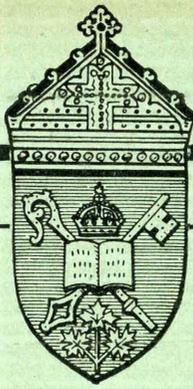


“Go ye into all the world
and preach the gospel to every
creature.”



“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, 1900



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The Algoma Missionary News.

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The Algoma Missionary News

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

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Subscribers and friends are asked to bear in mind that all receipts of publication and management will accrue to 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.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,
Bishop of Algoma,
Sault Ste. Marie, Ont.

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1. Be *prompt* in remitting for *renewal* or for *arrearage*, and thus aid us in making the ALGOMA MISSIONARY NEWS *better and better*.

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.

1. Mon. *Circumcision of our Lord*.—St. Luke's, Sault Ste. Marie, Ont.
2. Tues.
3. Wed.
4. Thurs.
5. Fri.
6. Sat. *Epiphany of our Lord*.—Celebrate Holy Communion in St. Luke's, Sault Ste. Marie.
7. *1st Sunday after Epiphany*.—Take duty in Korah Mission.
8. Mon.
9. Tues.—Leave for Ottawa and Montreal.
10. Wed.—Attend meeting of House of Bishops, Ottawa.
11. Thurs.—Attend meeting of House of Bishops, Ottawa.
12. Fri.—Attend meeting of House of Bishops, Ottawa.
13. Sat.
14. *2nd Sunday after Epiphany*.—Ottawa.
15. Mon.
16. Tues.—Montreal.
17. Wed.—Attend Synod.
18. Thurs.
19. Fri.—Train to North Bay.
20. Sat.—North Bay to Novar.
21. *3rd Sunday after Epiphany*.—Re-open Church of St. John Baptist, Ravenscliffe; afternoon, Ilfracombe; evening, Novar.
22. Mon.—Celebrate Holy Communion at Novar.
23. Tues.—Trout Creek Mission.
24. Wed.—Nipissing Village.
25. Thurs. *Conversion of St. Paul*.—Powassan.
26. Fri.—Emsdale Mission.
27. Sat.—Sand Lake and Kearney.
28. *4th Sunday after Epiphany*.—Consecrate new church at Sprucedale, etc.
29. Mon.
30. Tues.
31. Wed.

Notes by the Way.

LOOK not mournfully back into the past, it cometh not again. Wisely improve the present, it is thine. Go forth to meet the future without fear, and with a manly heart.

"GOD takes the workman, the work goes on." Like a mighty river the Church flows through human history. Its waters ever changing, but the stream ever the same.—*Bishop Morrison, of Iowa.*

YOU reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humility. The thing reaped is the very thing sown, multiplied a hundred fold. You have sown the seed

of life, you reap life everlasting.—*F. W. Robertson.*

SUNDRY improvements have been made to the church property in Emsdale recently. The parsonage grounds have been ploughed with a view to making a lawn, and the outbuildings have been improved. A verandah has been erected in front of the parsonage, and the well put in order.

LAST month we acknowledged \$244.92 as the sum received from the house-to-house collections in the diocese towards our Mission Fund. This month there is added \$163.65, making a total to date of \$409.37. No one will blame us if we feel a pride in this added evidence of self-help. There are still some missions to hear from.

THE following note was received by the Bishop, with a small contribution towards the fund named. It is a good example.

MY LORD BISHOP,—Do not, I pray, despise these few cents—they represent a fifth of my latest monetary possession—for the B. S. Sustentation Fund.

I am, my lord,
Yours very faithfully,
A GRANDMOTHER.

DR. CHARLES INGLIS, the first colonial bishop, was a son of the Church of Ireland clergyman. The greatest and busiest part of his life was spent under the auspices of the S. P. G. It is proposed to put a memorial to him in St. Patrick's Cathedral, Dublin, and to unveil it at one of the services in connection with the bicentenary of the S. P. G.

TRUSTING in God and doing our duty. These are words which bind us together. If you and I can feel that those who know us best can say of us that we are trusting God and doing our duty, it is enough to teach us that this is a ground of communion which neither the difference of external rites nor the difference

of seas and continents can ever efface.
—Dean Stanley.

THE S. P. G., now on the eve of its bi-centenary celebration, can appeal to the Church of the English-speaking race as a society which has been, and is, a handmaid to the Church, knowing no narrow party limitations, as an auxiliary which helps colonial and foreign mission work, with confidence in those who are officers in the Church where help is extended.

THE Church in Canada owes much to the S. P. G. If Church people in the older settled portions of Ontario—that is to say, in the Dioceses of Toronto, Huron, Kingston, Niagara and Ottawa—realized how much they owed to the Society for the Propagation of the Gospel in Foreign Parts, they would band themselves together to contribute a thank-offering worthy of their appreciation of the goodness of God in raising up such a society within the Church.

How willing we Britons are to send our sons, well-equipped for the work, to the Empire's battlefields in South Africa. Compare the zealous, eager rush to carry our flag victoriously in an imperial enterprise with the energy and willingness displayed in sending men and equipments to carry the Cross of Christ to the same and similar fields. Do we not exhibit in Christ's cause less willingness to send men—the best we have—to provide them with means to prolong the fight in His Name, less zeal, less determination, less faith?

THE Dyaks in Sarawak, Borneo, are very eager to learn about Christianity. A missionary at Kuching writes: "We are continually having parties from distant villages and towns coming down here to ask for teachers, and it is so sad to have to refuse them. But it is absolutely impossible with our small staff of six, to work more mission stations." The villages in Sarawak are very scattered, and the only ways of travelling are by boat and by walking through the jungle. The latter method is not very safe owing to the heat and the snakes.

WHEN all eyes are turned to the battlefields of Africa, it is worth mentioning that in South Africa the S.P.G. has at the present time 151 missionaries. In the

Transvaal itself there are ten, and six in the Orange Free State. No reports have been received from these missionaries since the outbreak of war. A newspaper report a few days since said, the Bishop of Pretoria and his wife, who had nobly determined to stay in Pretoria, had been compelled to leave. Not only will the missionaries have to endure hardships, but will suffer much at seeing their work disorganized and suspended.

"THERE was a time when North Africa was studded with numbers of episcopal sees, no doubt with hundreds of congregations of native Christian believers. Great saints like Cyprian and Augustine were reared under and worked in that old African Church; and yet today (and for centuries past) not a shadow of it is left. It came to Africa under the protection of the Roman power; it was never a native Church at all; it was an exotic imported from Italy and forced on the country by the power of the Roman arms. When that power weakened and failed the Church failed with it; and the Barbarian invasion and the Mohammedan influx swept the country of all its Christianity, which to this day has never been restored. It was not a native Church; it was not the Church of the people; it was (as we should say now) the religion of 'the Boma' (Boma, the seat of Government or authority), and of the power which the Boma represented. We have to learn not to rely on the power of the Government in order to bring men into the fold of Christ. We must endeavour, without any pretence, *really* to develop an African Church; though the patience needed to do so be inexhaustible."—*Bishop Hine, of Likoma.*

1899.

The year just flown has been an eventful one in the history of the missionary diocese of Algoma. For the first time our annual retrospect has to tell of the inroads of the last enemy. The year of our Lord 1899 was scarcely born when, on the Feast of the Epiphany, our second bishop, Dr. Sullivan, departed this life in Toronto. It was not long after, that one of our long-service missionaries, Rev. Rural Dean Chowne, was called to his long home and his body interred in the churchyard at Emsdale, among those of his parishioners. Yet once more we were called upon to grieve for the loss of a mis-

ary, Rev. Percy Lowe, who, after serving in Algoma, had removed west to the Missionary Diocese of Calgary. None of our missionaries who knew their brethren deceased but felt their loss keenly.

The year past saw many changes in the incumbencies of missions. The parish of Sault Ste. Marie, in January, bade good-bye to its rector, Rev. R. Renison, whose service in past years at the lonely Indian post up the Nepigon, stamped him as a whole-souled missionary. It was not until nearly the end of the year that Rev. W. Capp, the present curate-in-charge took up the work of the parish of the sea town. Rev. F. B. Storer went up to the Temiscamingue Mission, but was not able to stay long. He came out of his distant and isolated mission much broken down in health and returned an invalid to England. Our latest, though not recent information, was to the effect that he was recovering his health. Rev. Franz C. H. Ulbricht, much thought of by his people at Sudbury, was at last compelled by his long illness to resign his incumbency. For several months he received treatment at a sanatorium in New York State, afterwards going to friends at Beeton. We have no recent news of him and can only hope that in God's providence he may sufficiently recover to again labour in the ministry of the church. Sudbury is now served by the Rev. J. Boydell, M.A., one of Algoma's oldest missionaries. Mr. Boydell's removing left Bracebridge vacant, to which place Rev. W. A. J. Burt, of North Bay, removed. North Bay was filled by Rev. A. J. Cobb, of Powassa, whose place in turn was taken by Rev. D. A. Johnston, whose removal from Magnetawan has left a mission to which no missionary has yet been appointed. Emsdale Mission, vacated by the death of Mr. Chowne, was filled by the appointment of Rev. A. H. Allman, whose field at Uffington and parts adjacent is occupied by Rev. G. Gander. Mr. Gander's late mission of Sundridge and South River is yet unfilled. Rev. E. Lawlor, M.A., who left Schrieber the year before in a critical state of health recovered and after a week spent at Broadbent, removed to the mission of Webbwood, Broadbent being served by a catechist, Mr. Waring, who arrived from England in June last. Rev. A. R. Mitchell moved to the town of Gravenhurst, of which Rev. C. J. Machin had for some years been incumbent, and was succeeded at Port Sydney by Rev. R. Atkinson from St. Joseph's Island. The

last mentioned mission is yet vacant. Schrieber was filled by the appointment of Rev. J. P. Smitheman whose previous mission—Korah—is also vacant. Rev. W. M. R. Seaborne was forced by considerations of health to remove to a warmer climate and left for work in New Mexico. He is succeeded at Thessalon by Rev. Mr. Batstone.

We note, too, that Rev. C. J. Machin is spending another winter in England, doing work for the S.P.G., to which the Church in Canada owes so much. Mr. Machin having resigned his office of Rural Dean of Muskoka, the Bishop recently appointed Rev. W. A. J. Burt to complete the unexpired term.

Another change in the personnel of diocesan workers is found in the change of treasurer. Mr. D. Kemp, of Toronto, who for so many years rendered the diocese such efficient and faithful service, finds a successor within the diocese in the person of Mr. H. Plummer, of Sault Ste. Marie.

The year 1899 will be marked as that during which the clergy and representative laymen met in conference to discuss questions affecting the church's work in Algoma. Such conferences at the Bishop's invitation met at Sundridge, Port Arthur and Saute Ste. Marie, and were recognized by those who attended them as a means of valuable assistance in satisfactorily facing, though not at once solving, some of the most important problems we have to solve. We felt that such conferences were blessed by God to us individually and collectively, and while the Bishop was thanked for making such assemblies possible he was also asked to make them annual in the years the Triennial Council did not meet. It is hoped that our lay-people will make it a point to be present at these meetings and show as much interest by their presence as they did kindness and hospitality to all who attended those held during 1899.

An interesting work already productive of encouraging results has been begun among the Finns by Rev. Mr. Thursby at Port Arthur. Our Indian work, too, deserves much encouragement and support. In fact, it is feared that it is not fully appreciated in the diocese or beyond its borders. Readers of our columns have had real glimpses of it from time to time.

While wishing that the last year of the century may be a happy one to our readers and friends, we desire to thank them

all—in England and in Canada—in the Empire—for their valuable co-operation in all spheres of our missionary work.

Yet there is another word. The Bishop Sullivan Memorial Fund is established to enable missionary work to continue when aid from the English societies ceases. It is for the sustaining of labours now begun but which, humanly speaking, must die unless such an endowment is possessed.

The Mission of Bracebridge.

REV. W. A. J. BURT, R.D., INCUMBENT.

On the evening of St. Andrew's Day the young people and children of St. Thomas' congregation gave an entertainment in the Town Hall, consisting of drills, choruses, and instrumental and vocal music.

The ladies who prepared the programme were rewarded for the great pains and time expended by a full house and large receipts. All the selections were excellent, but the flower-drill deserves special mention, as reflecting great praise upon both the children who took part and their instructors.

On Sunday, December 10th, the third anniversary of the opening of the new church, the incumbent was assisted at all the services by the Rector of Bradford, Toronto Diocese, who delivered two very able sermons. On the Sunday previous Mr. Burt made a special appeal for funds to enable the wardens to pay off some small debts, and, in response, the offertories for the two Sundays amounted to forty-six dollars.

On the Monday following the local festival was continued, and the W.A. held their annual bazaar in the afternoon and evening, when they offered for sale in the Town Hall many very pretty and useful articles, all made by the ladies of the congregation; also ice-cream and other refreshments. In addition to this, oysters were served from 7 to 9 p.m., and at the same time the orchestra rendered several very pleasing selections, which were much appreciated by the audience. These were interspersed by two of the drills given at the previous entertainment by the children, also by a speech from the rector of Bradford.

As there was a steady down-pour of rain all afternoon and evening the audience was only about half what it would have been had the weather been fine, and the sales were consequently much smaller, many very pretty cushions, etc., being left over unsold. The ladies are most grateful to be able to say that the receipts, notwithstanding the inclement weather, amounted to over \$70.

Mr. Morley accompanied the incumbent to Falkenburg on the Sunday afternoon, and preached a most impressive sermon to the packed church—full of people, many of whom had come to attend the burial service, which followed

immediately upon Evensong, the occasion being the funeral of one James Peacock, who died of pneumonia at Scotia Junction.

The Rev. Rural Dean Gillmor paid a flying visit to the incumbent last month.

Sudbury Mission.

REV. JAMES BOYDELL, M.A., INCUMBENT.

The Bishop of the Diocese administered the apostolic right of confirmation to seventeen candidates in the Church of the Epiphany, on Sunday, October 29th. Six of these came from the neighboring station of Coppercliff, where the absence of a church building rendered it expedient for the candidates from this place to come to the church in Sudbury. The solemn and edifying character of the special services which are used on such occasions produced a marked impression upon all privileged to witness and participate in them. The visits of our Bishop, too, strengthen the hands of the clergy and exercise a unifying and harmonious influence upon clergy and people alike. We both feel that we have one set over us in the Lord in whom we do not look in vain for counsel and comfort, in the work of Christ and His Church. In the night or day, Sunday or week-day, in season or out of season, our dear Bishop may always feel sure that his visits are refreshing and delightful to priest and people alike, and ever produce by the Divine blessing, a marked influence for good. Our little Church was literally crowded for the morning service and was well filled again at Evensong. Of course there was a choral celebration, with choral rendering of the special antiphons.

I must take advantage of the communication to mention the progress of Church work in Coppercliff. The congregation there has been regularly organized and we have two churchwardens, Mr. Walter Creighton for the incumbent and Mr. Mitchell for the people, and two sidesmen. A local branch of the W.A. has also been organized which has worked with zeal and energy in behalf of the erection of a Church building, which is sorely needed, our present services being held in the public school, where we are compelled to await each Sunday the exit of other religious bodies before we can enter for the Church's services. About \$100.00 have been subscribed by the people in Coppercliff and Sudbury and parts adjacent towards this object. The proceeds of a bazaar added \$105.00 to this sum, and some other funds obtained through the offertory bring the local to about \$225.00. Of course this is but a beginning and we work on in hope, which I think is greatly warranted by the fact, that what has been done, has been done in the space of six months. Taking into account the fact that, six months ago, almost all our Church people were working hard for the Presbyterian Church, thinking that there was no hope of ob-

taining a Church of their own, we may thank God and take courage.

Regular week-day services are supplied in the school-house at Stobie, Mine, four miles in an easterly direction from Sudbury. These services are well attended, considering the few families we have there. The people have bought and paid for hymn books and prayer books and also for a surplice. We have at these services many of all creeds who take advantage of them and show in many ways their goodwill towards us.

Wahnapitae has also been regularly supplied with week-day services, but I cannot speak with such encouragement as to its future.

I have also been enabled to visit our Church people in Chelmsford and other parts, but have not as yet any regular congregation there.

JAMES BOYDELL,
Incumbent of Sudbury and
parts adjacent.

Garden River Mission.

REV. F. FROST, INCUMBENT.

I was calling to mind the other day some incidents in my missionary labours which might be of interest to those who are interested in such things. I was on my way in a sail-boat to visit some Indians at their settlement, when, seeing some wigwams on the shore of a sequestered bay, I made my way towards them. As the boat was approaching the shore an Indian came out of a wigwam to meet me, and asked me very earnestly to come up to his lodge and see his child, who was very sick. "I want you to pray for him," said he, "like the apostles did in olden time, so that he might get well." I followed the father into the wigwam and saw a child in the last stages of consumption, and I thought as I looked at the child that it would probably die very soon, perhaps that very evening. I talked to the parents and an elder girl who was there, and read to them and prayed for them and for the sick child, that God would bless the child in life and in death. The father followed me out down towards the shore and asked if the child would be better. I said I feared not. He said, "Can nothing be done? Did you not pray for him to get well? The apostles healed the sick." "Yes," I said, "some-time they did, but not always, for the apostles had friends who were sick and were sorry for them, but they could not or did not heal them, and those whom Christ permitted them to heal got sick again and died afterward, so it was only a temporary blessing. Christ now gives eternal health to those who belong to Him, in the life to come. If God takes away your child He will put him where he will never be sick again for evermore." The father, poor man, was comforted by these words, believing his little boy was going to the land where the inhabitants shall never say, "I am sick."

I went on my way, and late that night I found the Indians I was in search of, and held service around a huge camp-fire, reading the service by the light of the flames, and preaching to the dusky figures that were standing round the fire, but I thought of the father and his sick and dying child, and wished that Christ had permanently left to His disciples the power to "heal the sick."

F. F.

Garden River, Advent, 1899.

Uffington Mission.

On the morning of St. Andrew's Day, Rural Dean Burt visited Purbrook and celebrated Holy Communion, assisted by the incumbent, Rev. G. Gander. Notwithstanding the fact that the roads were at their worst, and that Mr. Burt went out of his way over a very rough road, by taking a wrong turn, the service was only fifteen minutes late in starting.

Algoma in England.

At the time of the Queen's Jubilee in 1887 Dr. Harvey Goodwin, then Bishop of Carlisle, and one of the wisest and most farseeing of our prelates, carried his suggestion that the Church's memorial of our Queen's reign should be a Church House at Westminster, which form a nucleus for and gradually form a centre for many kinds of Church work. Part of it is built, and in this is the great hall, whose fine proportions and beautiful woodwork form no mean offering. For some years past a sale for home and foreign missions has been held here; it began by a few missions joining together, but under the able management of Mrs. Johnson, wife of the late Bishop of Calcutta, it has become so large that every available space is occupied. This year there were twenty-nine stalls, each representing a different object, and many more were refused because there was no room for them. The stalls are allotted a year before and with some fear and trepidation an application was sent in for Algoma, which had not been represented for the last two years. It was granted, and then came the question, "How shall we fill our 14 ft. x 3 feet?" and if we fill it, who will come to buy?" It was decided to try and get out-of-the-way things which might attract people outside of our own *clientèle*. A very generous gift, through a member of our Association Committee, gave us some funds to start with. We heard of some quaint pottery to be got from Spain, but which had to be ordered in Spanish. The prime mover in the whole sale, who was equal to every emergency, found a cousin who wrote Spanish and could translate "pots of all kinds"—so we sent our cheque and awaited the result. We were not disappointed: jugs and mugs of all sorts and sizes, grinning cats and strutting cocks, vases of all non-descript shapes, leaning over on one side and bulging out on the other, with de-

signs of tossing bulls, climbing monkeys, deer, birds and creeping things came out of the crate. The rest of the donation we had sent to Canada, for we felt we were Algoma and must be of Algoma. By the kindness of Mr. Thorneloe and of Mr. Ley King we received a case of baskets even more wonderful than the china. Baskets high and baskets low, baskets round and baskets square, baskets pink, blue, green and mauve, all with their sweet scent of hay which lingers still in cupboards which formed their temporary resting place. Mr. Ley King has marketed for us admirably, and sent us very kindly some also from the Shingwauk Home, and we felt we had baskets to last a lifetime. Another member of our committee had Norwegian inspirations. She and friends provided many pounds of Scandinavian work; sloyd boxes of many shapes and colours, cloth belts and pouches of queer designs and a veritable jeweller's array of daintiest filagree silver and gold pendants and brooches. Some branches of the association very kindly sent us lovely things; one of Algoma's best friends some quaint green pottery from Bruges, another, little hot water jugs whose fame brought clamouring purchasers long after the last was sold, and yet another some models of Cornish crosses which made many people stop to ask what they were and then buy.

As the day came near we began to hope we might have enough to cover our stall. Yes, those baskets certainly would cover an unlimited space. So they did—for a time. Some twelve stalls back to back up the middle of the room, from Bethnal Green to Madagascar, from Zululand to Qu'Appelle; six down each side, one on each side of the entrance, and three across the further end—one of these latter, "No. 10 Algoma," V shaped, all ready draped for us, with, over it, the names of the Lady Elinor Denison, and the Ladies Charlotte and Margaret Amherst, who, inheriting an interest in Canada from their distinguished ancestor, Jeffery, first Lord Amherst, (a name not likely to be forgotten in Canada), had most kindly consented to be our stall holders. Baskets all down one side of the V. No doubt of that! Dainty frocks, bed spreads, table covers hung behind, china and crosses at the point. We are ready. At twelve o'clock on November 15, the Duke and Duchess of Westminster, from the balcony, declared the sale open and most generously leave a donation of £100, of which three guineas comes to us. And now our things begin to go. Baskets! "Made by the Indians, you say? And they smell of something! Sweet hay, is it? Oh, I must have some!"—and so on, and by six o'clock we begin to wonder how we can spread out our diminished wares for to-morrow, and by that to-morrow's evening, instead of baskets for a life-time, not one remains, and we have to send people unsatisfied away; even the big waste paper basket, 3ft. deep, which had sheltered so many

little ones on their journey, found a purchaser in the secretary of our neighbour, the Women's Mission Association (doing the women's work of S.P.G.), who came looking for one big enough to hold her reports and magazines in their transit down for post from the top of S.P.G. House. And not only baskets gone, but everything, so that all our boxes came back empty, and in our purses £66 for the diocese. We are very grateful to all who helped in so many ways, and especially to the Bishop of Stepney, who opened the sale on the second day, and whose words enforced on us the spirit in which we should be working. His lordship said there were bazaars and bazaars, and sales and sales; but in coming there that day he felt he was coming to a truly religious work, and one in which a bishop might be honoured to take a part, for several reasons. First, there were no raffles—as a member of the Anti Gambling League he did not think he could have come if there had been; secondly, there was no touting; and thirdly, there was nothing that could be described as "underhand," or "cheating." All was done in a fair name, and therefore it was not derogatory, but an honour, for a bishop to be present. He alluded to the work of those who helped to make the sale a success, and spoke of the self-sacrifice which he knew the making of all those things he saw below there on the stalls had involved.

It may be added that Canada's noble loyalty in sending troops to South Africa formed an appeal which opened the purse-strings of very many.

The Bishop Sullivan Memorial Fund.

Amount required.....	\$50,000 00
Amount received.....	11,227 70
Yet needed.....	38,772 30

The year closed with the hope that one-fifth of the sum we require to build up this Mission Sustentation Fund. We are devoutly thankful. The Bishop's friends in the Province of Quebec contributed generously in response to his appeals last month. We cannot omit to draw attention to one generous gift of a thousand dollars. May some of the many Church people in Canada who are able to do likewise be moved to see our need and respond in like manner. Let us with one consent pray that God will thus bless the Church's missionary cause in Algoma. Below we print a list of contributions since our last report:

St. Luke's, Sault Ste. Marie, offertory at Conference.....	\$ 3 22
Rev. A. J. Balfour, Quebec.....	10 00
A grandmother.....	20
St. James' Cathedral—pledges collected by Miss Hawley.....	169 75
T. B., Toronto, being half of donation of \$20.....	10 00
W. Farwell, Esq., Sherbrooke, Que..	1,000 00
Oliver, per Rev. T. J. Hay.....	1 65
St. Michael's Branch W.A., Que.....	40 00
Rev. A. H. Robertson, Cookshire, Q.	10 00
Miss Wiley, Gravenhurst.....	2 00

Col. Aylmer, Richmond, Q.....	10 00
Mary Ball, Sherbrooke, Q.....	1 50
Mrs. C. P. Reid, Sherbrooke, Q.....	25 00
Major and Mrs. Wood, Sherbrooke, Q.....	5 00
Joseph Winfield, Esq., Q.....	15 00
Mrs. Bown, Bury, Q.....	1 00
C. H. Tambs, Esq., Bury, Q.....	1 00
Mrs. Boydell, Bury, Q.....	1 00
Mr. and Mrs. W. Herring, Bury, Q..	1 00
Dr. Wright, Montreal, Q.....	20 00
Mrs. Wm. Wright, Montreal, Q.....	20 00
Rev. A. Stevens, Hatley, Q.....	3 00
	\$ 1,350 32

Emsdale Mission.

REV. A. H. ALLMAN, INCUMBENT.

The Church members at Sprucedale are rejoicing in the prospect of an early completion of their new edifice, to be followed by a visit from the Bishop for the purposes of opening and consecration. The members of the W.A. have again been exerting themselves, and on December 14th an "At Home" was given at the Agricultural Hall, which was crowned with good success, although roads were in bad shape. The male members had assisted the ladies in getting the necessary materials to the hall, so that decorations with evergreen were prominent, and two tables—one spread with good things for the appetite, the other spread with attractive things for sale—were immediately in evidence before the visitor. Tea commenced at 6.30 p.m., after which the sale table and a fish pond were well patronized. The wardens and their wives were very active, and all the ladies vied with each other in promoting the cheeriness and success of the occasion. Mrs. J. Watson kindly lent a beautiful organ, which made it possible to carry out a modest programme in a creditable manner. The incumbent took the chair about 8.30 p.m., and then songs, recitations, and speeches were intermingled, much to the delight of the audience. Messrs. W. E. Streatfeild, W. B. Hamlin, and E. Allman went over from Emsdale to assist, and were heartily thanked, as, indeed, were all who took part. Votes of thanks and the national anthem concluded an enjoyable time, after which it was found that the net proceeds would be about \$35, at least.

The Bishop Among His Old Friends.

The Bishop visited in the early part of December the parish of Sherbrooke, Quebec. He was there in the midst of friends, for there he was labouring as the priest of the parish when he was called to take up the office of a Bishop in the Church and the burden of the missionary Diocese of Algoma. From Sherbrooke he went to the city of Quebec, where on Sunday, the 10th, he preached in the Cathedral and in St. Matthew's Church. Thence he paid visits to other parishes in the old Diocese of Quebec, where he, too, met with a hearty welcome and plead-

ed for aid for the missionary cause of Algoma. From Sherbrooke papers we learn that he was present at the anniversary meetings of the St. Francis District Association, which were held on Tuesday and Wednesday, the 5th and 6th of December. On the evening of the first day the Bishop preached the anniversary sermon, and on the evening of the second day he addressed the missionary meeting held in the Church Hall of St. Peter's Church.

In this connection the Sherbrooke *Gazette* says:

Next came the feature of the evening, the address of the Bishop of Algoma. Bishop Dunn, who presided over the meeting, happily prefaced the address by giving a few of the expressions he had heard, showing the strong hold which Bishop Thorneloe still has upon the affections and respect of the people of Sherbrooke. The address which followed was most eloquent and interesting, touching on the future possibilities and resources of Algoma, and urging upon the people of this section of the country to make the most of these resources before outside capitalists had taken the whole advantage of them. He impressed upon those present that while Algoma was rich in natural resources, the Church was still poor and would remain so for some time, and this was the reason for asking help from the richer Diocese of Quebec, of which Algoma was really the missionary field. He made light of the hardships which all know he must encounter, and ended by expressing his gratitude to his former people for their gifts, and especially their prayers, which had been such a comfort and support to him. The whole address was most interesting and was listened to with the deepest attention. After the collection the meeting was brought to a close by the singing of the hymn: "Thou Whose Almighty Word Darkness and Chaos Heard," sung to the tune of "God Save the Queen," and closing with one verse of the National Anthem and the pronouncing of the Benediction.

What is the Good of Foreign Missions?

Those who ask this question are generally people who know little and care less about the subject. But here we have it viewed by three competent persons from widely different standpoints—that of a native missionary, an Indian Governor, and a traveller—and yet all agreeing as to the great good which is being accomplished.

Such testimony, by no means rare, well fits in with the appeal which the Church in Canada makes every Epiphany season on behalf of its foreign mission work.

First we have the Rev. J. B. McEwen, who writes from the Pongas Mission, West Africa:—

"People often ask in a light way—what is the good of Foreign Missions? To the careless observer and to the carping spirit there may seem very little result, but without doubt every uneducated heathen child taken and educated in the Christian faith, if he be not entirely of a worthless character, has been raised many steps above his heathen neighbour. He may not be all you hoped of him, nor all that he ought to be, yet he has been lifted up higher. We generally expect too much from our converts, forgetting what fallen human nature is; but the seed sown in faith and earnestness will, in some way or another, spring up and show itself. As I go up and down these northern rivers I come across some old pupil or a convert of former missionaries; one feels that he or she is a spark of light in the darkness. This experience, more than anything else, nerves one to the work, and to go on sowing the seed through so much disappointment and trouble.

Now let us hear the opinion of Sir Alexander Mackenzie, late Lieut. Governor of Bengal, a province containing over 75,000,000 inhabitants:—

"I should like to say a word in passing in favour of the native Christian—not as he presents himself in the shape of a drunken Madrasi servant to the young military officer, but as *I have known him in the ranks of the Administration and among his own community*. His simple faith and devoted life might put to shame many of our professing Christians at times. The Mutiny proved their staunchness, and to know them well is to love them much."

Finally, here is the testimony of Mr. F. T. Bullen, the author of the famous book "The Cruise of the 'Cachalot.'":

"In consequence of the labours of the missionaries, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult, were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be—places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, and all evil may be indulged in free from law, order, or restraint. It speaks volumes for the inherent might of the Gospel that, in spite of the object-lessons continually provided for the natives by white men, of the negation of all good, it has stricken its roots so deeply into the soil of the Pacific islands."

A Secret of Success.

The Bishop of Winchester lately closed a speech on behalf of S.P.G. missions as follows: The secret of our success, not next year only, but all the years, is to in-

terest those who do not at present care, and to deepen the interest of us who do know and care about the matter already. In a prosaic way we ask, "How is that going to be done?" There is no good disguising the fact that missionary reports, as reading, are, to most people, very dull. It is not the fault of the reports or of their compilers. It is simply the fault of ourselves for going to work in the wrong way. There are, I doubt not, in this hall to-night a good many people who are accustomed to teach history to boys and girls. Would they ever expect to interest them in that study if they confined themselves to, or even if they rested much at all on, bare summaries and statistics and figures and the like? What we are bound to do, and what every teacher worthy of the name does, is to set the interest of those whom he teaches aglow around some particular spot and then expand and build on that. In no department of our life is it more possible to do that than in what concerns our mission work beyond the seas. But we must get at it in the right way, and it seems to me that, for most people, we ought to be getting at it through the lives of individual men. Which of us knew or cared very much about India and its life until we had read the life of some great Indian statesman—Lord Lawrence, for example—or the like, and were brought face to face by that means with the actual problems that have got to be solved, and with the means and ways of solving them? I believe, for myself, that it was not till one had got at it in that sort of way that one began to care at all for the cause which grows in interest the more we look into it. That help for our work in the mission-field is at hand in a way that it is hardly to hand in any other department of our national life. Leaving India alone for the moment, for the lives about that are well known to most of us, and could be numbered by scores, suppose a man to want to care or to want to get somebody else to care about our Melanesian work, what but the life of Bishop Patteson would set his heart aglow—a book, especially when the bishop himself speaks, as sparkling with humour as it is inspiring to the soul? Or let the man who desires to care or to get others to care about East Africa turn to either of two books—perhaps there are very many—each of which seem to me to speak in a way that we could not throw aside even if we would. One is the life of Bishop Steere, which shows the perseverance, the resource, and the ingenuity which make missionary life and mission stories have a separate and new meaning for us all. On the other side there is the book which shows the buoyant enthusiasm of so different a man as Bishop Hannington. Let us take books like those and build round them, or rather round what we have learned to think out from them, and we shall cease to find a report about the regions dealt with in those books dull. Or take one other example—that strange problem

in the world's life, unknown, I suppose, to Christendom before—the picture of what we may call a grown-up nation in full intellectual power looking for a creed—the empire of Japan. During the last few weeks the life of Bishop Edward Bickersteth, telling first of India and then of Japan, has been given to the world, and I will undertake to say that it will introduce a whole score of interesting problems, interesting not merely from the religious standpoint, but as part of the world's history, and as problems that are not yet solved, and in the solving of which we are to help. It brings those things home in the sort of way that makes it worth while for anybody who cares about the thing to turn to it. It is in that sort of way, when we are trying to advise those who have not begun to care about the matter at all, that we can make enthusiasm begin to sprout and bud till it blossoms and bears fruit in the action which in the long run is to tell. These stories, the lives of these men, will bring home to us, in a way that we cannot forget, how the Gospel of the living Christ, which has made our country and our homes what they are, can be made to tell, and is being made to tell, on men and things so different from us. That sort of reading will send us back, with new thoughts, to our resolves and, above all, to our prayers. It will nerve us to make the hope come true that long before another century has darkened to its close the radiant banner of the Cross shall be a centre for strength and courage to the thousands, nay the millions, who are in darkness now.

Lord Stanmore, at Exeter Hall, said he knew something of the American backwoods. The case was worse in Australia, for there the people went into the backwoods and settled, and, perhaps, they never again saw a clergyman of any sort. The first generation of these settlers would mourn this state of things; but there would come a second generation, whose only knowledge of religious subjects would be a faint and fading recollection of what their mothers had taught them; and the children of the third generation were too often, he feared, brought up to be absolute heathens.

The Bishop of Pretoria and the Boers.

An occasional correspondent of the *Times*, writing of the exodus from Pretoria before the Boer declaration of war, describes amongst other scenes the compulsory flight of Bishop Bousfield from the Boer capital:

"One case, perhaps, may be worth special notice, having more than a private interest attaching to it, as an illustration of the tactics adopted. The Bishop of Pretoria had lived there these twenty years, an old man, his life spent in his work, taking no part in politics, never publicly disparaging them if strong in

speech, in private, impartial in expression, and regret of English as well as Boer misrule. He desired to remain and minister to the remnant of his flock, almost all burghers and subjects of the State, and dispersed throughout it. No one dreamed of his removal. The President had assured him, through friends high in office and position, that he would be undisturbed. On Tuesday, October 17th, the final list appears; the Bishop is not in it, though the same paper announces his liberty to stay. The President will write nothing, the commission will give no permission, and on that afternoon it is clear that he must go before the next evening.

"He left Pretoria for Delagoa Bay, all other routes being closed, and it was really affecting to see the number of young, as well as old, who had gathered at the station to bid him and his wife farewell. The threat had been that the Bishop should be put over the border in a coal-truck. This insult was avoided by the course taken; and by the kindness of a fellow passenger, and not without some 'palm oil,' we fear, comfortable accommodation was secured for the party. It is believed that the Bishop sent a spirited protest to President Kruger and others in authority, but this will be but labour lost, and call forth disavowals of any just cause for his regretted departure.

"The train left Pretoria at 10.30 p.m. on Wednesday, October 18; in the early morning a train was overtaken full of blacks, Indian and native, all in open trucks—men, women and children—unsheltered, to cross some of the coldest of the uplands of the higher veldt districts. Daylight also showed the composition of the train the Bishop travelled by—cattle

we could take, and clear. The Cape and Natal lines had been closed, bridges being destroyed, etc., this the only way open, and I think there will be no more trains at all after to-day or to-morrow. The scene here is awful, thousands of refugees, mostly from the lower classes, as the rich people all fled ages ago. The authorities here do their very best to cope with the utter destitution, and the churches, hospitals, and public halls and sheds of all descriptions are crammed waiting for ships to take them away to various places. If the war is soon over we would go straight back to 'pick up the pieces that remain,' though I fear there will not be many pieces to pick up, as the Boers say 'rather than let the English take possession, they will destroy everything,' and I feel certain they will. I suppose we really ought to be very thankful we are out of it; but you don't know how hard it seems to be homeless wanderers."

"Lourenzo Marques, Oct. 23, 1899.

"Here we are, 'wanderers in the world's highway,' turned out of house and home by our beloved Oom Paul after every assurance—save writing—which could be given, of staying in safety. The exodus has been cruel beyond words. When I found the game the President and his crew were playing, with the advice of my most trusted friends, I thought it best to clear out, and we did so by the last train open to us, and came down hither with other refugees. We have been kindly entertained by the Consul and his wife, whom I had met before. Our present plan is to make for Natal, and stay there or at Capetown until we know what next to do. It may be, the road back will soon be open, a few more such victories as the English have already

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The Church and Her Ways.

VI. THE LORD'S SUPPER.

The Lord's Supper, or Holy Communion, is also a Sacrament. Its outward and visible sign is bread and wine, which the Lord has commanded to be received. The inward part is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper. The benefits of duly receiving the Holy Communion are the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the bread and wine.

All should communicate, that is, partake of the Lord's Supper as soon as possible after confirmation. The Holy Communion should be received often, it being that Bread of Life needful to nourish and sustain the soul.

VII. HOW TO PREPARE FOR SACRAMENTS.

trucks, coal trucks, these latter sometimes loaded, the 'passengers' sitting on top of the coal, luggage vans, and vans usually used for natives, crowded with young and old, families of black and white. What tales of peculiar sadness were heard! Wives and children separated from husbands who had been sent away before, a husband beguiled into taking the oath as a member of the town guard, and then on the strength of it ordered to the front, and on refusal sent away at an hour's notice, leaving wife and little ones unprovided and unguarded behind."

The following extracts from letters received from the Bishop of Pretoria will be read with interest:

"Lorenzo Marques, Oct. 21, 1899.

"We are safe, but refugees, having left all we possess in the world behind us, and in all probability shall never see a single thing of it again. I told you we intended to stay whatever came, and so we did. I never thought, after all the years we had been there, that we should be turned out; but at the last an order came that all English were to go, unless the Government gave them a special permit to remain. We applied for the permit, and did all in our power to obtain it, but were refused, and had twenty-four hours in which to make all arrangements, pack up the few things

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the time of Christian duty. Then, with God's help asked and given, press steadily on. Grow in grace. The Christian law of growth is, "First the blade,

t baptism, the Holy in general we forsake adfastly be- de to us in e fully in the Lord's amine our rule of the ereinsoever to have or deed, ulness and ghty God, nt of life; our neigh- offended, ssible, for : done to those who re forgive-

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MANUFACTURING

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"The Spiritual Expansion of the Empire."*

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VII. HOW TO PREPARE FOR SACRAMENTS.

The preparation for adult baptism, confirmation, and receiving the Holy Communion is all one, being in general terms, repentance, by which we forsake sin, and faith, by which we steadfastly believe the promises of God made to us in the Sacraments. Stated more fully in the Prayer Book invitation to the Lord's Supper, it is: "First, to examine our lives and conversations by the rule of the Ten Commandments, and whereinsoever we shall perceive ourselves to have offended, either by will, word or deed, there to bewail our own sinfulness and to confess ourselves to Almighty God, with full purpose of amendment of life; also to reconcile ourselves to our neighbours whom we may have offended, make restitution, where possible, for wrongs and injuries we have done to others, being ready to forgive those who have offended us, as we desire forgiveness at God's hand."

"Suppose I still have fears and difficulties?" Go to a clergyman of the Church. Open your heart to him, ask direction of him. He will help you to go forward in the line of Christian duty. Then, with God's help asked and given, press steadily on. Grow in grace. The Christian law of growth is, "First the blade,

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hen the ear, after that, the full corn in the ear." If you earnestly desire to lead the life of a Christian, do not let little difficulties or minor obstacles stand in the way. Go right forward and they will vanish. God's Holy Spirit will guide and support you always.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making—*Ruskin.*

The dew distils in silence. So does the speech of our God—most frequently in the silence of trust. In that stillness God's silent love can be condensed into dew-like communications; not read, not heard, but made known by the direct power of the Spirit upon the soul.—*Frances Ridley Havergal.*

To know that He is always coming to us, to know that there is nothing happening to us which is not His coming—to know all that is to find the most trivial life made solemn, the most cruel life made kind, the most sad and gloomy life made rich and beautiful.—*Phillips Brooks.*

Carrying the spirit of Christ into our every day life and manifesting it in all we say and do is the great duty and the high privilege of every professed Christian. In this way the humblest as well as the most distinguished man and woman can alike do valiant service for our divine Master and his cause on earth—*Selected.*

"I'm not a pillar, I am a buttress of the Church," a man said to me the other day. "How is that?" I enquired. "I stay outside and keep it up." And such I found on enquiry was the case. He would do anything and everything for the church but go there. It is wonderful how many of these kind of men one meets up and down the country, men who will give liberally to the Church, uphold her good name in every company, who read Church papers, even study theological books, who have very strong convictions on certain controverted points, who take the deepest interest in Church affairs, and who do, I verily believe, cherish a deep and fervent love for the Church, and yet who seldom if ever darken the doors of the Church from year's end to year's end.—*Editor Church Work.*

Seven shoemakers in the city of Hamburg determined that, by the grace of God, they would make the Gospel known to their destitute fellowmen. In twenty-five years they had distributed four hundred thousand Bibles, eight million tracts, had

preached to fifty millions of people and gathered together ten thousand converts and organized fifty self-supporting churches. One hundred and fifty such men would evangelize the world in twenty-five years. Will you be one of the one hundred and fifty?

Acknowledgments.

The following sums have been received by the Bishop during his recent tour in the Diocese of Quebec:

Danville—Offertory.....	\$ 20 68
Richmond—Offertory.....	\$ 18 31
Special—F. W. Graham...	1 00
F. A. Graham.....	1 00
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A. Wilcocks, Esq.....	15 00
Col. Aylmer.....	10 00
	50 31
Sherbrooke — Wm. Farwell, Esq.....	1000 00
St. Peter's S. School.....	6 74
Mary Ball.....	1 50
Mrs. Reid.....	25 00
Major and Mrs. Wood.....	5 00
	1038 24
South Durham.....	5 43
Dixville (per Rev. G. H. A. Murray).....	2 25
Quebec—St. Paul's Church (per Rev. E. A. Dunn).....	5 00
Cathedral S. School, \$2.45; do. offertory, \$28.....	30 45
Cathedral S. School, pledges for past year paid.....	72 50
St. Matthew's — Jos. Winfield.....	15 00
Mr. and Miss Hamilton..	60 00
Collection at missionary meeting (\$20.80, less expenses, \$2).....	18 80
St. Michael's Br. W.A.....	40 00
	241 75
Dridswell.....	6 56
Cookshire—Rev. A. H. Robertson.....	10 00
W.A., St. Peter's.....	7 00
Offertory.....	8 40
Dr. Trigge.....	5 00
	30 40
Robinson, Bury—St. Paul's..	11 08
St. Thomas'.....	2 70
Mrs. Bown.....	1 00
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Mrs. Boydell.....	1 00
W. Herring.....	50
Mrs. Herring.....	50
	17 78
Waterville.....	20 45
Compton—Special.....	5 00
Offertory.....	19 87
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Hatley—Rev. A. Stevens....	3 00
Dr. Wright, Montreal.....	20 00
Mrs. Wm. Wright, Montreal	20 00
	\$1553 11

N.B.—In addition to the above, certain pledges were given for three years, amounting in all to \$167 per annum, and certain offerings made in Sherbrooke and other places, not yet paid, amount to \$108.56.

The Rev. A. W. Hazlehurst, Baysville, begs to acknowledge with many thanks the sum of \$30 received from Miss Martha Deaking and Miss Lottie Tooke, collected by them for St. Ambrose Church, Baysville.

Receipts reported by the Diocesan Treasurer:

MISSION FUND.

Per Rev. A. S. Hutchinson, Eynsford, Kent, \$107.19; St. Ann's Church, Richmond, \$12; W.A., Toronto (Thank-offering, \$6.10; Collingwood, \$2; All Saints', Toronto, \$1.75; St. Luke's, Toronto, \$1.50; St. Margaret's, Toronto, \$1; Mrs. Osler, Toronto, \$2; York Mills (Thank-offering), \$25.

SUPERANNUATION FUND.

Bracebridge, 60c.; Sprucedale, \$2.22; Ebberson, 65c.; Sturgeon Falls, 50c.; Port Carling, \$3.65.

GENERAL FUND.

W.A., Sault Ste. Marie, \$50; house-to-house collections—Bracebridge, \$32.40; Gravenhurst, \$13; Huntsville, \$5; Sault Ste. Marie, \$144.55; Oliver, \$1.75; Anon., 35.

WIDOWS' AND ORPHANS' FUND.

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St. John's Church, Peterboro', \$8; All Saints' Church, Toronto, \$7.40; St. John's, Norway, \$3.20; St. Margaret's, Toronto, \$15; Church of Redeemer, Toronto, \$5; Trinity Church, Toronto, \$1.05.

FOR SHINGWAUK.

*Contributions received direct by Principal during November, 1899:

Christ Church S.S., Dartmouth, N.S., per Fred. De Young, \$10.52; St. James' S.S., London, Ont., per J. U. McWhinney, treasurer for Mitchell Adams, \$25; St. Luke's Bible Class, Toronto, per Mrs. Grindlay, per Ruby Day, \$11.50.

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*In acknowledgments, Dec. 1899, this heading was printed as if belonging to General Fund. It should be "For Shingwauk, received direct by Principal."

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The case was worse in Australia

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to

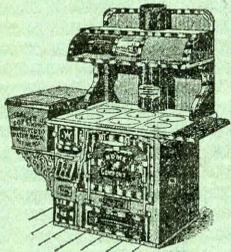
Missionary Diocese of

Algoma

(as on page 16)

pretoria had lived there these twenty years, an old man, his life spent in his work, taking no part in politics, never publicly disparaging them if strong in

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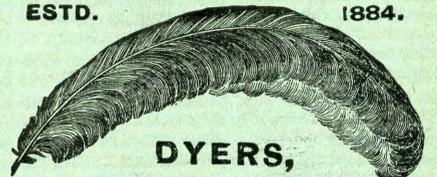
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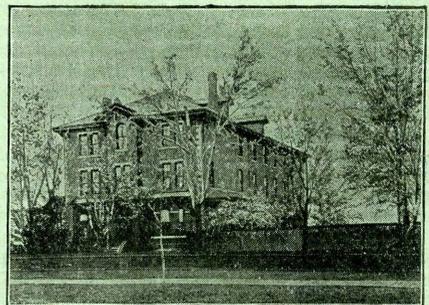
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