

“Go ye into all the world
and preach the gospel to every
creature.”



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

January, 1899

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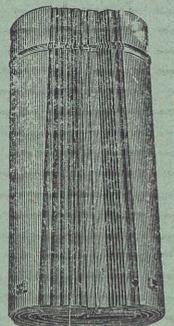
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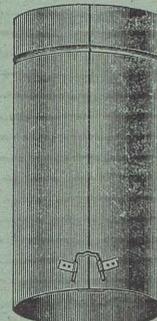
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The Algoma Missionary News.

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

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

Death of Bishop Sullivan.

A delay of a few days in publishing our first number for 1899 gives us the melancholy duty of recording the death of our late bishop, who for the past two years has been rector of St. James', Toronto.

The Right Reverend Edward Sullivan, D.D., departed this life on the Feast of the Epiphany, 1899, aged 66 years. R.I.P.

Our February number will give further particulars.

Bishop's Appointments—January, 1899.

1. Sunday.—Circumcision of our Lord.—Confirmation at Garden River.
2. Mon.—Return to Sault Ste. Marie.
3. Tues.—Sault Ste. Marie.
4. Wed.—Sault Ste. Marie.
5. Thurs.—Sault Ste. Marie.
6. Fri.—Epiphany of Our Lord.—Celebrate Holy Communion in Pro-Cathedral, Sault Ste. Marie.
7. Sat.—Sault Ste. Marie.
8. 1st Sunday after Epiphany—Conduct services in St. Luke's Pro-Cathedral, Sault Ste. Marie.
9. Mon.—Sault Ste. Marie.
10. Tues.—Sault Ste. Marie.
11. Wed.—Sault Ste. Marie.
12. Thurs.—Sault Ste. Marie.

13. Fri.—Sault Ste. Marie.
14. Sat.—Sault Ste. Marie.
15. 2nd Sunday after Epiphany—St. Luke's Pro-Cathedral.
16. Mon.—Train to North Bay.
17. Tues.—Train from North Bay to Powassan; Confirmation in evening.
18. Wed.—Drive to Trout Creek for Confirmation.
19. Thurs.—Train to South River for Confirmation.
20. Fri.—Drive to Sundridge for Confirmation.
21. Sat.—Train to Bracebridge and drive to Uffington.
22. 3rd Sunday after Epiphany—Confirmation at Uffington.
23. Mon.—Drive to Purbrook and Oakley for Confirmation.
24. Tues.—Drive to Bracebridge; on to Port Carling.
25. Wed.—Conversion of St. Paul—Visit Port Carling out-stations.
26. Thurs.—Drive to Baysville.
27. Fri.—Baysville; inspect, and hold service in new church.
28. Sat.—Drive from Baysville to Huntsville.
29. Septuagesima—Huntsville; Confirmation celebration in the morning; address Sunday-school in the afternoon. Preach in evening.
30. Mon.—Service at Grassmere, 10.30 a.m. Quinn's, 3 p.m.
31. Tues.—Confer with certain parishioners of Ravenscliffe; and take train in the evening for Burk's Falls.

Notes by the Way.

THE CIRCUMCISION OF CHRIST.

"From infancy Thy Father's will
It was Thy care devoutly to fulfil.
Thou, our affections to excite,
Wouldst stoop to an afflictive rite;
Thou early didst foreshow
What Thou wouldst undergo.
Thy cross and agonizing pains,
Which made Thy Blood gush out at all Thy veins."

—Bishop Ken.

REV. Mr. Storer preached in St. Luke's Pro-Cathedral at the evening service on the Fourth Sunday in Advent.

EDUCATION means the development of the man. Instruction is but a part of education, viz., the storing and building up of the mind.

REV. E. J. HARPER, of Fort William, has been offered the incumbency of St. Luke's, Sault Ste. Marie, in succession to Rev. Robert Renison.

THE Bishop has appointed Rev. Mr. Storer to the Mission of Haileybury and

parts adjacent, Lake Temiscamingue, in succession to Rev. James Hickland.

MR. E. MCKITTRICK, Student of Trinity College, Toronto, has been sent for the winter to the Mission at Silverwater, under Rev. L. Sinclair, of Gore Bay.

SOME people's religion is just like a wooden leg. There is neither warmth nor life in it; and, although it helps you to hobble along, it never becomes a part of you, but has to be strapped on every morning.

"THE Anglican Church was the only one of the Protestant sects which preserved her episcopate."—(The late Archbishop of Paris, in the preface to the work of Cardinal de la Luzerne upon the rights of Bishops).

ON the Fourth Sunday in Advent Mr. Frederick Brittain-Storer, of St. Boniface College, Warminster, was made Deacon by the Bishop of Algoma in St. Luke's Pro-Cathedral, Sault Ste. Marie. The Rev. Robert Renison, M.A., preached the sermon.

A MISSIONARY in India writes: "I try not to be impatient with things as they are, but I am quite sure that the only real hardship missionaries have to bear is to be out in the harvest field and to see the crops spoiling because there are no labourers to gather them."

KING ETHELBERT granted the Manor of Tillingham, in Essex, with the church there to the Cathedral Church of St. Paul, London. This estate is still in the possession of the Dean and Chapter. The date of the charta, an authentic copy of which is preserved in the library of St. Paul's, is A.D. 604 or 616.

"PERHAPS there is no part of the Church," says Canon Gore in his Bampton lecture on the Incarnation, "which

has sinned as the English Church has sinned, in the neglect of definite religious teaching. Nor can one who desires her welfare aim at anything better than the recovery and promotion of simple dogmatic teaching, based on the Catechism and appealing to Scripture, not least among the youth of the educated classes."

THE Epiphany Feast again brings to us the duty and privilege of giving to the work of the Canadian Church in the foreign field. The Church's appeal will be read on Sunday, January 1st, and the offerings of the following Sunday (first after Epiphany) devoted to Foreign Missions. They are not shortsighted who look beyond their own needs, however great they are, and give *liberally* on this occasion as it comes year after year.

Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?

THE Bishop wishes specially to acknowledge with profound gratitude a munificent subscription from "M. S," England, who gives £100 for the new Sustentation Fund and £200 for the general funds, at the Bishop's discretion. The contribution towards the Sustentation Fund is given in memory of the great work done by Bishop Sullivan. Surely this benefaction ought to be a suggestion and an inspiration to the many friends of the Bishop of the diocese. What better memorial could there be of the efforts of one who for so many years labored and pleaded for the Church in this new land! May many others do likewise.

WOULD you do something to develop and to cultivate the missionary spirit—the thermometer which marks the rise and fall of zeal for the extension of the Kingdom of Christ? Many there are who will say yes and who now work by prayer for the spread of the gospel. Many, too, there are who would also give of their time and means—and some, too, themselves—only they lack some knowledge that convinces men of the reality, the need, not to say, the success, of missionary effort. They would hear the cry "Come over and help us." Suppose an effort be made to supply this need by systematic instruction in a quiet way. Parents who give books to their children and young relatives on birthdays and at Christmastide might help by giving books

that tell the wonderful stories of the Foreign Mission Field; books that tell of martyrs and saints in all lands in both ancient and modern times. Besides, Sunday Schools could do much in this direction if, say, every third book in their libraries were of a missionary character. It is the good judgment of a nation that sees to it that its youth grows up with a knowledge of the deeds of its national heroes. Such a policy helps to make good, loyal citizens. It builds up a nation. So we shall be building up the characters of good loyal citizens of the Kingdom of Christ if we see to it that our children grow up with a knowledge of the faithful, self-sacrificing deeds of the heroes of the Mission fields. On Sunday School library shelves there should be bound copies of the *Mission Field*, the *Church Missionary Intelligencer*, and such periodicals, as well as biographies of Henry Martyn, Bishops Hanning, Selwyn, Patteson, Smythies, Steere, Horden, Cotton, St. Boniface, and others. However, it is not possible to give a list of names. The number is too great, comprising as it does, not only those who occupied high posts and foremost places, but so many who were true heroes in positions and fields upon which a less fierce light has shone. Give tales of the Mission field to the children.

A. D. 1898.

The year of our Lord 1898 is now numbered among those flown into the past, and we now stand on the threshold of the last year but one in the nineteenth century.

The last year has, we believe, been one of steady progress in this missionary diocese. Though no gigantic strides have been taken to mark the way, yet in many directions may be noted little advances that will have a more telling effect at a future date.

Little change has taken place in the *personnel* of the clergy. Two gentlemen, Messrs. Hay and Brittain-Storer, have been admitted to the diaconate. They had both worked as catechists in the diocese, the former for several years in the Missions of Magnetawan and Sturgeon Falls, the latter for a much shorter period in the Mission of Webbwood and parts adjacent. Now Rev. Mr. Hay is at Murillo, the post vacated by Rev. C. J. Kirby, while Rev. Mr. Storer goes to the northern Mission of Haileybury, in

the Temiscamigue country, early in January.

Rev. W. Hunter, who was ordained to the priesthood on the Festival of the Conversion of St. Paul, 1898, has since left the diocese for the mother Diocese of Toronto. We regret to learn that his health has been far from good of late.

However, we at this moment have a staff of thirty three clergy, embracing the Bishop, twenty-nine priests, and three deacons.

There have been not a few changes in the incumbencies of missions. Rev. C. Piercy left Burk's Falls and Sundridge to assume charge of Sturgeon Falls and Warren, being the first resident priest in a mission that is likely to have a fairly large increase of English-speaking residents in the near future. Rev. C. J. Buckland, of Powassan, left to take charge of Burk's Falls. Sundridge is at present regularly ministered to by Rev. G. Gander. Mr. Buckland's post at Powassan, with Trout Creek and Nipissing, has been filled by Rev. A. J. Cobb, the priest-incumbent of Broadbent. The last-mentioned mission is at present in the charge of Rev. Mr. Lawlor, M.A., who early in the year was forced by illness to give up his work at Schreiber. It is learned that he is not yet fully recovered and may be obliged to give up again. For this much regret will be expressed by those who know him.

Another change is the appointment of Rev. W. A. J. Burt in June last (from Gravenhurst, where he was *locum tenens*) to the important and arduous post at North Bay, which was vacated in November, 1897, by Rev. Rural Dean Young. Mr. Burt, who made a sacrifice in accepting the mission, is slowly and perseveringly meeting all difficulties with a large measure of success.

The Bishop has given the impetus of his own live interest in the Indian work, not only endeavoring to advance the good work done for Indian boys at the Shingwauk Home, and again visiting the Indian Mission up the Nepigon (an account of which appeared in our issue of October last), but at much pains visiting the Indians on the Manitoulin Island and on the north shore of Lake Huron. Two young men—one a school-teacher of some years' standing—have undertaken school work among the Indians, to whom also, in the office of a catechist, they each minister as teachers of the Church.

Not the least important note of the Church's work in Algoma is to be found in the Fifth Triennial Council meeting at North Bay, an assembly that was marked by no little spiritual devotion as well as the expeditious disposal of business. Those who have been present at previous Council meetings consider it an improvement in every respect on former ones. This gathering for counsel, inaugurated in 1887 by Bishop Sullivan, is capable of becoming, in the no distant future, a

most important factor in the advancement of Christ's work in Algoma. So far each Council has been a stride in advance of its predecessor.

We have much to be thankful for, but we may not rest, though a trust in the all-providing care of the Head of the Church does prevent an over-anxiety about the things of to-morrow. We must, nevertheless, do the utmost in our power to use all the means in our power to keep alive the lamp of truth in the country. For this cause we are compelled to appeal continually to the kindness of our brethren in the faith. Without a word that would lessen the support for the maintenance of present work—we can do with no less—it may be permitted to mention two objects of vital importance to us. First, the Mission Sustentation Fund but a year or eighteen months old, by which the Bishop hopes to be able to continue ministrations when the S. P. G. grants cease. On condition that £9,000 (\$45,000) be acquired by us the S.P.C.K. gives £1,000 (\$5,000). Towards this sum we have now some \$2,500 (£500), about half of the amount needed every year if we are to fulfil the terms of the S.P.C.K. grant. This is the fund upon which will depend, as far as men can judge, much of the missionary work of the future.

The second object for which we solicit help is the formation of a Superannuation Fund for old and infirm clergy. Surely when the missionary has given his days of energy and usefulness to the ministry among men, for Christ's sake, he deserves something better than to be cast adrift or thrown aside.

To the Woman's Auxiliary to Missions in Canada, as well as to loving friends in England, we tender our sincere thanks for co-operation in the work of the Church in Algoma.

For ourselves it is sufficient to know that in more than one direction we have been a means of helping the diocese as a whole, and trust that such gratification will ever be an encouragement, as well as an impetus to perseverance, to any who try to advance Algoma's cause in the columns of her diocesan journal.

Wanted - Facts Instead of Fiction.

One of the fictions which pass for history is the statement to the effect that the English Church is a new Church made by Henry VIII. We know that the statement is freely made in quarters where listeners are not likely to be in possession of the facts of the case. We know, moreover, that this is the view put forth by a number—a large number, not to say nearly all—of the teachers in the public schools in Ontario. It is not meant that they do this wilfully, but in ignorance. It ought hardly to be necessary to say anything about the ignorant as-

sertion that at the Reformation a Roman Catholic Church was abolished and a Protestant Church set up in its stead. Still, old falsehoods die hard. Church people in this province can do much to correct this misteaching, even though the ranks of the teachers in the schools are for the most part filled with ladies and gentlemen who are not cognizant of what the Church claims to be historical truth as opposed to ignorance and wilful misrepresentation.

However, the experience of the writer encourages the assertion that the teachers of history in our schools are not unwilling to have the fiction or myth referred to above pointed out to them. They may not be at once convinced, but if a study of the matter is stimulated we need not fear results. It is not likely that the Hon. G. W. Ross, Ontario's Minister of Education, will see our modest pages. If he should he might be reminded of corrections made by modern writers of English history in connection with the fables of Henry VIII. and his contemporaries. He would be less likely to strike with amazement the better-informed people of Ontario by statements about the founding of the English Church in the time of Henry VIII. Indeed, he would be careful in future lest he should be brought face to face with a reference in the Public School History to Magna Charta. "It (the Great Charter) also maintained the freedom of the English Church"—(p. 32).

The falsehood has been repeated till it has become a commonplace. The greater reason, therefore, that the fact be reiterated *ad nauseum*, if we would have it stick and produce action. No excuse need, then, be offered for the mention of *facts* in this connection, even if we do go over old ground. But, first, since the false assertion is made by those who ought to know better, we ask our opponents to say when the old Church ceased to exist, and a new one was made. Let them produce something in the nature of evidence.

An appeal to history will show that the independence of the *English* Church, as distinguished from the *Roman* Church, was a fact centuries before the birth of Henry VIII., and that the *ecclesiastical* (not *spiritual*) supremacy of the English Crown was a part of English law from very early days.

In an ecclesiastical sense the Pope was always the subordinate of the King of England in England. William the Conqueror affirmed that he would gladly receive the Pope's messengers, but that he would hang any monk who questioned his own authority as king. In this he succeeded to the same kind of supremacy as his Saxon predecessors exercised.

Another fact is that no Papal Bull could have any validity in England without the king's sanction. So long ago as 1115 Pope Paschal II. stated that no

communication between England and Rome was allowed by the king and English bishops, and that all the concerns of the national Church were settled in England without his knowledge and without his being consulted.

A little later, when King John was willing to barter the liberty of his subjects as well as his own, the prelates and barons of the nation, with the Archbishop of Canterbury (Langton) at their head, drafted (on the basis of similar charters) the Great Charter and presented it to the king. This King John signed at Runnymede June 15th, 1215. Translated into English, its first provision runs:

"That the *Church of England* shall be free, and hold her rights entire, and her liberties inviolate."

After specifying these rights, and providing for freedom of the subject, and law and order in the realm, the charter concludes with a re-assertion of its initial principle:

"That the *Church of England* be free, and that all men have and hold the aforesaid liberties truly and peaceably, freely and quietly, fully and wholly, in all things and in all places for ever."

It is not needed now to multiply such statements of history, but we may remind our readers that the Right Hon. Mr. Asquith, who, in 1895, introduced the Welsh Disestablishment Bill in the English Parliament, deserves the thanks of all Churchmen for his clear and candid statement of one important fact. He frankly said that he was not one of those who thought that the legislation of Henry VIII. transferred the privileges and endowments of a national establishment from the Church of Rome to the Church of England, "a view resting upon imperfect historical information." Mr. Asquith avowed his belief that, amidst all these changes and developments, "there has been a substantial identity and continuity of existence in our National Church from earliest history down to the present time." An admirable statement of the truth.

Gore Bay Mission.

REV. LAURENCE SINCLAIR, INCUMBENT.

The Bishop has sent a student from Trinity College to work at Silver Water for the winter. His outstations will be Burpee and Meldrum Bay, also, if possible, Cockburn Island. The new Church of St. Peter at Silver Water has been supplied with some very beautiful furnishings sent out from England by Miss Harriet Gurney, Treasurer of the Algoma English Association for Sussex. The various articles formerly mentioned have served as an invaluable help to the services of the church, and will always present a remembrance of the interest taken by the English people on behalf of the Church in Algoma. L. S.

A CHANGE of date on the label of your paper is a receipt for payment made.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

For the last time in another year information is sent on to the diocesan journal concerning this mission. Looking back over the record it appears similar to that of a life, viz., full of change. What a mercy for believing mortals that it is written, "I the Lord change not!" The missionary has various impressions upon his mind and heart, of joy and sorrow, loss and affliction, disease and death, which have been made during his passage in and out amongst the flock committed to his care.

In and around the district grievous loss was sustained during the year by the failure of crops, consequent upon the severe frost and drought in July last, and now the general scarcity, especially of potatoes, is being felt by many families around in various ways. The Church herself has also sustained loss by the moving out of a number of families, discouragement having seized hold upon them after a succession of comparatively fruitless years. There is, too, a further loss, that of pecuniary ability; of which the wardens are sadly aware at each station, and deplore their inability to meet current expenses.

Among the losses by death a bereavement without parallel during the present incumbency occurred at Purbrook. Early in September last Mr. J. T. Colson and family were overwhelmed with the terrible tidings that a son, resident in the United States, had been shot. From reports that appeared in papers sent over there was suspicion of foul play, and the father promptly proceeded to join the widow, and was also present at an adjourned inquest. Nothing, however, could be proved, and the bereaved parent returned home, only having the melancholy satisfaction of looking upon the grave wherein his late son's remains were deposited. The entire community expressed condolences, since Mr. Colson is an old resident, as well as a warden of twenty years' standing. In October a second cloud arose. The youngest daughter, who was by no means strong, had persevered and qualified herself for the position of a teacher, and actually entered upon her chosen vocation on Monday, October 3rd. On Friday, the 7th, her father fetched her home, and on the next day she became so ill that Dr. Bridgeland was hastily summoned, who declared her condition critical, owing to heart disease. On Monday, Oct. 10th, the incumbent visited her, and her state of mind was truly peaceful. On the following Wednesday a sudden paroxysm released her resigned and gentle spirit. The remains were interred in Christ Church graveyard (by the side of those of an older brother laid there eight years before) on Saturday, Oct. 15th, when a never-to-be-forgotten scene was witnessed, the entire congregation being swayed with such strong emotion that literally they did "weep with those who wept."

St. Paul's, Uffington, has recently had a new chimney added. In the winter two stoves are needed to keep the church sufficiently warm, but, owing to the double draught, oftentimes the edifice was filled with smoke. In order to procure means for the same a concert was announced, and, although the night appointed turned out miserably wet, a nice sum was realized. Since then donations have come in from one and another, so that now there is but one dollar to raise to complete the cost.

Thanksgiving Day (Nov. 24) was observed in Uffington, and a special service was held in St. Paul's at 7 p.m. An encouraging congregation assembled and a reverent, bright and hearty service was conducted by the incumbent, who also preached from the words, "Give us day by day our daily bread." An offertory was taken up for the Diocesan Sustentation Fund.

A. H. A.

Webbwood Mission.

On Monday, December 12th, accompanied by a son of our churchwarden at Nairn Centre, I visited a lumber camp some four or five miles from Nairn Centre. Taking with us some Prayer and Hymn-books and also a number of books and pamphlets for general reading for those in the camp, we left Nairn Centre about 3 p.m. We had a brisk walk in the clear, frosty air and arrived at the camp about 4.30 p.m. Our welcome was hearty, for all received us with evidences of pleasure. We had a look round the camp, then had supper with the men (which I must say a good word for. The food at the meals we had was good and well served, and we took just what was prepared for the men at our meals. I wish I could say a good word for the sleeping camp. This, I am sure, could be better and I think should be better, too.) Apart from the sleeping camp, as far as I am able to judge, all seemed well managed under the circumstances.

At 7.30 p.m. we had Evensong, at which several hymns were sung and an address given on St. Matt. xi. 28. About forty-four men were present, and, as far as they could, joined in the service and listened attentively to the address, and no doubt this service, like all done in the Name of the Father, Son and Holy Ghost, will have done its good work. The men suggested an offertory, which they gave, amounting to \$2.65, which has gone to help in buying an organ for Nairn church. All the men were delighted to see us, and gave us a hearty welcome, and wished for further similar services. I must not close this little account without specially mentioning the kindness at all times of Mr. Duret, the manager of the company, and also the kindness of the foreman, the clerk, and cooks. We remained in the camp for the night, and were made very comfortable,

and at about 8 a.m. we walked back to Nairn Centre, after an interesting visit, and, no doubt, a useful one too. I hope before long to be able to give services at other camps in the neighbourhood of my mission.

Garden River Mission.

REV. F. FROST, INCUMBENT.

SYLVAN VALLEY.—There was a grand time here on Thanksgiving. There is a pretty church on the hill here partly surrounded with shrubbery and occupying a fine site. The church is not quite finished either inside or out, but the superb decorations made up for this, the people using their very best endeavors to make it nice for the occasion of Thanksgiving. The missionary from Garden River came over, and we had a good service and appropriate sermon. The harvest in this neighborhood was fairly good, so the folks had good cause to rejoice and praise God, from Whom all blessings flow, as the preacher told them. It is a cause for thanksgiving also that the people join more heartily in the services than they used to do, reading the responses and the alternate verses in the Psalms and joining in the chants and singing, worshipping God with louder voice than formerly. Some laudable efforts have been made this summer in improving the primeval shrubbery in the church grounds. We are getting along, too, in other ways.

Aspdin Mission.

REV. W. H. FRENCH, INCUMBENT.

We have been pursuing the even tenor of our way since you last heard from this mission. Deaths and removals have considerably lessened our numbers, especially is this so with communicants. Notwithstanding this, the attendances at divine worship all over the mission show *over* one thousand increase since Easter upon last year's figures, and the offertories are somewhat larger. It is not to be supposed that in this supposedly strong church centre we are without sectarian opposition. Far from it, and the injustice of the thing is, that during the best months of the year the "student," usually a fresh man every summer, draws away the uncertain element, whilst during the long winter months he is conspicuous by his absence; but we resident clergy have to minister to all indiscriminately, and when these people are appealed to for financial help, "we have all we can do to support our own," is the reply, a manifest excuse whereby these people get out of paying anything at all! Of course, I am not complaining, but giving well-known facts, showing how "the sects" get their religious ministrations *free*, while the Church does the real

work and enjoys the sinister privilege (?) of a dead set upon her members and adherents when the students in due course arrive. I know we here are not alone in this; it is the same all over; but it is one sample among many of the way things religious are worked in this free country, the Church in the main being the sufferer.
E. W. H. F.

The Nature of "Work."

Our Waifs and Strays is the monthly paper of the Church of England Incorporated Society for Providing Homes for Waifs and Strays, taking care of and training children who are being brought up in vicious homes, with vicious surroundings. At a recent devotional meeting of Norwich Diocesan Branch the Rev. W. D. Boycott delivered three addresses, one of which we reproduce:

"My Father worketh hitherto.—*S. John* v. 17.
"We must work.—*S. John* ix. 4 (R.V.).

"The subject we wish to try and consider is *work*. Not merely religious work, so called, but all work of whatever kind, amongst which people's lots are cast, and a Quiet Day gives a very valuable opportunity for considering it. For, whether work be hard or light, it needs a day of this kind to enable us to study the subject at all. For, just as the soldier cannot tell the true meaning of the battle he himself is engaged in, so we need to stand above and outside work if we would understand something of its meaning, and nature, and power.

"And there is a *need* for such a study of it as a devotional day gives opportunity; for work is too often considered to be practically outside any Christian light, and that, of course, is a mistake.

"Christianity claims to have a message for every form and duty in life, and it is a claim which was never recognized so much as it is nowadays, and 'work' is no exception. Christianity, surely, has something to say about it which will explain and transfigure it. And, first, what does it teach us as to the *nature* of work? What does it tell us as to *what work is*?

"It is *not* labour. That is a point worth considering, is it not? We do not recognize this, perhaps, often enough. We groan under work, and say it is part of the unavoidable curse resting on all the sons of Adam. But *work* is not that; labour, toil, agony—all *that is*—but those are the *accidents* not the *essence* of work. Man surely *worked* before he fell, and *laboured* afterwards. We must learn to look on this exactly as we look on death. It is hard, gloomy, no doubt, and we recognize it for what it is, unmeant, a punishment for sin, a standing record of man's shame; but that does not bind us to what is *real*, and that is the *life* which lies beyond it.

"So it is with *work*. It is of man's innocence, not guilt, and we must look behind; behind pain, labour, distaste,

and reach its essence, the nobility of our fallen human nature.

"But there is more than this. Work is *Divine*. Nothing can be farther from Christian teaching than that God from all eternity sits upon a throne of inaccessible idleness. So far from that, one of the doctors of theology, asked to define God in a sentence, says: 'God is infinite action.' We can see it through the heresies, where men, thinking God in idleness more dignified, had to make inferior beings as the authors of all work. It was that theory which the Christian faith consistently rejected, bringing forward instead the truth that *we* must hold—which Jesus had stated—'My Father worketh hitherto.'

"Oh work, how have I misunderstood thee! To be shunned as labour, to be hurried over as irksome, to be performed from a dull sense of duty, and all the while thou art *Divine*! Part of the very nature of God that He has transmitted to His sons. Transmitted first to Him in the Garden of Eden, though overlaid by pain and toil, the gift is still ours to stamp us as God's sons, to tell us that we share His nature and His life.

"And if work be of the nature of God, we have certain marks by which we may stamp our own as partaking or not of the Divine.

"And the first mark is *sacrifice*. The Divine work speaks of it above all things. It was for no selfish luxury that God's work was put in force. Angels, worlds, men—all because infinite Love would create objects on which it might spend itself to the joy and benefit of all it created. And my work *must* have this stamp upon it if I wish to be Divine. It is good in its measure to work for wages, ambition, love, duty; but to be Divine it must reach this—the sacrifice of interest, time, or effort, which goes beyond the *letter* of service, or duty, or inclination. Oh! the pity of it all, when we, perforce or voluntarily, take up work, and when we just stop short of that one touch which separates the human and Divine; when we just stop short of that one effort, that one small extra effort, which will change it from earth to heaven.

"And then the other mark is *definiteness*. There, again, it is stamped on the Divine work through all the ages. Nothing is more plain, or wonderful, than how God's work and God's plan has gone steadily on to its fulfilment. We see it as we look back. It has been hindered by human ambitions, and human sins, and human deliberate efforts to thwart it, yet it has still always been finding its way to what even we can see has been its appointed end. And our work ought to be Divine in this way—quietly, faithfully, perseveringly continuous. Yet how prone we are to begin and never finish, to take up a work and drop it because it does not succeed or because it costs us more than we expected, or from the sheer bad

habit of irregularity and indefiniteness. The haphazard work, the easy rests, the sudden energy so soon to die away—what a pity it all is when there is that one touch of definiteness to uplift and transfigure and to make Gods!

"And there may be one other thought about this work of ours which is Divine, and that is that we may look for some marks in ourselves as the result of it. If we cannot touch evil without being defiled, it is more true the other way. We cannot touch good without being bettered. We have often heard of work being hallowed by the worker. There is another fact—the worker being hallowed by the work. Work is Divine, and they who take it up and bear upon it those marks of sacrifice and definiteness which proclaim its source are bound to feel its influence in their life and character.

"Definiteness of purpose, regularity, resoluteness, calmness, perseverance—these will be the fruits of the Divine work.

"Blessed be drudgery! Yes, for all it teaches. Blessed be work for what it *is*."

Public Worship.

By the late Bishop of Wakefield (Dr. W. W. How).

CONFESSION OF SIN.

Be in good time. Confession hath first place
In drawing nigh unto the throne of grace;
When sin is pardoned, thou canst praise and
prayer;
Sin unconfessed will bear the onward way.

REVERENCE.

Kneel on thy knees. Before the mercy seat
Is not the lowliest posture the most meet?
The Master knelt in prayer; and it is so
The graceless servant cannot bend so low.

RESPONDING.

Make thy response. Observe thy Church's
ways;
The faithful Churchman Prayer-Book rules
obeys.
The tongue that thrills with worship lights the
fire
In other souls, and kindles high desire.

PRAISE.

Sing with both heart and voice; yet in God's
ear
'Tis but the heart that singeth loud and clear.
Sing with a heart on fire with holy love,
And thou shalt join the Angels' songs above.

GOD'S WORD.

Mark well the blessed lessons of God's Word,
And bear some good fruit of the lessons heard,
The preacher heed; some counsel he may speak
To help thee better live throughout the week.

HOLY COMMUNION.

Turn not thy back when bidden to draw nigh
To the sweet feast of holy charity.
Meet there thy Lord, who comes thy soul to
feed,
And in His love to make thee His indeed,

Changed Prospects in North China.

A LETTER FROM BISHOP SCOTT.

(Mission Field, November, 1898.)

In view of the extremely important changes which have taken place in China within the past six months—changes which immediately affect her relations to several foreign powers in a most vital manner, and which must, humanly speaking, usher in a state of things widely different from that which has hitherto obtained—I feel that you will expect some communication from me, as charged with the oversight of the Society's Missions in this country.

I need refer but briefly to the "concessions" granted by the Chinese Government on the representation of Her Majesty's Minister at Peking. They comprise the opening of the internal waterways of China to British and other steamers; the undertaking not to alienate, by lease or otherwise, to any foreign power the large if somewhat indefinite region known as the Yang-tze Valley; the retention of the post of Inspector-General of Customs in the hands of a British subject while British trade predominates in China, and the opening of more treaty-ports, and especially of one in the Province of Hunan.

To come nearer to our own part of the country, a part more directly affected by the changes referred to above. The lease of Port Arthur to Russia, with right of building a railway connecting the port with their great trans-Siberian system, is an unmistakable sign—not to put it more strongly—that Russian influence must predominate ever increasingly in Manchuria and in Northern China generally. Whether this will mean, as it should, the gradual extension of the Orthodox Church over these regions I cannot say; but at present I gather that the work of that Church has not extended beyond Russian territory.

There is one point which affects us more immediately, and that is the opening of a new port in the northern part of the Gulf of Pechili, close to Shan-hai-kuan (where the Great Wall abuts on the sea). This place is in the neighbourhood of a sea-side resort which has sprung up within the last two years, easy of access from Tientsin by means of the railway; and the "port" will probably include this watering-place. In any case it will mean another place for which the ministrations of the Church must be provided in the near future.

That, however, which most nearly touches us and our work is the changed prospects in the Province of Shan-tung. The sudden acquisition by Germany of Kiao-Chau, the establishment of a line of steamers between that port and Shanghai, Chefoo, and Tientsin, the prospects of railways being at once built to connect

the port with the capital of the province (Chi-nan fu), with other important centres, and finally with Tientsin and Peking—all this makes one feel that the Shan-tung Province is likely to change with wonderful rapidity. Again, as in the case of the newly-opened port in Chihli, so here, Kiao-Chau will have its population of English people, and will require the ministrations of the Church. Then the acquisition of Wei-hai-wei—only forty miles from Chefoo—as a naval station by Great Britain (though I presume it will have its own chaplains) makes another point in the province whence influence will be exerted on the country around. Last year, with the assent of the Bishops gathered in conference in Shanghai, a proposal was submitted to the Archbishop of Canterbury for the erection of a separate bishopric for Shan-tung. Since then events have developed with startling rapidity; and while the proposed railways will, if built, lessen some of the present difficulties, yet the prospect of ever-widening facilities for work renders it highly advisable that the Missions in the province should be under the direction of a Bishop on the spot. One of the slight objections to treating the Shan-tung Province as a whole as a separate bishopric—viz., the difficulty of reaching T'ai-An from Chefoo—will be entirely obviated when the new German line is made connecting Kiao-Chau with Chinan-fu, for it will pass very near T'ai-An; while if a second (contemplated) line is laid down (from Tientsin to the south), it will pass through T'ai-An itself.

This brings me to a point which I wish to emphasize: the interest and importance of the missionary work in this district. In the neighbourhood of Peking we inherit work—which, thank God, is still growing and flourishing—from the C.M.S. In Shan-tung the work is the direct outgrowth of your own Mission sent out in 1874.

Apart from its religious associations—and these are not insignificant, for immediately behind T'ai-An city the great sacred mountain, visited annually, it is said, by nearly one million pilgrims, towers up to the highest point in Shan-tung; while the birthplace and burial-place of Confucius is only distant about sixty miles to the south—apart from these interesting features, a glance at the map will show that the western part of Shan-tung is right on the route of the first trunk lines which will be made from Peking to the south, and will be opened up in a marked degree by the improvements in locomotion.

I have just come from a three weeks' visit to the Missions in that part; and while there is nothing of a sensational nature to record, I am full of thankfulness at the steady, quiet progress which is being made, both at T'ai-An, where Mr. Brown has taken Mr. Sprent's place, and at P'ing-Yin, where Mr. Griffith has been carrying on Mr. Iliff's work during the furlough of the latter in England. I should like to see this Mission generally

strengthened, for though there are many Roman Catholics at work, and latterly several Protestant missionaries also, yet the Church of England, having been the first to occupy the city, has a well-recognized position, and she ought to have representatives, either English or native, in each of the departments under the rule of T'ai-An-Fu.

While on the subject of extension, *Lung-hua-tien*, in the Chihli Province, should shortly be made a fresh centre. Our little body of Christians there has held firmly to its Church Faith, but the distance from *Yung-Ching*, whose resident priest has charge of the station, forms a very serious hindrance to its development, and moreover injuriously affects the work at *Yung-Ching* itself. The place is in the midst of a district where the Roman Catholics are strong, and their attitude everywhere is increasingly aggressive. Two men preparing to take up this work, and a second man to support Mr. Allen in his work in Peking and to relieve him when his furlough comes, are urgently needed in the northern part of the diocese.

But I did not intend to enter into minute details of our own present needs. I trust that the wholly unprecedented condition of affairs in this great Empire may induce the Society (S.P.G.) to face the question whether the time has not come for a large increase in the scale of their operations in China. Is it too early to suggest that a scheme should be carefully considered by which a bishop and three priests should be planted in a chosen centre in each of the provinces in this "diocese" still untouched by any work of the Anglican Church—i.e., Shansi, Shensi, Honan, and Kansu? It seems to me essential, if missionaries are sent so far into the interior, that a head should be sent with them. It would be wholly impossible for any bishop in a coast province to "oversee" missionaries in any of the parts which I have named until railways connect these distant regions with the seaboard. Roman Catholic and Protestant missionaries are working in all these distant provinces, and, in spite of the well-known difficulty attending the consecration of bishops for countries outside Her Majesty's dominions, the Church might surely find a way to claim her part in the establishment of the Kingdom of God in these far-off regions. It seems likely that the changed condition of things to which I have alluded above will ere long lead to the residence of Englishmen and others in inland towns of China, in which case there would be obvious grounds for the provision of the ministry of the Church.

The people of China are more favourably inclined towards the enlightenment which "foreigners" have to bring to them than they have ever been before, and this attitude of mind will speedily have its effect in the way in which the Gospel of Christ is regarded. The great "brazen gates" are at length open. Up to within a short time ago the work of opening

them has been almost entirely, in the providence of God, the work of England. Let England's Church come forward to take her proper share of the choicest spoils—the souls of men.

Story of a Conversion in South India.

The scene lies at the small village of Mettupatti in the Estate of the Rajah of Puukotai, about fifteen miles south of Trichinopoly. Mission work was started in this neighbourhood thirty-five years ago by the Rev. C. S. Kohlhoff, but no progress was made, for caste, idolatry, and superstition have a terribly strong hold. There is a class of Hindus here called Nayakars, steeped in prejudice and ignorance. They have as their head a man known as the Pattattu Nayakar, *i.e.*, royal or titular Nayakar, who is ceremoniously enthroned when he succeeds his father as Headman. He also has a horse, which is known as the Pattattu horse, and he rules the caste like a petty Rajah. Any Nayakar who disobeys him is fined or excommunicated. All complaints, whether religious, secular, or social, come before him. No marriage is valid unless solemnized in his presence. It is needless to say that no one may become a Christian without being excommunicated and subjected to every kind of petty persecution. The ceremony of excommunication is performed as follows: First, all the Nayakars are assembled by special messengers under the command of the Headman. Then seven pits are dug; after this a black lamb is killed, and its blood poured into the first pit, and water into the remaining six. Next the presiding *Pandaram* dips his finger in the blood, and marks a round spot (*pottu*) on the forehead of each Nayakan present. Then he takes water from the other pits and sprinkles it on their heads. After discussion on the circumstances of the case, excommunication is pronounced, and, as an outward sign of this, the leaves of the margosa tree are taken and thrust into the thatched roof of the excommunicated man's house. From this moment any Nayakan who should dare to eat or drink with him will himself be excommunicated. Even his nearest relations must refuse henceforth to speak with him. No water may be drawn from the public well, no dhoby may wash his clothes, no barber may shave him, and no carpenter, blacksmith, etc., may work for him.

Such obstacles being placed in the way, a man requires a very firm faith to embrace Christianity. One young man of twenty-five, however, dared it all. He, his old mother, brother, and widowed sister, with her three children, went through the excommunication and endless persecution that followed; and I had the pleasure of baptizing them on the Vigil of All Saints' Day. The young man took the name of Yesudas (Servant of Jesus), and he has shown himself to be worthy of his name. They were taught

for some months previously by Mr. Daniel, the M.D.C. catechist, to whose efforts, under God, their conversion is due. One of the most trying moments was when the younger sister, still a Hindu, came with her husband, and threw herself at her aged mother's feet, and, bathed in tears, implored her not to disgrace them and cut themselves off from them. Her mother wept, too, but said she could not give up her faith in Jesus Christ. We pray that this daughter also may be won over in time.

A few words may be said of Yesudas's history. He had not always lived in his native village, but had mixed with more enlightened men. He saw how they were practically slaves, and how the Christians were comparatively free. He attended church once at Trichinopoly, and, as he says, a shock went through his heart and he felt he must become a Christian. Later on, when passing the idol of Rattamalai Karuppan (a fearful god) he did not break a cocoanut to it as usual. When his mother asked him why, he said, "It is only a stone god." He was for some time, however, afraid of making an open confession, because he knew full well the persecution in store for him, and the fact that he could not get a wife. The catechist, however, warned him of his unsafe state, and he made his resolve. He was then sent for by the Pattattu Nayakar and refused to go. He was next summoned to a meeting of the caste and again refused. About 500 of them were present. As he would not come, some of them went to him and tried all day to persuade him. When that failed, they sent next day his nearest relatives, as mentioned above. Finally, they proceeded to the ceremony of excommunication. Besides the ordinary penalties which followed, they carried off his property, stole his bullocks, trumped up cases against him, and got him fined in court. Not content with this, they subjected all the other Christians in that neighbourhood to petty persecution. They also insisted of course on a debt of Rs. 40 being paid immediately. This money was advanced by the Mission. Next the Headman tried to carry off the children of his widowed sister, but here again we intervened and took the children into our Boarding School. He also had been urged to leave the place, but he says "No," he will stay and face it out. Does not all this show that the Gospel still has its ancient power?—*Rev. J. A. Sharrock, in The Mission Field.*

Religious Education

In a debate recently held in Dundee some significant speeches were made, and opinions very much like those we have heard or read expressed in support of the "half-loaf better than none" policy of seeking the right and opportunity of teaching in the Public Schools in Ontario, to the children of Church people, the

distinctive principles of the Church to which we belong. No attempt is here made to give any speech in full, the passages more generally appropriate to all circumstances only being given.

The Bishop of Edinburgh (Dr. Dowden) in his remarks said: What I would like to see would be a first-rate Church school in every congregation. But I must look at facts, and I must look at probabilities, and I agree entirely with the gentleman who said we might as well hope for the moon as hope for a Church school in every one of our congregations. Look at the position in Edinburgh. A motion was brought forward at the School Board by Mr. Bruce, and by a single vote we were refused access to the Board schools to teach. It would be a pure advantage to us to be able to go into these schools and teach our own children. When I was a young man I did it for six years in the Board school. No doubt we had a Presbyterian minister teaching in another room, a Methodist minister in another. These were inevitable factors in the case; but still, I rejoice to say that a good sound Church education was given to the children over whom I had charge.

Mr. Bruce—I think that, of all the questions which come before us, the question of education is, not only for this Church, but for the State of which we are members, the biggest problem of all. It is perfectly true what a speaker said the other evening, that a wave of materialism does seem to be passing over this country, and I am afraid that the fear of God and trust in Him is being thrown into the background. You are getting by degrees in this country to a frame of mind so openly avowing belief in expediency instead of belief in what is right. The Bishop of Edinburgh has just alluded to the matter coming up recently before the School Board of Edinburgh. I, as a member of the School Board, had the privilege of raising the question; and I would like to endorse what the Bishop has said—that the School Boards of this country just now are, I think, in a most reasonable frame of mind with regard to the admission of fair claims. There is one thing that I think not only the parents but also the School Boards of the country are to be congratulated upon—many of them, especially the large Boards, have made a most careful provision for general religious instruction being given in the schools, and in the schools of Edinburgh, where there are 30,000 children being daily taught, the percentage of children who are withdrawn from religious instruction only amounts to two. That shows the keen feeling that is beating in the hearts of this country, that, in the face of the tendency of the present day towards materialism in many districts, parents are absolutely as one on this—they wish their children to have the benefits of religious education. I think a very strenuous effort should be made to do a great deal more in the Board schools than we do at present. Let me point out two ways in which we could do so.

A great many men, both clergymen and laymen, might very well serve on School Boards who don't. I hold it is the duty of the Church in every place where it can reasonably be done to elect Church representatives to the School Board. I, as a member of the Edinburgh School Board, know how constantly questions come up which directly touch us as Churchmen, and I think we are not doing our duty if we don't—especially in large communities such as Glasgow, Edinburgh, and Dundee—take care that we are sufficiently represented on these Boards, and our opinions and interests carefully attended to when those happen to come up. I beg to move

That this Council, while fully recognising that in the educational policy of the Church the maintenance of the existing Church schools is of primary importance, and that the increase of their number is greatly to be desired, is of opinion that, owing to the large number of Church children who are being educated in Board schools, it is expedient that an earnest appeal be made to obtain from School Boards facilities for giving regular religious instruction in accordance with the standards of the Church."

Canon Low—The light I have to contribute comes from a rather different side from that which we have had thrown on the question. Previous speakers have brought their experience from great centres of population; my experience was largely gained in a large country congregation, and what I have to say is that I hope you are not to forget the country places when you are making arrangements for the vast masses of children in the towns. What about the circumstances of that large country congregation? It had what is desiderated for every Church of ours throughout the country; it had a Church school which stood in a very good position in comparison with other schools in the parish. But the congregation covered the distance of ten or twelve miles. The children could not come that distance to that one school. In order to serve that district I should have required other four schools. That difficulty was solved in a certain way, and to a certain extent in the way suggested by those who have spoken before me. It was solved simply by the broad-mindedness and frankness of Presbyterians. At the first meeting of the School Board of which I was a member, and did all the business—for I did all the school business of the whole parish—the minister of the parish, who was my chairman, got up and proposed that it should be an instruction to all the teachers in the service of the board that the children should be taught either the Church Catechism or the Shorter Catechism as the parents desired. That system obtained during all the time I served in that School Board. There was a religious examination every year. We took the examination in the Bible together, and when it was done I took my children and examined them as to how they were taught the Church Catechism, while the Presbyterian ministers took their members into another place

and gave them a sore time over the Shorter Catechism. Nobody thought his principles were sacrificed in the least. Everybody did what he could for his own children, and, if a thing like that was possible in that place, surely something could be done for all our school children in whatever School Boards they have to get their education.

Rev. Dr. Danson, in his speech, said: I am anxious to say nothing in a controversial spirit, but I am perfectly satisfied that if the clergy ever do get this right to go to the Board schools they will use it wisely, and not for the purpose of stirring up hostility. I have great confidence in the public justice; but I have very little faith in the judgment of coteries where ministers of religion seem to regard their functions on the School Board to outwit and humiliate each other; at all events there is no harm in asking this right. I for one would not only ask it—I certainly should myself visit Board schools, and take a full part in religious education.

Rev. J. G. Simpson, after reference to the ideal of the Church—that expressed by Dean Ramsay—that every church should have a school attached to it, and then to local circumstances which made it impossible in Dundee to educate the majority of Church children in church schools, said: We are responsible for these children. What are you going to do with them? We ask you to take it into your serious consideration whether the Church, as a whole, should not be prepared to do something towards gaining what we believe to be a just claim—the right to enter into Board schools, teaching the children who are there. It would be far better that these children should be in the Church schools, but, if we cannot get them in, it is infinitely better they should be in Board schools than be neglected entirely. A few weeks ago an important meeting of Presbyterians was held in Edinburgh. The society was striving to bring about a more perfect working of the Scottish system, whereby the Shorter Catechism should be definitely taught in the schools. At that very meeting Lord Balfour of Burleigh acknowledged that, if this claim the society were making were granted, it involved the right of the minority to enter into these schools and teach their own children. When the Scottish Secretary is willing to meet us so far, is it not prudence on our part to make such a claim, and, as Lord Hugh Cecil told us, to fight to the very last?

Rev. H. Erskine Hill, the mover of the motion that caused the debate, in his reply said an hour spent in the morning teaching one's children their own religion is better than nothing. In Ireland the system has been the greatest success, and in Birmingham, where both Presbyterians and Episcopalians enter the Board schools, it has been attended with the greatest success. The Board schools are inclined to grant our request,

and Sir John Cuthbertson, Chairman of the Glasgow School Board, stated that it was his opinion that, if we were to ask, it ought in courtesy to be granted. Mr. Balfour not long ago remarked that if dissenters were to have the right to get their grievances remedied in the country villages in England, it must also be granted the Church clergy to enter Board schools in England. That is the ultimate solution of the question. Let parents determine what the religion of their children is to be. I do not agree that the plan suggested would be practicable in all places, but the School Boards of Scotland are getting enlightened, and more reasonable men are taking part in them, and I hope that in the future more of our clergy will take part in the School Boards of Scotland.

Mr. Bruce's motion, or amendment rather, was subsequently carried and remitted to the Education Board to make suggestions as to how the resolution could best be given effect to.

Acknowledgments.

With much gratitude the Bishop wishes to acknowledge the following generous offerings:

For Sturgeon Falls parsonage—H.A.E., \$50; Anon., \$72.45; Toronto W.A. Extra-Cent-a-Day Fund, \$52.26.

For Mission Fund—Sherbrooke Church Association offertory, \$51.47.

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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) Algoma Mission Sustentation Fund, etc.

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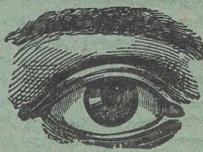
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