepest and truest earnestness because of what the Queen had been to us, and because of all that God had done for us. We think of the many blessings that have been slowly

but steadily accumulated upon us during the present reign, blessings all of them marked with the characteristic which specially belongs to the blessings that come straight from God; all of them marked by the most wonderful drawing of the people together. There has been no sixty years, in all the time that England has been a nation, of which it could be said that there was so visible a warmth of united affection for one another and so strong a desire to be drawn closer and closer together by every bond of union that could possibly be created. There has been no other time in which men of all classes have felt so deep a sympathy with one another. There has been no time in which from the highest to the lowest, from the Legislature of the whole empire to the humblest subject of Her Majesty, there was a warmer desire for the general good and for blessings immeasurable to be given to all that could possibly share them. And we owe so much of that to the Queen herself, because she is the leader in all this sympathy, the very expression of it in almost everything that she ever says or does, and the centre round which all this is stirring. We feel that she does indeed represent the empire at the head of which she sits. We feel that she is in the very truest sense English to the very core—that she is an Englishwoman and an English Christian. And all this has been given to us through her means and around her throne by the providence of our Heavenly Father. And in the midst of all this we cannot help observing that one of the things that will mark this reign for all posterity is the spread of the gospel of Christ over all the world. The feeling which draws all Englishmen and all subjects of the Queen together, the feeling of unity which permeates the people of the whole empire, shows itself in the strong desire that we may all join before the throne of God in the worship of our Saviour and Redeemer; and long will it be remembered that in this wonderful reign the Church has spread with even more rapidity than the power of the country, and that now we can present to the view of all the world a Church that is really beginning to wake to her great duty and really beginning to be stirred through and through with the noble, and at the same time, Christian, desire that all others shall be Christians as we

are Christians. This society has taken a part in the great work, in some respects the leading part, but in all respects a hearty and devoted part; and it is good that now, when we are looking back upon all the other blessings, we should have clearly before us this blessing which not only is a blessing, but a call to more earnest efforts in the discharge of the great task which the Lord has put upon His Church. We are called by the past; we are called by that which we received from God; we are called by the blessing with which He has blessed all our labours; and woe be to us if we are deaf to the call. But I think that we shall not be deaf to it, and I hope that this very year, amidst all the other things that it ought to do for Englishmen, will stir the very souls of English people throughout the island, and will stir all men who love the Lord to recognize that He is now reminding us of the duty which belongs to us. There have been times when the Church has done little for the propagation of the Gospel. There have been times when it seemed as if all this work lay outside the ordinary duty of ordinary Christians, as if a man might live a Christian life and be totally indifferent to that which the Church in which he is baptized is pledged to do. It seems that there have been times when men looked upon this as something altogether extraneous, a sort of addition to the Christian life, something which might be taken up by those who happened to have their interest aroused in what was going on in foreign countries. But I think we are gradually awaking, and that this year will awake us more than ever before, to the fact, which I cannot think is sufficiently present in the ordinary lives of Christian people, that the Holy Catholic Church lives by the communion of saints, and that that communion of saints is a perpetual demand upon us to make the doctrine and the faith of the Church of God known throughout the world wherever men are to be found. I hope that the time is coming when it will be felt that a man who was indifferent to that object was leaving out one of the most important parts of his Christian life, and, therefore, crippling it. There can be no question of the imperative character of the duty, but we are all of us slow to be stirred by the most imperative duties; and, as

it seems to me, we do not rise to the height of the position which we hold as a Christian Church and do not yet accept the task which the Lord put upon us when He told His disciples that they were to go and preach the Gospel to all nations. I hope that, as this great year commemorates and will commemorate through all future time the sympathy which runs through all our people, it will commemorate the rising of the Church of England to a more thorough appreciation of the call, and that this society may take her share in doing what the whole Church has to do.—*The Archbishop of Canterbury.* (Dr. Temple.)

COMMON TO THE MISSIONS OF  
RECOVERY.—COMMON SENSE.

But now the question comes—and I have been asked it over and over again—Why cannot the people themselves pay for the support of their own clergy? In the first place, it is rather strange that one should be asked this in a country where the munificence of our fathers has provided churches and endowments in every parish in the kingdom. But in the next place, just consider what the work of a new clergyman is. I send him to a new gold-fields town, which has perhaps been in existence six months. \* \* \* \* There is no church, no school, no parsonage, nothing but a piece of ground given by the Government. At first all he can do is to hold service in any building he can obtain. Then he has to try to build a school or a church, and a little hut for himself, at the same time obtaining subscriptions towards his own stipend. How can you expect people, many of whom have been neglected and in whose hearts must first of all be stirred up the religious sense, to do this all at once? The idea is absurd. They must be helped at first, afterwards they will be all right.—*The Bishop of Perth (W. Australia).*

AT THE MOTHER CITY OF  
CHRISTIANITY.

Whilst I am saying that we of the Anglican communion share the common right of the branches of the Catholic Church to Episcopal representation at the mother city of Christianity, both as an independent Apostolic Church and as a missionary Church, I do not forget that the throne of St. James has been more prompt than most of ourselves to acknowledge

this. It was with true brotherly sympathy that the Patriarch of Jerusalem desired the revival of the Anglican bishopric (in which he had had the concurrence of the Patriarchs of Antioch, Alexandria, and Constantinople), in order that our communion might have representation at the Holy City.

\* \* \* The Archbishop's (the late Dr. Benson) words are so true of the East, and so strongly to the point in considering "the relations of the Anglican Church to the Churches of the East," that they cannot be too widely understood. He said (I have but time to quote the leading words of an address of very great value):—

"The Eastern mind must be approached by Oriental missionaries. The Apostles were Oriental missionaries. Our only hope of influencing the world on that side is through the Oriental Churches. We must make the Oriental Churches what they once were. \* \* \* \* Let them rise to the cultivation and the knowledge of Scripture, which we seek, and to a certain extent obtain, and they will fall into their places directly. They are still, I am certain, Christ's great instrument for converting half the world."

It is an unhappy and culpable misconception which undervalues the position and prospects of Oriental Churches, or which aggresses on them. They not only share with ourselves the eclipse which the un-Scriptural and un-historical shadow of the Patriarchate of the West has cast over the Christian world, but they have to witness for Christ under an oppression which we ought not to forget. It was hard enough upon the English Church to wait for a *pallium* from Rome during certain centuries; but what would have been the condition of the English Church, in education, in knowledge of Scripture, in missionary activity, had the names of candidates for the Archbishopric of Canterbury, from the date of St. Augustine until now (for that about covers the duration of Church oppression in the Patriarchates at least of Jerusalem, Antioch and Alexandria), to be referred to the Ruler of Islam, for the rejection of names favorable to the spiritual and educational growth of the Church, and had the Chair of Canterbury then been left to the ambition of the highest bidder? Those who remain what they are under existing circumstances must have been

preserved as by a miracle for some noble destiny presently to be revealed to them. It is due from us that we should be just to them; it is in our interest to desire their sisterly aid in advancing the cause of Christ. And over all is the constraining influence of His will that there should be no severance, except of His excision, amongst the branches of the True Vine. The discords of Christianity are its chief hindrance in the East, but the will of Christ is its unity. It is most touching to hear, as I commonly hear, prelates of the East speak of this will of Christ, and say that with our back to our differences, and our face to the common creed, we ought to pray for its fulfilment. Their expressions are not those of men who say sweet words which have no meaning.

But there are other things to note also. A Patriarch of the Orthodox Church said to me (and we must remember that his ecclesiastical rank is equal to that of the Patriarch of Rome): "I acknowledge the apostolic descent of the orders of the Anglican Church, but I am somewhat doubtful about some of your baptisms. We require total immersion." He admitted, however, that the validity of the Sacrament does not depend on quantity in the outward sign: and that there is not actual denial of the sufficiency of affusion, by the orthodox Church. Upon this my chaplain read to him the rubric of the Church of England, which prescribes total immersion, but accepts affusion, and does not recognize any other mode of administration. I told him that, of my own knowledge, total immersion was not infrequent, wherever asked for, in English Missions in the East; and that I had myself lately immersed infants. He replied, "Then such baptism is also valid." \* \* \*

I have said enough to convince you that there is a very fine and wide field open to us, under the commonest Christian charity, and within the present conditions of our intercourse with the East and West. And the aim of promoting Christ's will is worthier the ambition of a pure and Apostolic Church than is the Phariseism which stands apart from sister churches, or would Anglicise them, were that possible. It is English isolation which misrepresents to itself the case, and strikes against obedience to the charge of Christ. It is very easy to say the

Churches of the East are superstitious, ignorant, debased, idolatrous. They are Oriental, which is not always intelligible. But I would ask one of those who hurl such vain prejudices against the rock of Christ's will, to show me a more learned, more spiritual-minded, more charitable, more enlightened Catholic Churchman of their own party, than was the late Patriarch Gerasimos, of Jerusalem. I should be honored to meet him.

Let me give a practical finish to so tempting a subject. I have now been your representative Bishop for more than ten years at the mother city of Christendom—long enough to be trusted, I hope, by many. I have heard a world of sentiment, *pro* and *con*, with regard to that side of my bishopric which touches our intercourse with Churches episcopally represented there. I went out to the East with the Oxford protest tied to my feet, and very heavy it has been, and Oxford has as yet made no counter movement. And I still wait for clergy and means to enable me to meet the challenge of a late Patriarch, "We have done all that social kindness can do; it is time to essay something further."

Why does this venerable society make the natural and becoming request to hear me on these matters? Is there one present who will do what a dozen might do, were we at Keswick, rise up and proffer help in such a cause? I want scholars—Christian scholars, and they will want means.—*Bishop Blyth's Speech.*

ON THE EUROPEAN CONTINENT—THE LORD'S DAY'S REST.

The reports supplied by chaplains ministering to British seamen contain frequent complaints of the great obstacle to their work caused by the unnecessary increase of Sunday labour. Representations on this subject have been addressed to the principal ship-owners and managing directors of steamship companies inviting their co-operation in discouraging and lessening, so far as possible, Sunday labour on board ships in port. Sir John Burns, the managing director of the Cunard Company, has recently given a noble example by issuing an order that no Cunard ship is to work in port on Sunday. This evil of Sunday labour has occupied the attention of the Missions to Seamen Society and its zealous secre-

tary, Commander Dawson, R.N., who endeavor by representations made to the Government, as well as to the ship-owners, to get Sunday cargo work and coaling in foreign ports restricted so far as possible, and to secure rest on the Lord's Day to British seamen.

### Church History at the British Museum.

From *Church Times*

The authorities of the British Museum have brought together an interesting set of documents illustrative of English Church History, taking as their text the 1,300th anniversary of the landing of St. Augustine. An ounce of fact is worth a ton of theory, and a single first-hand document is worth more than any volume that can be written about it. It is divided into three chief sections:—(1) Bibles in Latin and English. (2) Service Books. (3) General History.

The Post Reformation documents in the last named division are specially interesting and rich. First editions are much in evidence, among others is one of Jewel's Apologia and its translation into English in the same year; "The Rule and Exercise of Holy Dying," printed in 1651, with a young lady standing in front of a mirror and seeing in it her skeleton—just like a famous picture by Wiertz; "Rule and Exercise of Holy Living," with a frontispiece representing the devil coming out of the bottomless pit, printed in the previous year; a first Edition of "Pearson on the Creed," 1659, and of Keble's "Christian Year," published anonymously, and a first edition of "Butler's Analogy," dated 1736. An early Martin Marprelate pamphlet is exposed, which modestly announces itself as "Compiled for the behoofe and overthrow of the Parsons fyckers and currats that have lernt their Catechismes and are past grace." First editions of those decayed gentlemen Sternhold and Hopkins, and Tate and Brady will call forth a tear or provoke a smile. Letters of Hoadley, Wake, Law, Ken, Sheldon, Sancroft, Tension, Abbot, and other famous men, may be read without much trouble. We will end by giving the words of one that deserves to be quoted again and again. It is from John Wesley—

Birmingham, March 25, 1787.

DEAR SAMMY,—You send me good news concerning the progress of the work of God in Coln Circuit. I should think C. Jackson or Sager might set the heads of the people at Bacup right. Brother Jackson should

advise Brother Ridel not to please the Deity by preaching himself to death. I still think that when the Methodists leave the Church of England God will leave them. Every year more and more of the clergy are convinced of the truth, and grow well effected towards us. It would be contrary to all common-sense as well as to all conscience to make a separation now.

I am, Dear Sammy,

Your affectionate brother,  
J. WESLEY.

### Acknowledgments.

Mr. Hay, Dunchurch, acknowledges receipt of the handsome set solid silver altar vessels from Quebec W. A. with grateful thanks, in which the congregation of St. Andrew's Church heartily join.

Mr. Hay acknowledges with best thanks express parcels, from St. George's and St. Paul's W. A.'s, Toronto, for sales of work.

### 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 Superannuation Fund; (4) Sustentation Fund, etc.

## THE Morley College AND Conservatory of Music

In union with the London College of Music, Eng.

SNEINTON MANOR, HUNTSVILLE,  
Muskoka, Ontario.

Visitor—The Ven. Archdeacon Ilwyd.

Principal—Miss E. W. Morley, L.L.C.M., A. Mus. L.C.M., Silver Medalist for Painting (Representative of the London College of Music for Algoma), assisted by Mrs. Haydon, D.P.L.C.M., and a staff of competent Teachers.

Subjects Taught—Thorough English, Geography (Political, Physical, Mathematical, and Commercial), History (Ancient, Modern, and Musical), Literature, Mathematics, French (Grammar and Conversational), German, Latin, Greek, Botany, Physics, etc., Vocal and Instrumental Music, Harmony, Counterpoint, Theory, Form, Transposition, Composition, Painting (oils, water), Drawing, Stenography, Typewriting, Bookkeeping, Musical Drill.

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The College is located in that portion of Ontario well known as the natural sanatorium of the Province. Its situation is one of the most picturesque, at a point of the confluence of the Muskoka River and Fairy Lake. The College is a boon to young Ladies who do not possess rugged constitutions.

Fees—\$200 per annum for boarders. Three terms in the year. Fees payable at the commencement of each term. No extras except laundry.

Reference—"I believe the Principal and Staff of the above College to be in every way efficiently equipped for successful work on the above subjects. The College has my full and hearty endorsement. I shall be glad to reply to questions on the part of parents and guardians."—THOMAS LLWYD, Incumbent of Huntsville and Archdeacon of Algoma.