

"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.



April, 1900



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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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The Algoma Missionary News

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REV. CHARLES PIERCY, STURGEON FALLS, ONT.
PUBLISHERS:

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

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

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

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

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

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

Bishop's Appointments for April.

1. *5th Sunday in Lent*: St. Joseph's Island, Richard's Landing, Jocelyn and Marksville.
2. Mon.
3. Tues.
4. Wed.: Sault Ste. Marie.
5. Thurs.: Conference at Thessalon.
6. Fri.: do
7. Sat.: do
8. *6th Sunday in Lent*: Take duty in the Mission of Korah.
9. *Monday before Easter*: Sault Ste. Marie.
10. *Tuesday before Easter*: do
11. *Wednesday before Easter*: do
12. *Thursday before Easter*: Train east.
13. *Good Friday*: Missions on "Sault" branch.
14. *Easter Even.*
15. *Easter Day*: Celebrate Holy Communion in Pro-Cathedral, Sault Ste. Marie, and drive to Korah for special service.
16. *Monday in Easter Week*: Attend parish meeting in Sault Ste. Marie.
17. *Tuesday in Easter Week*: Sault Ste. Marie.
18. Wed.: Sault Ste. Marie.
19. Thurs.: do
20. Fri.: do
21. Sat.: Train to North Bay.
22. *1st Sunday after Easter*: Confirmation, etc., at North Bay.
23. Mon.: Visit Seguin Mission.
24. Tues.
25. Wed., *St. Mark, Evangelist and Martyr*: Conference in Aspden.
26. Thurs.
27. Fri.: Toronto.
28. Sat.: do
29. *2nd Sunday after Easter*: Toronto.
30. Mon.: Toronto.

Notes by the Way.

EASTER.

"Jesus met them, saying All hail.

The Day of Resurrection!
Earth, tell it out abroad:
The Passover of gladness,
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

THE C.M.S. has fifty-three missionaries holding British degrees or diplomas in medicine.

OUT of ninety-four colonial and missionary bishoprics the S.P.G. has partially endowed forty-five.

It is learned that Rev. F. C. H. Ulbricht, who for more than a year has been an invalid, is slightly improved in health.

THE *Church Missionary Intelligencer*, in an editorial note, welcomes the "Call to United Prayer" issued by the English Episcopate and printed in our last issue.

WE shall be gratified to learn that our annual vestries in the diocese give evidence of growth and increased local support of the Church.

GENERAL Sir Reginald Wingate has given permission to Sarapamoun, the Coptic Bishop of Khartoum, to return to his diocese, and set himself to the task of restoration.

By banishing regular Scripture lessons from our schools we spiritually starve our children in their growing time. Our education (so-called) is a one-sided affair—the intellect and the heart are divorced

BISHOP BLYTH, who has charge of Egypt as well as Palestine, has hopes of soon erecting an Anglican church, with residence, in Khartoum. The Sirdar has promised to give facilities for securing a site.

GOOD missionary meetings do not *happen*, any more than good political meetings or good concerts. They must be planned to suit their audience, and the people who are to make up their audience must be informed and brought together.

CHURCH people in Pretoria have the missionary instinct as well as faith in the ultimate success of British arms. A request has been made to the Church Army authorities in England for several mission vans and evangelists to be sent for work there at the close of the war.

LESS than a hundred years ago the natives of the Sandwich Islands were to all appearances hopelessly heathen. This year Hawaiian children have raised \$10,000 for the beginning of missionary work on the Island of Mindanao, one of the Philippines.

OUR Oliver correspondent says : A very suitable altar, re-table and cross, made to order, has been given and placed in St. James' Church, Oliver. The re-table has a beautiful carving, "Holy, Holy, Holy." Mrs. John Like, of Port Arthur, who is well known in Thunder Bay for her liberality to the Church, made the gift.

THE progress of Christianity in Central Africa continues to be rapid. Kamswaga, the king of Koki, a large district to the south-west of Uganda, is now under instruction for baptism. The Rev. H. Clayton says the king has abandoned polygamy and other heathen practices, and shows every sign of earnestness and sincerity.

The Kanwar of Kaparthala, Sir Harnam Singh, K.C.S.I., who has lately been appointed to a seat on the Viceregal Council of India, is a leading Indian Christian, who would have been Rajah of Kaparthala but for the fact of his having embraced Christianity. The Kanwarani is the daughter of an esteemed Indian pastor, the Rev. Golak Nath, and was for some time connected with the Church of England Zenana Missionary Society. The Kanwar and Kanwarani visited England in the Jubilee of 1887, and were received by the Queen.

THE Scottish Church, through the Home Mission Board, now ministers to about 29,000 souls, or to fully a quarter of her whole membership. When the Church Council in Scotland began its work about twenty years ago, this fund amounted only to £457, and the number of missions was 31. Last year the number of missions, including summer mission stations, was 152, and the fund reached the sum of £4,161. Twenty-eight new missions have been opened in the last four years. To meet the constant applications for the efficient working of existing missions and to aid a few fresh ones the Church Council needs three times the present amount.

THE treatment of aborigines in this continent (South Australia) is (says *The Church News*, Adelaide), being undoubtedly bettered by the increased missionary zeal of Churchmen. The latest departure is in Queensland, where, for some years past, the Government have been trying to settle the difficulty on non-religious lines. The attempt to keep the black

in his natural state on Fraser Island has been crowned with disastrous results. Better counsels now prevail. The Church has been asked to take over the management of the island, sending a man to teach and arrange for the employment of the natives. The Government will subsidise to the extent of £500 per annum, and will build a church and dormitory.

THE work of the Sower is given to each of us in this world. A late writer says : "This is a generation in which parents are permitting their children to grow up as moral and religious feeblings. The theory of millions of parents is, 'Let the child wait until he has grown, and then choose his own religion.' More than two generations ago an English statesman uttered this sentiment in the presence of Coleridge. Leading his friend into the garden, Coleridge said : 'I have decided not to put in any vegetables this spring, but to wait till August and let the garden decide for itself whether it prefers weeds or vegetables.'"

ACTION and re-action are always going on between popular thought and its expression in speech. Erroneous or careless ideas are the cause of the use of like language. Inaccurate phrases from the lips of one man bring about mistakes in the mind of another. They pass from mouth to mouth, become part of the vernacular, and have an immense influence in producing the mental atmosphere in which we live. No class of the community has greater need to realise this than Churchmen. No department of our national life is more misrepresented in popular speech and more the victim of the shibboleths of the ignorant and the careless than the Church.

WHEN our eyes are turned to South Africa, we should not forget the leper missions there. On a little island in Table Bay, barely six miles in circumference, rising but forty or fifty feet above the sea, upon which many, who first see it from the deck of the mail boat, hardly believe that there are any inhabitants, there, on little Robben island, so small and so barren, are some 600 lepers, among whom our Church is working by the hands and hearts and lips of two most faithful priests—the chaplain, the Rev. W. W. Watkins, who has been there some nine years, and the Rev. C. Engleheart, who joined him in 1898. The chaplain's work is among the lepers,

among the lunatics, of which there are about 200 sent there, and among a smaller number of convicts. It is missionary work.

ON Good Friday the offerings of the faithful are asked on behalf of the Jews. Remembering that it was of the Jews that our Blessed Lord came according to the flesh ; that He prayed for the forgiveness of the Jews who crucified Him ; that the Gospel record we have, as well as the other books of our New Testament, were written for our instruction, under the guidance of God's Spirit, by Jews, let us give willingly, eagerly, liberally to help onward the missionary efforts of the Church to Christianize Jews. English Christians have a worthy representative in Jerusalem in the person of Bishop Blyth, who is surely, if alas ! too slowly, making headway there. If you send your offerings to the Bishop Blyth Fund there is the assurance that it will be devoted to work under Episcopal direction. And pray that the means employed will be much blessed.

REV. J. S. MOFFAT, son of the celebrated Dr. Moffat, writing from Cape Town to the *Mission World* says : "The war now going on between white men is being watched by the natives with intense concern. As one of them put it to me the other day : 'If the English win, then we black men can breathe and live ; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle ; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa : 'Are we to have all men—British, Boer and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and blacks alike ?' In the Transvaal a black man is not a human being." We can echo the opinion that incidentally "many blessings will result from this war."

Less than forty years ago Oxford and Cambridge joined in the establishment of what is known as the Universities' Mission to Central Africa. In that time the mission has lost, by death, chiefly from disease, though often by violence, six bishops, twenty seven clergymen and forty-six lay workers. Fifty thousand dollars are now being raised in England for a large mission steamer, to be used on

Lake Nyassa. The boat will serve several useful purposes. It will be a means of quick communication between the numerous stations on the lake. It will be a moveable church. It will be a travelling educational institution, with accommodations for twenty-eight students, who can be trained for mission work. Thus English missionaries, travelling from one point to another, to hold services, can, during the journey, use their time in giving instruction to the natives who are to be the workers of the future. Thus, to use a significant illustration, "white corks are being used to float the black net."

Our Co-Workers.

The English Algoma Association exists for prayer and work in behalf of our Missions and Missionaries. Its primary object is to intercede with God that His blessing may be poured out upon us in our efforts to do His work in this Missionary Diocese.

What a comforting thought it is, as we face the trials incidental to mission work in a new country, that numbers of devout people in the older land have pledged themselves to remember us at the throne of grace; and that day by day in our weariness and discouragement we are supported by the unseen but very real help of these loving Christian friends!

But it should be more than a comfort, it should be an inspiration. We ought also to pray for one another, and to support each other's hands in our common conflict with the foes of our Lord and His Church. We have in the present grievous war a wonderful illustration of the uniting power of a common danger. In the trials and difficulties which we encounter in the work of missions in this Missionary Diocese of Algoma, we, clergy and laity alike, should be drawn together in bonds of mutual love and prayer.

But of late, not content with private and individual intercessions our English friends have been holding monthly services of intercession for us in the great church of St. Martin's-in-the-Fields. And now similar services are being arranged for in various parts of the United Kingdom.

Who shall say how many of the blessings our Diocese has enjoyed in the past have come in response to such appeals as these? Who shall say to what extent the hopes we entertain for the future of our Diocese are dependent upon such

means as these? Surely our brethren in England are right. There should be a greater reliance upon prayer. Whatever seem to be our most pressing needs; money; workers; things to work with; it were a fatal mistake to forget the power of prayer in our efforts to get what we want.

Surely it is a blessed and beautiful work which our English brothers and sisters—some of them invalids unable to labour in other ways—are doing for us. It ought to quicken us to individual and corporate prayer for ourselves and for one another.

One thing at least we must do. The Association has asked for it. We must aid them in their work. We must show how truly we appreciate the ministry of intercession which is being carried on in our behalf by availing ourselves of the fullest benefits of it. We must let our friends in England know from time to time what our most pressing needs are, and what are the most yearning desires of our hearts as regards God's work committed to us. Once a month they meet together in various places to intercede for us.

Once a month we must send to them our requests for prayer, and let us not fail to add our thanksgivings for blessings received.

A few words of caution alone need be added. We must use this opportunity in the right spirit as a means to obtain not material so much as spiritual blessings. And as we seek the aid of our brethren at a distance in this great work of Intercession we must not be content to neglect the life work among ourselves. In private prayers, in public worship, especially in Holy Communion, our Intercessions for the Diocese, its Missions, its Missionaries, its People, its Bishops, must not be wanting.

Those who desire to know more of the work referred to above or to seek the benefits of it may write to the Ven. Archdeacon Lloyd, of Huntsville, who has kindly undertaken to act for the brethren in forwarding to the English Association our monthly requests for prayer.

The S. P. G. Bicentenary.

DEAR BRETHREN,—The great Society which we know so well by the letters S. P. G.—the Society for the Propagation of the Gospel in Foreign Parts—is about to enter upon the 200th year of its exis-

tence. "Two hundred years of life!" This is a wonderful record. And of itself such a career would claim the interest of all thinking people. But, to us in the Diocese of Algoma the Bicentenary of the S. P. G. should be much more than an interesting event.

Ever since the early years of our existence as a Diocese the S. P. G. has been one of the largest annual contributors to the support of our Missions. Year by year the Venerable Society has set apart a large sum of money (nearly 4,000 a year) towards the support of certain of our missionaries, besides giving from time to time noble sums towards special Diocesan objects, such as The Episcopal Endowment Fund, The Evangeline Fund and The Bishop Sullivan Memorial. It has also acted as the almoner of others, and, during the year just closed, has appropriated out of the Marriott Fund the sum of £620—about \$3,000—towards the erection of church buildings and the completion of the new Wawanosh Home.

Surely such liberality, prompted as it is by the purest and holiest of motives, a desire to spread the truth as it is in Jesus and to win souls to Christ, constitutes a claim upon our gratitude of the most solemn and sacred kind.

May God give us grace to show by our actions that we are not insensible to the consideration which the Society has extended to us.

In a notice issued some time since, announcing the arrangements made for the observance of the Bicentenary, the Society "earnestly invites all members of the Anglican Communion throughout the world to join in celebrating with Eucharist and prayer the thankworthy event."

It is surely a sacred obligation to listen to her wish and to make arrangements in every Parish and Mission Station in the Diocese for a special service of commemoration and thanksgiving. This service, wherever possible, should be held in the morning and should include the Holy Communion. Where no other arrangement can be made, it might take the form of a bright, appropriate service in the afternoon or evening.

It would be most fitting that our observance of the occasion should agree as nearly as possible with that of the Society, and that Sunday, the 12th of June, 1900, and Sunday, the 23rd of June, 1901, the opening and closing days of the Bicentenary year, should be set apart wherever

possible for the purpose. But since in a Diocese like ours this would not be possible in every place some other and more convenient date between the two days named must be selected where necessary.

At all these services sermons should be preached upon the grand work of the Society, and offerings should be invited towards the Society's Jubilee Fund, which it is their ardent wish to make up during the year to the large sum of £250,000 as a worthy thankoffering for God's abundant blessings.

In addition to the special commemoration referred to above it will be desirable to hold for the same object occasional services and missionary meetings in various places and to interest the children of our Sunday-schools in every possible way.

The accompanying form of prayer put forth by the Society, and approved by the Archbishop of Canterbury, is authorized for public and private use in addition to such forms as may be put forth for special use later on.

O GOD, who revivest Thy work in the midst of the years, and renewest the strength of those that wait upon Thee; we thank Thee for having so abundantly blessed the Society for the Propagation of the Gospel in the days that are past; and now again we beseech Thee to prosper whatever we undertake in our colonies among the heathen, according to Thy will and for Thy glory. Vouchsafe to all who labour in the carrying on of our good designs the grace to do all in the Name of the Lord Jesus: and pour out upon them the spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear, of love that will not wax cold, and of constant perseverance in their ministry. Grant that the seed which was sown by the pious Founders of the Society may in the days to come bring forth yet richer fruit: that more and more souls may be drawn into Thy service, and that Thy blessed Kingdom may be enlarged throughout the earth. Hear us, O merciful Father, for the sake of Jesus Christ Thy Son our only Lord and Saviour, to whom with Thee and the Holy Ghost be honour and glory both now and for evermore." Amen.

Commending the above suggestions to your most thoughtful consideration, and earnestly trusting that we may have grace to do our duty in this and all other matters. I remain,

Very faithfully your Bishop,
GEORGE ALGOMA.

To the clergy and laity of the Diocese of Algoma.

The Bishop Sullivan Memorial Fund.

Amount Required, \$50,000 00
Amount Received, 12,965 42
Yet Needed, 37,034 58

Slowly is this fund increasing. Still the flood is not so high that we may rest in the hope that the rocks of financial difficulty in the way of our work will soon be submerged and our energies released for the removal of other obstacles. Never was an object, on behalf of the missionary Diocese of Algoma, put before the Church world, more deserving of a liberal support, or requiring more rapid response to our cry than this fund for the future maintenance of our God-given work. Perhaps one exception should be made, viz., the "sinews of war" for present day-by-day support of our missions. The latter will surely not suffer because it is desired to lay deep foundations for the future.

We have to report the following additional receipts, which, added to those previously reported, reach the aggregate above mentioned:

Huron W. A. :	
Christ Church, London.....	\$ 1 00
Thorndale.....	50
Millbank.....	2 00
St. Thomas.....	2 50
Stratford.....	25 00
Dresden.....	1 00
	—————
	\$ 27 00
Montreal W.A.....	42 50
South River, Algoma, offertory..	2 35
Eagle Lake, " " "	66
Sundridge, " " "	2 55
Burk's Falls, " " "	3 77
Rev. T. Blaglock, M.A., Danville, Que., per Ven. Archdeacon Roe	5 00
First instalment S.P.G. grant ..	968 88
Per Rev. C. J. Machin :	
Mrs. Summers, Isle of Wight. £5.5.0	} 30 44
Miss Green, Scarborough. 1.0.0	
	£6.5.0
	—————
	\$1083 15

A Call to Give with Both Hands.

As we watch the very slow progress of THE BISHOP SULLIVAN MEMORIAL SUS-TENTATION FUND, we cannot but feel—although to the Bishop of Algoma and his co-workers even a little means much, and draws forth their gratitude—a sense of lack, as of something, not money only, being wanting.

Any ordinary appeal might perhaps have been regarded as merely one more added to a long list of "claims," as we call them—sometimes with quite a curious forgetfulness of the meaning of the word. And in response to such an appeal, good and necessary as we should have felt it to be, we might have given according to our power, and yet never have touched the spring within us releasing that hidden force which the Bishop Sullivan Memorial was designed to bring into action.

But this fund is not an ordinary one, any more than that high or noble spirit of self-sacrifice which it is at once desired to commemorate and to educe is ordinary. Lives like Bishop Sullivan's (happy are we if we know of many such in our own experience, standing out as beacon lights, beckoning us onward, pointing the way) are not just a little, but altogether above the ordinary level, and when we speak of a Memorial, that, to be adequate and real, must rise above the level also. Few, if any of us, could *suffer hardships with** him in those long years of toil and anxiety, nevertheless, to use it may be given to have our part in the spirit that pervaded and hallowed them, that spirit which must dominate our motives, and our offerings if they are to be worthy of the name.

Consequently, we are not called upon, in this instance, to give *according to our power*, but, rather, *beyond it* (ii. Cor. viii. 3). Such a fund should not be allowed, by men and women of faith, and love, and reverence, and devotion, to drag its weary length, the work of completing it probably being left to the already more than hard-worked Bishop of Algoma who is following so courageously in the footsteps of his predecessors. To permit it would be to stand self-condemned.

At this Easter season, when our thoughts are more than ever lifted to Him who through Sacrifice and Death won Everlasting Life for His people, may not the opportunity be seized, both in Canada and in England, of voluntarily pouring our thank-offerings into this fund, thank-offerings for all and special mercies received at His hands, and more particularly for those who through service and suffering have glorified their Saviour even unto death, exemplifying in their lives the eternal truth of His most blessed Word—*Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit?*

For, in the words of one of our greatest teachers at this time: "Everywhere, in every day that passes, in more ways than we can dream of, self sacrifice is redeeming human life; and this mixed, bewildered world is led forward and brought nearer to God by the lives of those who give themselves for others. Constantly we fail to see that this is so, and sometimes we do not want to see it; sometimes we are too stupid or too busy or too self-centred. But it is the truth of human life; men rise themselves and raise others by the sacrifice of self."

And again: "The spirit of self-sacrifice spreads from heart to heart. . . . There is no gainsaying the beauty of it when it is plainly set before us—it has its right to hold and to control us, even as the Pattern of it, being lifted up, draws all men unto Him."†

A. B. T.

* II. Tim. ii. 3.

† *The Redemption of War*, by Dean Paget; pp. 7, 69 and 70.

Bishop Westcott on Christian Almsgiving.

Almsgiving is the natural, the necessary expression of a healthy Christian character. The Christian cannot but be communicative of the goods which he has. Almsgiving is not a concession to importunity, by which we free ourselves from unwelcome petitioners; it is not a sacrifice to public opinion by which we satisfy the claims popularly made upon our place or fortune; it is not an appeal for praise; it is not a self-complacent show of generosity; it is not, in a word, due to any external motive. It is the spontaneous outcome of life. What the life is, the fruit will be, in the highest forms as in the lowest. * * *

The actions of a Christian, then, are a fruit of the Christian character. * * * A real gift is a part of ourselves. The crumbs which fall from our table, the overflowings of our abundance, cannot be gifts. * * *

As fruits, our alms will bear the marks of our faith. That which the Christian gives will carry the impress of self-denial, of singleness, of self-devotion, of thoughtfulness. * * * Christ himself comes to us in those who need our help, and we shall not bring to Him that which costs us nothing. * * *

Our goods are not our own to be used arbitrarily for the simple gratification of our desires, but resources placed at our disposal for the service of men. * * * And the temper of self-discipline and self-sacrifice is not born with us. It needs to be quickened and cultivated. * * * We should not, I fancy, find ourselves poorer if we were to place a part of our goods beyond the reach of fortune. I do not fancy that the widow who cast into the treasury of God all the living she had felt afterward that she had suffered any loss. Nay, rather, there is deep truth in the striking words of Chrysostom, "If any distress befall thee, straightway give alms; return thanks for the accident, and thou shalt see how great joy follows thereupon. For the spiritual gain, even if it be small, is so great as to obliterate all bodily loss. If thou hast to give to Christ thou art wealthy."—From "The Incarnation and Common Life," by the Bishop of Durham.

Novar Mission.

BY REV. J. PARDOE, INCUMBENT.

A very enjoyable gathering was held in connection with St. Mary's Church, Novar, on Shrove Tuesday. A number of church workers and friends met at the house of the incumbent for the purpose of presenting a testimonial to Miss Carrie Browne, organist of the church. Some of the numerous subscribers were unavoidably absent. The Rev. J. Pardoe spoke in high terms of the sterling charac-

ter of Miss Browne and also of the self-denial practiced by her in her efforts to forward the work of the church, more especially the musical portion of it. The sentiments expressed were warmly endorsed by all present. The incumbent then read an address and presented Miss Browne with a purse of money.

The secret had been so well kept that the recipient was quite taken by surprise, but in a few words she expressed her thanks for the practical way in which it was shown that her services were so much appreciated.

On Sunday, Jan. 21st, after Evensong, the Bishop confirmed a class of twelve persons presented by Rev. J. Pardoe. The church was filled to overflowing. Next morning Holy Communion was celebrated. There were twenty-seven communicants including the newly-confirmed. Later on Monday the Bishop met a number of the Church people at the residence of Mr. and Mrs. Cowan.

On Friday, February 9th, the Bishop was again in his mission, when he consecrated the church of St. John the Baptist, Ravenscliffe, and afterwards celebrated Holy Communion.

Death of Chief Buhgwujjenene.

The Indian Chief who died at his home at Garden River the other day was the son of the great chief Shengwauk, who distinguished himself in the wars of the past. He was with General Brock in several engagements and received a very fine medal from King George for his services and his bravery. This medal Buhgwujjenene inherited with the chieftainship and wore it up to the time of his death.

But Buhgwujjenene was not a warrior like his father. He became a soldier of Christ many years ago while yet a lad in his father's wigwam in the beginning of the century. The lad was permitted to go and hear the message of the missionary and he believed it with joy and became a Christian. The writer heard him in England give a thrilling account of his conversion. He was impressed with the truths of Christianity and was musing on the "Word." It was a glorious evening and the sunset splendour filled his soul with ecstasy; he knelt under a bush and prayed and the glory and gladness that filled his soul was like the sunset splendour.

Ever since that time (for seventy years) he has been a faithful follower of Jesus Christ and a loyal member of the Church of England. The other day he was taken sick and sent for me to come and see him. "I regret," he said, "that I was too ill on Sunday to come to church nor to the Holy Communion. I would like to receive communion." He asked his family to gather around him, and that two young men, his grandsons, whom he had brought up, should communicate with him. He explained to me afterward that

these young men had been confirmed but were ashamed to come to communion.

He was suffering very much. He said, "I remember some words of scripture which say: 'Whom the Lord loveth he whippeth and beats every one whom he receives.'" Once he was depressed, he called upon his children to sing "Jesus is the Lord my Shepherd, then let fear be far away." Then the missionary prayed and we joined in fervently. He called his children and grandchildren around him, he exhorted them to faithfulness and testified to the satisfaction he had found in religion. He was led to his chair by the fire and there he died.

A very large concourse of his own people attended his funeral when a brief history of his life was given and the hymns sung that he loved; we then committed his body to the dust. It was the chief's wish to put a stained glass window in the church as a memorial, but he died before the wish was accomplished.

Burk's Falls Mission.

REV. C. H. BUCKLAND, INCUMBENT.

The Lord Bishop of the Diocese visited this Mission on Friday, February 23rd, and administered the Holy Rite of Confirmation to seven persons, afterwards preaching an effective sermon on Christian duty.

Through the energies of the W. A. a bell-tower has been erected, and the bell placed in position.

The Young Women's Guild have raised sufficient funds to install electric lights in the Parsonage.

The Boys' Brigade is in a very prosperous condition, the numbers increasing weekly. It is expected that caps and tunics will be procured by Easter. Every branch of Church work is very active.

Fort William.

REV. E. J. HARPER, RECTOR.

St. Luke's.—Since the close of navigation we have comparatively little of general interest to report from this parish. The day of humble supplication and acknowledgment of God's sovereignty and power was duly observed on Septuagesima Sunday. Good congregations attended services both morning and evening. The special prayer authorized by the Archbishop of Ontario has been offered every Sunday for the success of our arms in South Africa, and those engaged in the war. The offerings taken up in church on behalf of the Patriotic Fund were fair considering that many of our people contribute through other general agencies towards the same purpose.

An effort is now being made to supply a long-felt want, viz., the erection of a suitable vestry-room, which may be used as an infant class-room, and where week-day services may be conducted. It will require some self-denial to accomplish

this this season together with a new rectory, but already a little money is in hand, and with the assistance of the Sabbath-school pupils it is hoped it may be brought about.

Since December last Sister Magdalene, of Port Arthur, has spent much time in this parish visiting families and promoting church interests. Through her efforts a "Mother's Meeting" has been for some time in operation, preparing bales of clothing, etc., for the poor Indians in the neighbourhood of Brunswick House, a Hudson's Bay post on the way from Misanabie, C.P.R., to James' Bay. And at present the good sister is re-organizing a Junior Auxiliary Branch to co-operate in general parish work.

West Fort.—St. Thomas'.—Services here of late have been undertaken by Mr. Forde, of Port Arthur, with commendable zeal. The Holy Communion is celebrated once a month by the rector of East Fort William. Here, too, Sister Magdalene has done much in visiting and sitting up with the sick, and has started a small branch of the W.A. There is a little band of workers in this mission deserving of much praise. Mrs. Mary Cordingley, widow of the late Mr. Cordingley, of Port Arthur, died here recently, at the home of her son-in-law, Mr. J. K. Ollis. The funeral service was held in St. Thomas' Church, the Rev. Mr. Hay assisting the incumbent; interment in Winnipeg.

Sudbury Mission.

REV. J. BOYDELL, M.A., INCUMBENT.

We were favoured with a visit from the Bishop on March the 15th, who came to strengthen and encourage both priest and people in their united effort to build a suitable church in the important out-station of Coppercliffe.

As mentioned in a previous report, collections had been taken up and subscriptions received amounting to about \$2.25, but the sum of \$500 will be required before we can be justified in beginning to build in order to be free from debt.

Our only ambition is to erect a very plain structure of churchly proportions, warm and well ventilated, and large enough to meet present requirements. I need hardly say we have difficulties to contend with—this is what we all expect. Our hindrances here have, however, a somewhat local and peculiar position owing to the circumstances of the people and congregation.

Mining is the dominant industry, and our people at Coppercliffe are chiefly miners, most of whom are frequently compelled to work on Sunday, and are therefore unable on such occasions to attend the services of the Church.

In the next place day work and night work alternate, so that at the best only about one-half of the male population can attend church on any given Sunday. For the same reason it is a difficult matter to

find them at their homes for household visitation, confirmation classes, etc.

We have every need for a church, a spiritual home where we could meet at all times for Church purposes as often as desirable and at such times as would be convenient to ourselves.

This we have not as yet secured. Therefore our Bishop with thoughtful consideration and zeal volunteered to meet the congregation at the Cliffe and talk over the prospects and possibilities of erecting within the near future a Church building of churchly proportions in which our impressive services could be rendered with the solemn and appropriate adjuncts of Divine worship. To my unspeakable regret our meeting was small, owing, no doubt, in a measure, to the causes I have mentioned, very few of the male members of the congregation being present. I had hoped, however, and striven to secure, a better attendance, and was disappointed and grieved at the result.

Much remains to be done both in meeting the zeal of the congregation and in improving the status of the Church in Coppercliffe. A beginning has been made and certain evident results have been attained, which, I think, warrant the hope that with a church building and the power to hold services and classes when and as we desire, the growth and prosperity of our Church community will, with the Divine blessing, be an assured result.

After Evensong on Friday, in the Church of the Ephantophany, Sudbury, the Bishop preached a most heart-stirring, thought-suggesting sermon, which was as evidently felt as it was warmly appreciated by those who were privileged to hear it.

After Evensong the Bishop retired to the parsonage and was engaged in writing replies, etc., to his voluminous and manifold correspondents until 1.30 a.m., Saturday, when your correspondent saw him safely on board the train for Sault Ste. Marie at 2 a.m. JAMES BOYDELL.

A Question Answered.

The question is sometimes asked: "What difference does it make whether I pay so much by agreement for a seat and own it for the year, or contribute the same amount through the offertory and take a seat where I can find one?" The answer is obvious. What one gives is not at all for a seat for himself, nor alone for the support of the public services, but for the support of every part of Christ's work through the organization of the Church, and for the benefit of all; it is given utterly to God; and one has a right to a seat in the church building at all services, not because he has paid much, or little, or nothing, but because it is God's house, made His by consecration; the place for all His children to render their duty and services of worship; and if the poorest be hindered from that duty and service by any way of man's contriving, God's purpose is thwarted; and they

are so hindered when the space and conveniences are allotted to any particular persons.

An Old Subject in a New Light.

The following speech of Canon Gore constitutes one of the most striking arguments in favour of Foreign Missions ever presented. We owe to these native races the imparting of Christianity as a twofold debt, first as having annexed their territory and assumed the lordship over them, and secondly because we have made the practice of their old religions in their integrity impossible, and are therefore sacredly bound to give them something in return.

Canon Gore then proceeded to attack the man who sits comfortably at home, and says that "missions are not much good, far better leave the heathen alone to their own religion." He said that this is impossible, because, with the best intentions, wherever we go we inevitably go to *destroy*. That was an indisputable fact.

1. Let them look at what we have done in Africa. The native tribes had their code of ethics, imperfect indeed, but there it was. Their laws were severe, the chief had absolute power of life and death, and they were bound together in a strong allegiance to chief and tribe. We destroyed all that; their occupation was fighting, and at least it made them men; we took that away and turned them into idle loafers; we took away the chief power of life and death; we upset everything. We relaxed their old allegiance, and all their old ideas of duty; we introduced spirituous liquors, and corrupted them with other vices. We left them worse than they were.

2. See what is going on in India. We found caste with all its rules, its customs, and its time-honoured priesthood, sent, as they believed, from the gods. We were breaking it all up with our civilization. We introduced schools, universities, examinations; we mixed them all together in trains and trams, and so the distinctions of caste are inevitably broken down. And behind all their customs and rules there was a strange philosophy, which we Europeans could so little understand. We put manuals of science into their hands, we upset their whole system, and threw their philosophy to the winds. We destroyed, and, therefore, we could not leave them alone, unless we could persuade Europeans to stop away. Our Empire was everywhere a destructive agency. How should we stand before the bar of God? Should we not be guilty, beyond all guilt, if we allowed this to be the record of our Empire? How could we put a new heart into a country? Justice of administration always followed our Empire, but it would not create a new conscience. Magistrates and policemen were excellent things, but they scarcely warmed your heart. If we destroyed, what were we going to put in the place of what we destroyed?

3. It was said, "Missions do very little." Let them read Mr. Eugene Stock's history of a hundred years' work, and they would find it to be the record of as fine a piece of British effort as anything that had been done amongst our Empire builders. It was, of course, a slow work. We ourselves took a long time to become converted. Let them think of one conversion at home, and all it meant. To convert an Englishman was a serious work. Conversion meant a change of heart, a new point of view, a new character. It was necessarily slow. And to convert a heathen did not mean to put on a veneer of Christianity, it meant a great change of the man. There was no escape from the argument, if you destroyed, you must build.

Lastly, the speaker showed how we had the power to replace where we destroy. We had the power because we had these twin truths—(a) The Brotherhood of Humanity. God had made "of one blood all the nations of the earth." We were one race, one blood, and the fundamental religious wants of all men were one. (b) The Unity of Truth. Men must be brought into unity under the One Name,—the One Name which would bring them out of the darkness and twilight into the light of truth.—*Church Work.*

Rural Deanery of Muskoka.

The quarterly chapter of the Rural Deanery of Muskoka was held in the town of Bracebridge on Tuesday and Wednesday, the 6th and 7th of February. The proceedings commenced with matins and Holy Communion in St. Thomas' Church on Tuesday at 10.30 a.m., followed, at 2 p.m., by the business meeting, at which there were present: His Lordship the Bishop and the Revs. W. A. J. Burt, of Bracebridge; T.E. Chilcott, Port Carling; R. Atkinson, Port Sydney; A. R. Mitchell, Gravenhurst; J. Pardoe, Novar; A. W. Hazlehurst, Baysville; and W. H. French, Aspden. The session having been opened with prayer, the appointment of the Rev. W. A. J. Burt as Rural Dean was formally made by the Bishop and cordially approved by the chapter.

The Rev. W. H. French was appointed secretary *pro tem*, this appointment being afterwards made permanent on motion of Rev. A. R. Mitchell, seconded by Rev. J. Pardoe.

The Rural Dean, at the request of the Bishop, presided, His Lordship kindly attending so as to advise with the chapter and answer any question arising and which might need Episcopal solution.

It was a subject of regret that the Archdeacon and the Rev. G. Gander, of Uffington, were unable to be present.

The question of providing for the religious necessities of the summer visitors at the various centres and resorts around the lakes was minutely and fully discussed and the following resolution was submitted: Moved by Rev. A. R. Mit-

chell, seconded by Rev. A. W. Hazlehurst,

That at the next deanery chapter, to be holden in the month of May, some plan be devised whereby the spiritual interests of the visitors along the shores of the various lakes may be duly cared for be considered; and, if possible, an agent be appointed to visit all the points both for the purpose of holding services as well as to lay the needs of the diocese before the said tourists and to solicit their assistance and awaken their sympathy and interest for the diocese and its work.—Carried unanimously.

The subject of dancing in connection with Church work and entertainments was discussed, the Bishop emphatically vetoing the practice.

The next chapter was fixed to be held in Novar in the month of May, date to be decided later on. Meeting adjourned to

WEDNESDAY, FEB. 7TH.

After prayer and reading minutes of previous day, in the presence of the same members as met on that occasion, the following resolution was moved by Rev. W. H. French, seconded by Rev. T. E. Chilcott:

That for the ordering of business at all future meetings, the following order, so far as practicable, be observed: That Divine service be always held on evening of day of assembling, and that it shall be optional with the resident clergyman to have a missionary meeting, instead of sermon, or a missionary meeting may be held on evening of the next day, provided the visiting brethren can make it convenient to remain; that the business meeting next day be always preceded by early communion, the whole day thereafter being devoted, after matins, to study of Holy Scripture, both in the authorized and Revised versions, for the space of one hour at the least, such study being followed by consideration of business topics. Carried unanimously.

A somewhat lengthy discussion ensued on the Easter returns and the improvements needed in the form now used; the desirability of inviting Mrs. John Davidson, in conjunction with Mrs. Bridgland (V. P. of Algoma W. A.), to visit the W. A. branches in this Rural Deanery, to address and advise with the members for better carrying on their work.

The Bishop expressed the wish that the needs and work of the Wawanosh and Shingwauk Homes be brought before our Sunday-schools, whose special offerings for this object shall be made on the Sunday after Christmas, annually.

The appointment of the Rev. W. A. J. Burt as Rural Dean was the subject of a vote of thanks to the Bishop by the other clergy, for so quickly and so suitably filling the vacancy caused by the resignation of the Rev. C. J. Machin, Muskoka. In thanking the clergy for so heartily concurring in the Bishop's appointment, the Rural Dean expressed his

gratitude, that, at this, the first chapter meeting since his appointment, the Lord Bishop was able to be present, for all present felt materially the great benefit derived from His Lordship's fatherly counsel.

The Bishop expressed himself as greatly pleased with the result of the Deanery meeting, and closed the proceedings with the Benediction.

Missions to the Jews.

[FROM THE LAMBETH ENCYCLICAL LETTER, 1897.]

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

The Church and Her Ways.

XII.—WHAT IS THE RELATION OF THE CHURCH TO OTHER RELIGIOUS BODIES.

"It is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons." It is the bounden duty of the Church to preserve that ministry which she has received. She therefore says: "No man shall be accounted or taken to be a lawful bishop, priest or deacon in this Church, or permitted to exercise any of said functions, except he be called, tried, examined and admitted thereto according to the form which she has prescribed, or hath had Episcopal consecration or ordination," *i.e.*, by a Bishop in rightful succession from the Apostles. This explains why ministers of other religious bodies, though devout men, are not invited to preach in her pulpits nor administer the Sacraments. At the same time she admits to the Holy Communion all baptized persons, who have been properly confirmed, and are religiously and devoutly disposed, coming in the proper

way. Her voice is ever pleading with her children that they may have that love which will say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Reviving Paganism.

Nowhere does the reviving paganism of our day speak more distinctly than in the cry that the child belongs to the State, and that it is the duty of the State to take its education to itself.

The cry is false, it were fatal to give in to it, the child belongs to the parent, belongs to God.

This cry teaches us, as nothing else can, the supreme importance of Christian Education. If we train up our children in holy living and pure doctrine, we train them to be soldiers of God in the coming conflict against the powers of evil.

If we train them up in indifference to religion and Christian doctrine, they will either be at once renegades from the faith, or far too weak and faint hearted in their devotion to the Church to range themselves courageously amongst her champions in her terrible battle against the last apostasy.

Good Friday.

This is the world's greatest day of self-humiliation; of weeping, fasting, and mourning. For we belong to the guilty race that wrought the crime committed on this day; we have part in the universal shame.

Humanity on this day stained itself with a great crime, and we belong to Humanity.

Am I a stone and not a sheep,
That I can stand, O Christ, beneath Thy Cross,
To number drop by drop Thy Blood's slow loss,
And yet not weep?

Not so the women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter, weeping bitterly;
Not so the thief was moved.

Not so the sun and moon,
Which hid their faces in a starless sky,
A horror of great darkness at broad noon—
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock.
Greater than Moses, turn and look once more,
And smite a rock.

—Christina Rossetti.

Acknowledgments.

FOREIGN MISSIONS.

St. Luke's, Fort William, \$6.60; The Slash, \$1.10; Port Sydney, \$3.68; Newholme, 62c.; Ufford, 47c.; Bearice, 47c.; Rosseau, 70c.; Gregory, \$1.40; Port Carling, \$1.20; West Fort William, \$1.60; Stanley, \$1.25; Oliver, 85c.; Haileybury, \$3; Sprucedale, \$1.17; Sand Lake, \$1.04.

WIDOWS AND ORPHANS' FUND.

James Porter, Powassan, \$5.

MISSION FUND.

W.A., Quebec, per Mrs. Sharples, \$11.15; St. John's S.S., Marksville, 80c.; Sundridge

S.S., \$5; Bracebridge Missionary Meeting, \$7; W. A. Huron, Ingersoll, \$3; St. George's Junior W.A., London, \$2; Port Dover, \$5; Aylmer, \$5; Sarnia, \$25; St. Jude's, Brantford, \$5; Christ Church, London, \$5; St. James', London, \$5; Petrolea, \$7.63; St. George's Church, Montreal, \$200; Granby W.A. (Quebec), \$12; Toronto Diocese W.A., per Mrs. Grindlay—Brampton, Mrs. Roberts, \$1; Toronto, All Saints, 50c.; St. Thomas', \$3; Mrs. Osler, \$3; C.M., \$10; Sault Ste. Marie, Ash Wednesday, \$2.07; Huntsville, \$2.75; Korah, \$2.06; St. John's S.S., Marksville, 50c.; Emsdale, 77c.; Sprucedale, 50c.; per Miss Courtney, \$2.50; Burk's Falls, \$1.85; Baysville, \$1; Sturgeon Falls, \$2.77.

INDIAN HOMES.

Gravenhurst S.S., \$2; Eliza Palmer, 25c.; A. A. Hodge, Lennoxville, per A. H. Robertson, \$5.

CHURCH AND PARSONAGE FUND.

Woodstock, St. Paul's W.A., \$18; Toronto W.A., for Thorneloe Church, \$50; St. Stephen's, Lachine, furnishing church built by Indians, \$10; anonymous offering, Port Arthur, \$10.

SUPERANNUATION FUND.

Montreal W.A., \$1.

TEMISCAMINGUE MISSION.

Toronto Diocese W.A., per Mrs. Grindlay—Churchill, \$5; Cobourg, \$5; Collingwood, \$5; Stayner, \$1; Port Hope, St. John's, \$10; Vaughan, \$2; Toronto, All Saints', \$8.40; All Saints' girls, \$3; Church of the Ascension, \$2; Christ Church, Deer Park, \$6; Church of the Epiphany, \$15; St. George's, \$25; St. Luke's, \$10; St. Mark's, Parkdale, \$10; St. Simon's, \$5; St. Stephen's, \$5; St. Stephen's girls, 50c.; Trinity Church, 65c.; Mrs. Osler, \$1; Mrs. Williamson, \$3; Eglinton, \$1.

PATRIOTIC FUND.

Ravenscliffe, \$2.27; Trout Creek, \$1.80; Little Current, \$1; Port Carling, \$5.51; Huntsville, \$12.25; Uffington, \$2.25; Nairn Centre, \$1.17; Dufferin Bridge, \$2.25; Fox Point, \$5.80; Beatrice, 44c.; Christie, \$3.17; Allansville, \$3.05; Rosseau, \$8.37; Brunel, 47c.; Dorset, \$2.75; Novar, \$2.02; Port Sydney, \$5; Sheguiandah, \$1; Gregory, \$3.60; Sault Ste. Marie, \$20; Purbrook, \$1.75; Broadbent, \$2.80; Bracebridge, \$14; Sundridge, \$5; Parry Sound, \$16.83; St. Thomas, Fort William West, \$1.40; Lancelot, 90c.; Cardwell, \$1.23; Baysville S.S., \$3.50; Burk's Falls, \$2; Powassan, \$1.76; Ilfracombe, \$2.60; Rev. W. J. Eccleston, \$1; Gore Bay, 67c.; Emsdale, \$1.70; Fort William, \$13.15; Seguin Falls, \$2.25; Falkenberg, \$3; Ufford, \$1.50; Depot Harbor, \$4.25; Oliver, \$3; Stanleydale, 75c.; Ullswater, 66c.; Baysville Church, \$1.50.

SHINGWAUK HOME.

Contributions received by Principal direct during February, 1900:

St. Patrick's S.S., Botton Centre, P.Q., per Rev. N. P. Yates, \$1.25; St. John's S.S., York Mills, per Miss Osler, \$3; St. Paul's Branch W.A., Lachine, P.Q., per Rev. R. Hewton, for Elijah, \$7; Christ Church S.S., Dartmouth, N.S., per Fred. D. C. Young, \$11.06; St. Paul's S.S., Rothesay, N.B., per Mrs. Almon, \$7.50; Memorial Church, London, W.A. M.A., per J. M. McWhinney, \$5.50; Chris' Church S.S., Petrolea, per F. A. Ballachy, \$2.50; St. Stephen's Branch W.A., Lachine, P.Q., per Mrs. Marling, \$18; St. Mark's S.S., Parkdale, per Mrs. Frances Inglis, \$0.24; Christ Church and St. Stephen's S.S., Niagara Falls, per Rev. Stewart Houston, \$12.50; St. James' S.S., Kingston, per R. Vashon Rogers, \$20; Lyn S.S., Brockville, per R. Vashon Rogers, \$3.
G. LEY-KING, Principal.

Rev. T. J. Hay, of Oliver, desires to acknowledge the following gifts to St. James' Church, Oliver: A communion set of silver and a small font from the Rev. M. C. and Mrs. Kirby; a four-light chandelier for lamps from the churchwardens of St. John's, Port Arthur; an altar from Mrs. John Like, Port Arthur; a very handsome altar frontal from Christ Church, Lancaster Gate, London, through the Bishop of Algoma.

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) Bishop Sullivan Memorial Mission Sustentation Fund, etc.

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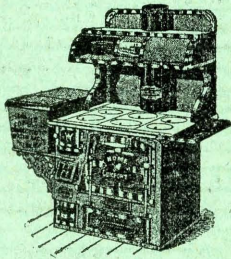
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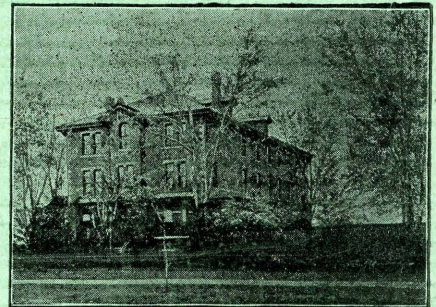
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