

“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.

September, 1900

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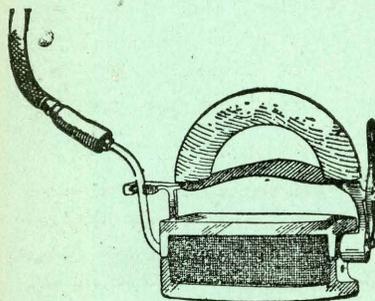
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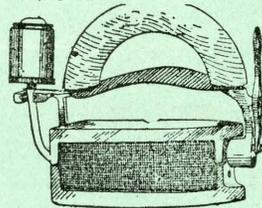
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The Algoma Missionary News.

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Bishop's Appointments for September.

1. Saturday.—On shipboard.
2. Sunday.—“
3. Monday.—“
4. Tuesday.—“
5. Wednesday.—“
6. Thursday.—“
7. Friday.—“
8. Saturday.—“
9. Sunday.—Expect to reach Montreal.
10. Monday.—Lachine.
11. Tuesday.—“
12. Wednesday.—“
13. Thursday.—Train westward.
14. Friday.—“
15. Saturday.—Sault Ste. Marie, Ont.
16. Sunday.—“
17. Monday.—“
18. Tuesday.—“
19. Wednesday.—Sudbury.
20. Thursday.—Sudbury, examination of candidates for Holy Orders.
21. Friday.—Sudbury, examination of candidates for Holy Orders.
22. Saturday.—Sudbury, Quiet Day.
23. Sunday.—Ordination.
24. Monday.—Train westward.
25. Tuesday.—Schreiber.
26. Wednesday.—Nepigon.
27. Thursday.—“
28. Friday.—“ Mission of Oliver.
29. Saturday.—“
30. Sunday.—Fort William and Port Arthur.

Notes by the Way.

THE heat was intense during the month of August.

LET the children be carefully informed about the Church's mission field.

THE Bishop intended to sail by the *Numidian* for Quebec on August 30.

ARCHDEACON WOODWARD has just completed twenty-five years' service in connection with the Universities' Mission in South Africa.

THE Bishop purposes to hold an ordination this month at Sudbury. Let us remember to add to our prayers those for the Ember weeks.

THE Rev. J. Carswell, of Billing's, Diocese of Montana, preached in All Saints' Church, Huntsville, morning and evening, on Sunday, August 12, 1900.

THE British and Foreign Bible Society is numbered among the religious bodies who have sent congratulatory resolutions to the S. P. G. on its reaching its 200th year.

READERS of the engagements filled by the Bishop during his visit to England, printed in another column, will think that his trip to the Old Country was little of a holiday in the generally-accepted meaning of the term.

IN order that our paper may be more valuable to Sunday-schools and children generally, it is proposed to give some space every month in our columns for the benefit and instruction of the youth of our land concerning missionary work.

ON the recommendation of the S.P.G. Board of Examiners Mr. Archibald Cameron Macintosh, of Dorchester College, has been accepted for missionary work in the Diocese of Algoma.—*From the Mission News.* Mr. Macintosh is working on St. Joseph's Island.

REMINDERS from the Archdeacon of Algoma and from the Provincial Secretary of the W.A. constrain us to mention the rule that applications to the W. A. from the clergy for their own missions, as well as on behalf of those they may supervise, must receive the endorsement of the rural dean.

THE Britisher is not accustomed to make a parade of his religion. But he is blind who does not see the character, built on Church lines, which cheerfully endures in the army in South Africa or in the conflict in China, without complaining, and ministers to the thousands, yes, millions of our fellow-subjects suffering from famine in India.

THE Archdeacon paid a visit of a few days to the Franklin Mission, at the Fox Point station. He inspected the work in

progress in the erection of a pretty little church on the northeast corner of Haystack Bay, Township of Franklin, Muskoka. The church will fill a long-felt want to the settlers in the Fox Point station.

IT is in Northern China, where the S.P.G. missions are, that the sufferings of Christians during the present persecution are the most severe. Not only have the English missionaries given their lives for the faith, but large numbers of the native converts have sealed their faith with their blood. Such martyrs are giving to Christianity the "open door."

ON the 24th of last month Rev. J. Boydell, M.A., incumbent of Sudbury Mission, saw two little Indian boys and two little Indian girls safely on the train for Sault Ste. Marie, where they will enter the Shingwauk and Wawanosh Homes respectively. They came to Sudbury from Chapleau. Mr. Boydell cared for them in the parsonage pending the arrival of the Sault trains.

AMONG the shortcomings of Church people in Canada is to be counted the indifference in acquiring that knowledge of current Church work and life, which can only be obtained from the reading of Church papers. A sad mistake is made when men are so eager to use the mighty engine of the press for political or commercial ends—not to refer to less worthy objects—and refuse to use it as a power in the realm of religion.

OCCASIONALLY a *Greater Britain Messenger* comes to our hands. In last May's number there is a communication from Rev. F. Frost, of Garden River, giving an account of the death of the Indian chief, Buhgwujjeueue, which was also recorded in our columns. In the June number Mr. G. Ley King, Principal of the Shingwauk and Wawanosh Homes for Indian boys and girls, near Sault Ste. Marie, gives to the English world a report of his work.

THIS month we publish Rev. F. Frost's brief account of his visit to the Christian Indians on Lake Nepigon. He tells us that four of the Indians came down to meet him with a large canoe, and returned with him. They asked no pay beyond their food on the journey, and that they partly supplied. In all, the journey occupied six days. Mr. Frost

also refers to the large number of Indians around the lake and in the woods to the north who are still pagans. But the little band of Christian Indians are still faithful, though without a shepherd.

IN the July report of the S.P.C.K. we note the following money grants to Algoma, which have the recommendation of the standing committee of the society:— (1) Renewal for three years of £100 a year for the providing of ten scholarships for Indian boys at the Shingwauk Home; (2) a grant of £100 per annum for three years for ten scholarships for Indian girls at the Wawanosh Home; (3) a grant of £10 towards erection of a church at Coppercliff; (4) a grant of £10 towards erection of a church at Kearney; and (5) a grant of £15 towards the erection of a church at Fox Point. The last three named grants are subject to the usual conditions in such cases made and provided.

THE *C. M. Gleaner*, referring to Lord Salisbury's speech at the S.P.G. Bicentenary meeting, says:

It was rather hard on the S.P.G. that his warnings should be uttered at that particular meeting. Its missionaries in China scarcely needed such warnings; it has no work in Mohammedan States; and the Prime Minister of a great empire might have more appropriately seized the occasion to acknowledge the eminent services rendered by a society whose special sphere is the outlying possessions of the empire itself. But the speech was not, in our judgment, an unsympathetic one, and much of it was excellent. Lord Salisbury, however, might have acquitted the S.P.G.—and, indeed, the C.M.S. and other English societies—of a hankering after gunboats; and he might have remembered how he himself sent to the C.M.S., only four years ago, the cordial acknowledgment by the Chinese Government of the society's refusal to accept compensation for the Ku-cheng massacre.

THE well-known and largely-circulated *Church Bells and Illustrated Church News*, published in London, England, in its issue of Aug. 3, 1900, devotes two pages to "The Church in Algoma." The letter-press is in the shape of an interview with the Bishop and bears the familiar signature of Alfred Wilcox. The illustrations consist (1) of a portrait of the Bishop, (2) a view of the new church at "The Slash," Manitoulin Island, (3) a lumbering scene, and (4) a group of Indian boy pupils at our Shingwauk Home. The interview, though consisting of a statement of many facts well known to us

in the diocese, cannot but help to convey much information concerning this missionary territory to thousands of readers. We hope it will do more. We hope that many will be so thoroughly interested in the work of the Church in this struggling colonial diocese that our English association will obtain new members and that in many ways we may reap the fruit of the publication.

THE line of missionary enterprise follows the natural lines which have been traced out for commerce and international intercourse, and when we think of this we have forced upon us once more—what has been already brought out—the unique, the unparalleled and unexpected opportunities which are pressed upon the English nation. Whether we look to its history or to the genius of the people, or to their opportunities of intercourse with every part of the world, we have forced upon us one paramount conclusion—that in this we can, we must, trace a divine purpose that we are called to fulfil the work of a missionary nation. I cannot forget that perhaps the most illustrious of my predecessors in Durham—Bishop Butler—was, I think, one of the first who, in a most remarkable sermon preached for the Society for the Propagation of the Gospel, said, in his quiet and sober way: "I do not see how a man can be called a Christian who does nothing to spread the faith which he holds."—*The Bishop of Durham*.

WE have received the sad news that George Basile, who four years ago obtained for us a foothold on Guadalcanar, is dead. For many years the mission had tried to found schools there, but had failed. At last George succeeded by simply staying on in the island with anyone who would have him, not attempting to teach anyone, but just making friends and gaining the people's confidence. The life he lived attracted attention, until after two years' silence the people begged him to tell them what made him so different from themselves. He took his opportunity, and gathered as many people as he could together into one village, and then he taught them. On moving down from the bush to Vaturanga, they narrowly escaped massacre by a head-hunting party, and they retired to their bush village, where they are now, and where George has died. He had done his work, having succeeded where many failed. Now the

Rev. P. T. Williams and a little special mission of Florida boys are on their way to Vaturanga, to take up the work where George laid it down. A native deacon, Hugo Gorovaka, George's brother, has been working faithfully and well with George for three years. He, with two Guadalcanar returned labourers, Philip Ransale and David, and the Florida lads, will form Mr. Williams' staff of teachers. We earnestly ask our friends not to forget this missionary party in their prayers.—*Southern Cross Log.*

I HAVE never ceased to admire the wisdom of the S.P.G., which had its first beginnings now 200 years ago. It chose this as its primary object—to disseminate Christian knowledge among our colonies. It is true that they very shortly added to their scheme the enlightenment and conversion of the heathen, but I believe I am right in saying that they have never ceased to place in the forefront of their programme and of their work the care of our countrymen in the colonies. (Cheers.) I say I admire the wisdom of this; I admire its usefulness too. Our Blessed Lord in giving His first commission to His Apostles told them to begin at Jerusalem, and that does not merely mean missions to the Jews, it means missions to their own countrymen. That was the meaning and the value of that injunction: "Begin with your own countrymen;" and so the Apostle Paul, as we all know, wherever he went throughout the different countries of the East, always sought first for his own countrymen. He sought for the Jews and preached to the Jews because they were his countrymen, and he tells us, in words that we often hear read to us in church, that as we have opportunity we are to do good to all men, but specially to them that are of the household of faith—those who have already been won for Christ, brought up in a Christian country, and then called by the providence of God to do their life's work in those distant colonial countries.—*The Archbishop of York.*

FRIENDS of missions to heathen peoples need to be possessed with the facts when they meet those who speak lightly of or decry the Church's work in obedience to our blessed Lord's "marching orders": "Go ye into all the world." How anxious the world's commercial spirit—the world itself—is to credit

Christ's religion with all the ills coincident with or resulting from the white man's entrance into the fastnesses of paganism is to be seen in the unfair, the palpably untrue, construction placed upon Lord Salisbury's speech at the recent S.P.G. Bi-centenary. But we have this consolation. The Church's work is advertised—brought to the notice of those who might otherwise have never been interested in it, but for the stir made by the opponents of Christianity. For once, perhaps, the secular press in some instances has unwittingly done us a service. It is the trader, not the missionary, who cries for punishment. *The Gleaner* say:

Why, then, are missionaries a trouble to the Foreign office? Because, when outrages are committed upon them, there is an outcry for British interference. But who make the outcry? Not the missionaries; not the societies. When the Ku-cheng massacre took place, a public meeting at Hong Kong made a great protest and shouted for vengeance; but no missionary took any part in it. The simple fact was that the merchants of Hong Kong were afraid that if the massacre was left unpunished, trade would suffer. The missionaries were the cause of the trouble in a sense, for if there had been no missionaries there would have been no massacre; but Robert Stewart and his companions would willingly have been killed a dozen times, if that were possible, rather than that British bayonets should kill Chinese in their defence, or to avenge them. When Bishop Hannington was murdered on the borders of Uganda, no one cried out for a British expedition to avenge him; no—there were no British traders in Uganda then. It is quite a different thing when British officials are massacred. Punishment for their death is inevitable, and right.

Signs of Progress.

Many people claim the right to withhold their support from foreign missions, on the ground that missions are making but little headway. This reason, if it rested upon a strong foundation of fact, would be a curious one for withholding aid. It ought rather to be one argument for increased support. It is true that gains in the mission field are not as rapid as could be wished. Yet the fact remains that the number of converts yearly won for the truth is very much larger in proportion to the whole number of native Christians, than is the number of baptisms and confirmations in home parishes, as compared with their membership. There is one aspect of Christian missions of which we are apt to lose sight. We mean their social, as distinguished from their spiritual, influence and results. Take, for instance, the following facts and figures with regard to the educational and philanthropic work of missions. We are indebted for them to Dr. Dennis' stimulating book on "Christian Missions and Social Progress."

Let us remember that missions, in a modern sense, are just one hundred years old. There are now in foreign mission

fields 112 universities and colleges, attended by 28,500 students; there are 546 theological and other training schools for Christian work, with an enrolment of over 12,000 students; the boarding and high schools number 1,100, and are giving Christian training to 54,400 pupils; the day schools show the splendid total of 17,800, with fully 800,000 pupils; 324 industrial schools are giving manual and domestic training to over 7,000 people. In a hundred years, therefore, the missionary enterprise has resulted in the establishment of 19,800 educational institutions, with a present enrolment of nearly 900,000 students. These figures, it should be remembered, do not represent the complete returns.

Turning to one side of the philanthropic work of missions, that which has to do with ministering to the sick and suffering, we find that whereas one hundred years ago there was not a single medical missionary or a Christian hospital in the foreign field, the record now runs something like this: 680 medical missionaries are carrying healing and relief to thousands who a hundred years ago would have been abandoned to the misery of a living death; 45 medical schools are training 460 native students, while 21 training schools for nurses are fitting 150 pupils for this most important ministry to the body; 348 hospitals and 774 dispensaries are havens of life and strength to the more than 2,000,000 persons who annually receive treatment in them.

These are facts which Christian people at home ought to know and ponder. They mean that entrenched heathenism is being gradually undermined by the Christian spirit and must inevitably give way in time to the conquering cause of Christ, if Christians at home will give at all adequately of their means, sympathy and prayers.—*St. Andrew's Cross.*

Magnetawan Mission.

REV. W. H. FRENCH, INCUMBENT.

From the Sundridge *Echo* we learn that Rev. Mr. French went to Sundridge about two weeks ago to visit his son, Mr. A. E. French. "In the afternoon, when he was returning home, accompanied by his daughter, and had reached Mr. Stacey's farm, a vicious dog which has caused trouble more than once rushed out and frightened the ponies. They ran for over a mile to Mr. McCallum's farm. Shortly after meeting Mr. D. Dunbar the team ran into some boulders and rocks, overturning the rig and throwing out the occupants, who certainly miraculously escaped death. The horses continued their mad flight till one of them broke its leg, and has since been shot. Miss French was not seriously hurt, but Rev. Mr. French has a number of severe scalp wounds, and is now lying at the home of his son."

Summary of the Bishop's Acts During His Stay in England.

June 13, Wed.—Land at Liverpool and proceed to London.

June 14, Thurs.—Visit S.P.G. at 19 Delahay street. Preach for S.P.G. at Ruridecanal Anniversary in Heston-Hounslow.

June 15, Fri.—Attend meeting of the Executive Committee of the Algoma Association.

June 16, Sat.—Take part in Bi-centenary Service of S.P.G. in St. Paul's Cathedral. Attend Archbishop of Canterbury's garden party at Lambeth Palace.

June 17, *Sunday*—Preach for S.P.G. in the Collegiate Church of St. Saviour's, Southwark, in the morning, and at St. Mary's, Stoke Newington, also for S.P.G., in the evening.

June 18, Mon.—Visit S.P.C.K., Northumberland avenue, respecting grants to Indian Home, etc. In the afternoon attend and address a large garden party at Lady Ellis', Buccleuch House, Richmond, on behalf of S.P.G.

June 19, Tues.—Visit C. and C.C.S., and interview Canon Hurst concerning Algoma affairs.

June 20, Wed.—Correspondence.

June 21, Thurs.—Train to Bristol. Address meeting, in behalf of Algoma, in St. Paul's Church Hall at 3 p.m. Preach in St. Paul's Church at 5 p.m.

June 22, Fri.—Call on the Bishop of Bristol and others in the interests of Algoma. Attend garden party at Rev. W. J. McKains'.

June 23, Sat.—Drive to Brentry. Preach for Algoma in chapel at Brentry.

June 24, *Sunday*—Attend celebration of Holy Communion. Preach for Algoma at St. Saviour's, Clifton, at 11 a.m. Preach to the 500 boys at Clifton College, 4 p.m. Preach for Algoma at St. Mary's, Redcliffe, 7 p.m.

June 25, Mon.—Make several calls in the interests of Algoma. Take train to Bath, and address a meeting of the Junior Clergy Association. Train to London.

June 26, Tues.—Attend gathering of Bishops at Lambeth Palace. Devotional day.

June 27, Wed.—Train to Bournemouth.

June 28, Thurs.—Preach in Branksea Church for Algoma at 2 p.m. Address garden party for Algoma, Sand Banks, Parkstone.

June 29, Fri.—Train to Guildford. Address meeting for Algoma at 3 p.m. Preach for S.P.G. in St. Michael's Church, Highgate, at 8 p.m.

June 30, Sat.—Attend anniversary, Tottenham College. Address meeting at East Acton for Algoma at 3.30 p.m.

July 1, *Sunday*—Preach for S.P.G. at Lower Edmonton, 11 a.m. Preach at St. Mary Abbots, Kensington, at 7 p.m.

July 2, Mon.—Attend and address drawing-room meeting at Hampstead.

July 3, Tues.—Correspondence. Address garden party at Ealing for Algoma, 4 p.m. Attend Lord and Lady Strathcona's reception in the evening.

July 4, Wed.—Correspondence. Dine at the Mansion House to meet the English Bishops and Archbishops.

July 5, Thurs.—Train to Haslemere.

July 6, Fri.—Return to London. Address Gleaner's Union of St. Stephen's Church, South Lambeth, for Algoma.

July 7, Sat.—Attend receptions at the vicarage, St. Mary Abbots, Kensington, and at Fulham Palace.

July 8, *Sunday*—Attend celebration at Holy Trinity, Wimbledon. Preach in same church for Algoma at 11 a.m. Preach in St. Clement's, Fulham, for Algoma, at 7 p.m.

July 9, Mon.—Preach for S.P.G. at St. Mark's, Battersea.

July 10, Tues.—Day of the annual meeting of Algoma Association. Celebrate Holy Communion at St. Margaret's, Westminster. Address public meeting, presided over by the Bishop of Bristol, in Convocation Hall, Church House.

July 11, Wed.—Interview Rev. H. Kelly. Address drawing-room meeting, Palace Court, Kensington, at 3 p.m. for Algoma. Address meeting at St. Clement's, Fulham, 8 p.m. for S.P.G.

July 13, Fri.—Streatham Hill. Interview Mr. Dent.

July 14, Sat.—Train to Hurstpierpoint. Address meeting for Algoma.

July 15, *Sunday*—Preach in parish church, Hurstpierpoint 11 a.m. Address boys at the Woodward Schools 4.30 p.m.

July 16, Mon.—Train to Dorking. Address garden party, Dorking, for S.P.G. at 4 p.m.

July 17, Tues.—Train for Bedford and Leamington.

July 18, Wed.—Address drawing room meeting at Mr. Dakeyne's, Leamington, for Algoma.

July 20, Fri.—Return to London. Various interviews respecting Algoma work.

July 21, Sat.—Correspondence. Interview various persons respecting Algoma.

July 22, *Sunday*—Preach for Algoma at St. Martin's in the Fields, Charing Cross, 11 a.m. Preach for Algoma at Flower Service, All Saints', South Acton, 3.30 p.m. Preach for Algoma at Christ Church, Lancaster Gate, 6.30 p.m.

July 23, Mon.—Attend meeting of Executive Committee Algoma Association, and make various calls.

July 24, Tues.—Train to Wilby to address garden party for S.P.C.K. Preach in the evening for S.P.C.K. in parish church, Wilby.

July 25, Wed.—Return to London.

July 26, Thurs.—Correspondence. Various calls in interests of Algoma.

July 27, Fri.—Correspondence.

July 29, *Sunday*—Preach in parish church, Gipsey Hill, for C. and C.C.S. at 11 a.m. Preach in St. Mary's, Hornsey Rise, for C. and C.C.S. at 6.30 p.m.

July 30, Mon.—Interviews with Mr. Palmer, Canon Burnside and others.

July 31, Tues.—Interviews with Rev. R. Stuart and others.

Aug. 1, Wed.—Train to Norwich. Address meeting at Spixwood for S.P.C.K. Back to London in the evening.

Aug. 2, Thurs.—Train to Dorchester and address garden meeting for S.P.G. in the afternoon. Weymouth in the evening.

Aug. 3, Fri.—Back to London. Correspondence.

Aug. 4, Sat.—Correspondence, etc.

Aug. 5, *Sunday*—Celebrate Holy Communion and preach at St. Edmund's, Lombard street, for Algoma, at 10.45 a.m. Attend service at St. Paul's 3 p.m. Preach at St. John's, Upper Holloway, 6.30 p.m. for C. and C.C.S.

Aug. 6, Mon.—Correspondence. Train to Torquay.

Aug. 7, Tues.—Address drawing-room meeting at Miss Whidborne's, Torquay, for Algoma.

Aug. 8, Wed.—Train to Gloucester. Service in Cathedral. Intercessions for Algoma. Address meeting in the college for Algoma.

Aug. 9, Thurs.—Correspondence.

Aug. 10, Fri.—Interview with Miss Bayley regarding a Finnish student. Interview with Mr. Mandeville Phillips, etc.

Aug. 11, Sat.—Correspondence. Train to Crouch End.

Aug. 12, *Sunday*—Celebrate Holy Communion in Christ Church, Crouch End. Preach in same church for Algoma at 11 a.m. Preach in same church in the evening, also for Algoma.

Aug. 19, *Sunday*—Preach for Algoma in Westhide Church in the morning. Stoke Edith in the afternoon, and Hereford Cathedral in the evening.

Aug. 26, *Sunday*—Preach for Algoma in St. Matthew's, Ealing, in the morning, and parish church, Beckenham, in the evening.

Aug. 30, Thurs.—Sail for Quebec.

With the Indians up the Nepigon.

I have just returned from a visit to the Christian Indians on Lake Nepigon, and I thought that some account of them might be interesting to those who are interested in the work of God in the diocese. Our Bishop is very much concerned about the few Christian Indians on Lake Nepigon, so much so, in fact, that amidst all his engrossing engagements in the Old Country, he writes to say how

anxious he is about them and hopes I have been to visit them.

Four Indians met me at Nepigon station with a fine large canoe. There was a delay necessary to the obtaining of some food for our journey and our stay here, because the place is far away from any base of supplies except the fish in the waters and the wild animals of the forest and the berries of the desert—all of which are abundant, yet, still, in a measure, uncertain. Well, as I was saying, we started—after obtaining supplies, and after much labour, (there were eight portages, some of them two miles long). We reached our destination on the third day.

The Indians fired off their guns when they saw us approaching. We ourselves raised a red spotted pocket-handkerchief in place of a flag. It was gratifying to see how glad they were to meet a missionary who had come to minister to them for a while. They put up my tent and made a place for my "grub" to secure it from the attacks of animals which abound in the neighbourhood. The Indians were eager to know how long I intended to stay with them. It made them glad when I told them perhaps ten days or more. "Ati," the old chief says, "It seemed to be dull and cloudy before you came, but now it is brightening us. We will be encouraged on the Christian road, and helped in our religious life.

I held service every evening for them during the twelve days I was there, giving a course of instruction on the life and work of Christ and the work of the Holy Spirit. I catechized the children every day, and celebrated Holy Communion on Sunday. The whole inhabitants of the village attended the services with great regularity, and sang with vigour and zeal, more so than Indians generally do, the hymns and chants. It was a great advantage to them to be able to read the Indian tongue, and the hymn books I brought with me were eagerly bought.

They gave me fish every day and an occasional duck and rabbit, also vegetables from their garden and berries from the desert. They assured me that they did not wish me to be hungry, and besides this they helped in various ways to make my stay among them as pleasant as possible.

On the evening previous to my leaving them they made an Indian entertainment for me, giving me specimens of Indian dances and songs and musical performances of the old school. I delivered some fraternal messages of greeting which had been entrusted to me by other bands of Indians to their brethren in other places. These were received with gladness, and all were moved to a degree of enthusiasm greater than one generally sees among them. The chief also made a speech, expressing thanks for greetings of brethren, and charging me with return good wishes, also directing me to carry to the Bishop assurances of gratitude for the visit and teaching of

the missionary, and that they were very much helped by it, and intended to persevere to the end in the good way.

I was very glad to see how they had kept themselves together, as it were, not having any religious teacher among them for a year. Christmas had been observed and other festivals, and they had kept up Church life among themselves. It is the intention of the Bishop to send a teacher among them as soon as he can find one suitable. In the meantime they begged for a repetition of the visit by the missionary from Garden River.

Algoma Association.

THE ANNUAL MEETING OF OUR ENGLISH FRIENDS.

The annual festival of the association was held on July 10. There was a celebration of Holy Communion at St. Margaret's, Westminster, when the Bishop of Algoma celebrated, assisted by the Rev. E. Tritton Gurney, and the Rev. W. G. Woolsey. In the afternoon a meeting was held in Convocation Hall, at the Church House, Westminster.

The Bishop of Bristol, who presided, said that his presence there might be considered as evidence of his interest in the work, for he had come up from Bristol for the day on purpose to be present. There was very serious matter before them. S.P.G. was withdrawing its grants and the Bishop of Algoma had to make them up as well as to enter on new work. It was imperative on individuals at home to see that the money sent out from England should increase to meet the increasing demands. The districts in Algoma were far too large, for the inhabitants were so isolated that they could only receive rare visits from a clergyman, when he might have to cover 200 or 300 miles in his parish and this by the roughest of travelling. The more we stirred people to take real interest in missionary work of any kind, in any one mission or district, the more their interest would be aroused in the whole work of the Church; one outside interest expanded our view in all directions. He considered that what a parish did for home or foreign missions was a good test for the spiritual life in it; a parish where no outside work went on might be considered dead, therefore he urged them to work for Algoma and so for the Church at large.

The Bishop of Algoma expressed his thankfulness for the work, and also for the prayers of the association which had been an unspeakable comfort to him as he went about through the distant parts

of Algoma. The three years since he was last in England had been years of great strain and anxiety. When he took up the government of the diocese he found things in a critical position. Bishop Sullivan's health had given way; the diocese was burdened not only by a debt of some £1000, but the annual expenditure was exceeding the income by £600, and the only way to save the diocesan ship from financial ruin was to begin a policy of rigid retrenchment. Algoma covered an area of some 50,000 square miles. The population was 90,000 of whom the last census gave 16,000 as belonging to the Church of England, but so far the clergy, whose number had been diminished the last three years from 35 to 30 had only been able to reach 10,000 of them, 6,000 being as yet undiscovered in the fastnesses of the land. The missions were from 30 to 260 miles in length. In the 500 miles between Sudbury and Port Arthur there were only two missionaries ministering to the scattered population along the railway and to the roving Indians. These men did their very best; one day they would be found kneeling beside a dying man in the train, the next ministering to an accident case and again nursing a case of diphtheria in the bush, but it was impossible for them to keep pace with the whole work. There were also the Indian missions; two of these were unmanned and only one missionary able to speak the Ojibway language was actively at work. Yet the people were eager for the Gospel and came to the Bishop to see if he could not do more for them. Last year he went up to Lake Nepigon to hold service for the Indians who had been long without a missionary. The chief there told him how when he was a pagan he one day met Bishop Fauquier crossing the lake in his canoe and how he first told him of Jesus Christ. "One night," he said, "I was asleep in my wigwam when the Bishop came in and laid a Bible by me. In the morning I found my head resting on it and I want to tell you there is no softer pillow than the Word of life, of light, of comfort. All this it is to me and the Bible is my most precious treasure." There are said to be still some 2,000 Indians in Ontario utterly ignorant of the Gospel. When they become Christian there is much pathos in the reverent worship in their little churches and in their plaintive songs, as well as in the cemetery near the Shingwauk Home, where lie the Indian children brought by

the Church into the light of the Gospel. This home is doing excellent work in training some sixty-five boys, and the Wawanos h Home for girls will soon be opened. These Indians are ready to make sacrifices. Not long ago a young Indian came and said he wanted to give dollars; his annuity was only four, but he would borrow from his brother and pay him back in skins. These native people are few and becoming fewer year by year, but the Bishop wishes to send teachers to them as well as to the settlers and it had been a grievous thing to him to have to refuse and to cut down expenses. That had been absolutely necessary in order to stop the leakage; at present the expenditure and income were about equal, but the debt was not yet paid off and the leak had been stopped only by diminishing the effectiveness of the work. Missions had been "doubled up," clergy had been replaced by lay workers, and during last winter five missions were left unmanned. But more trying than this was the absolute abandonment of the aggressive work begun by Bishop Sullivan who undertook it believing that the Church at home would support him. When the present Bishop succeeded to the diocese people had begun to look on it as hopeless and as doomed to be always poor, but even were it so he believed that wherever souls needed saving the Church of God should go to seek those souls, for every soul is of infinite value. But now things were changing for the better and people began to see a bright future in store for Algoma. The country was difficult; there were rocky stretches hundreds of miles long, vast forests of spruce as far as the eye could reach, but these rocks were rich with minerals, while the forests were valuable for making paper and, moreover, here and there were fertile valleys where people were settling and which were larger and more fertile than had been supposed. On the west of Lake Temiscamingue, for example, there was a newly-opened region where villages were springing up, and into this part missionaries ought to be pressing, but for this region the Bishop had been able to do but little. Other religious bodies were working vigorously, and it was painful for the Bishop to face new settlements all over the land, to be unable to minister to their spiritual needs as he ought to do. The Bishop then described a visit he made last winter to Michipicoten. There he found a flourishing village where nine months before

had been only primeval forest. This village had been called into existence by the iron mines near by. Three hundred men were now working there, and four hundred in the forest round. The Presbyterians and Methodists are active, but the Bishop has not been able to send a clergyman. Throughout the diocese prospectors are finding nickel, copper, silver and gold. Trade and commerce will increase. Souls will need to be shepherded, and sorrow fills the Bishop's heart when he looks on with so little ability to help. The Bishop said that both colonists and Indians were trying to do their best, and he was urging self-help upon them. In the past two years two more missions had become self-supporting. The C. and C.C. Society still continued their valuable grants, but fifteen missions had been maintained by the S.P.G. grants, which were being withdrawn, and unless more funds came in there was no alternative but to close some of these missions. He was raising an endowment fund to make provision against the deficits. S.P.C.K. had promised £1,000 if he could raise £9,000 by the end of five years. Only two years of that time remained, and only £3,000 had been raised. He pleaded that English people would give liberally for a country and people well worth winning.

The Rev. C. M. Kirby spoke of his work in the diocese for ten years, and of the hardships which the missionaries, and still more their wives, had to face. He also regretted the lack of knowledge among Church people of their own Church history, and of the need of supporting their clergy.

General Lowry, in proposing a vote of thanks to the chairman, spoke of his knowledge of the needs of Algoma, and of the Bishop's recent refusal to leave the diocese for a much easier sphere of work.

Prebendary Kitto seconded the vote of thanks. He alluded to the fact that Bishop Fauguier and Bishop Sullivan had broken down under the strain, and had given their lives in the cause. They did not grudge them, but it was not good economy for us to allow lives to be thus sacrificed.

To the regret of all, the Rev. A. S. Hutchinson, after many years of faithful service as treasurer of the association, feels compelled to resign his position. Mr. Hutchinson was unavoidably absent through family affliction.

The Rev. C. J. Machin, who for the past few years has been present at the annual meeting, was this year absent, owing to his having returned for the summer to his post of duty in Algoma, among the ranks of whose clergy he still holds an honoured place.

Franklin Missions.

A capital concert in aid of the building fund of the new church in course of erection at Fox Point, was held on the evening of the 21st., in the large dining room of the "Ronville Summer Resort,"

kindly lent for the occasion by the Messrs. Crump. The concert was an impromptu one, provided by tourist visitors and local talent, and reflected the greatest credit on the skill and zeal of the ladies and gentlemen who so kindly furnished and took part in it. A large and enthusiastic gathering of tourists and the residents of the neighbourhood enjoyed and applauded to the full the exquisite rendering of the various pieces of a most excellent programme. The Archdeacon presided. The financial results were twenty-five dollars to the church building fund. The chairman, in behalf of the church members, warmly thanked all who had so generally come forward, and provided in every way so enjoyable an entertainment.

Rural Deanery of Muskoka.

The regular quarterly meeting of the Muskoka Chapter will be held in Port Carling on Tuesday and Wednesday, Sept. 11 and 12, 1900.

On Tuesday evening the opening service will be held in St. James' Church, when the Rev. Canon Bland, M.A., of the Cathedral, Hamilton, will be the special preacher.

There will be a celebration of the Holy Eucharist on the Wednesday morning at 8 o'clock. Matins will be said in the church at 9.30 a.m., and at 10 o'clock the clergy will meet for a study and exchange of thought on the selected portion of Scripture.

The afternoon of Wednesday will be devoted to business, etc., and in the evening a missionary meeting, following Evensong, will be held in Christ Church, Gregory. The following have been invited to deliver missionary addresses:

From Muskoka Deanery—Revs. Par-doe and Hazlehurst.

From Parry Sound Deanery—Revs. Dean and Allman.

September is usually a splendid time to see the beauty of the Muskoka Lakes' scenery. We hope, therefore, that the coming joint-meeting of the Deaneries of Muskoka and Parry Sound will prove not only profitable to the soul and mind but pleasing to the eye and heart.

St. Joseph's Island Mission.

On Saturday, Aug. 4th, the Dominion Concert Company gave a concert in the town hall, Marksville, under the auspices of the church. Notwithstanding the oppressive heat the turn-out was good. The concert throughout was of a high order. The proceeds amounted to thirty dollars. The ladies of the congregation served refreshments in the upper hall. The proceeds from this source and a portion of the concert proceeds were devoted to the fund for furnishing the parsonage. Mr. Macintosh occupied the chair.

On Sunday, Aug. 5th, morning service was held in the Church of St. John. Mr. Sinclair, organist of Trinity Church, Toronto, presided at the organ and took charge of the musical portion of the

service assisted by the Concert Company. The congregation was large and the service throughout was highly impressive.

It is a pleasure to state that the work on the Island is progressing most favourably under the ministrations of Mr. Macintosh. A large class of candidates are being prepared for confirmation pending the Bishop's return from England. W. E. W.

Aspdin Mission.

This mission being vacant, the Bishop appointed a student, Mr. F. W. Major, as missionary, with the Ven. Archdeacon Llyd as priest-in-charge. The student arrived at Aspdin on May 22, and announced that there would be service at the three stations on the following Sunday. Early in June Rev. Rural Dean Burt came up from Bracebridge and presided at a vestry meeting, held in Clifton Hall, at which the affairs of St. Mary's Church were thoroughly discussed. It was found that the mission was in debt, the buildings (St. Mary's Church, Clifton Hall and the parsonage) were not insured, and the church and parsonage were very much in need of repairs; fences were thrown down and the church grounds had become a common. Here was some work for the people and the missionary. Each looked at the other feeling that he ought to do something. But: "Oh," they said, "where is the money to come from to pay the debt, to insure and repair the buildings?" But someone suggested that a great deal could be done without money. And so the women came one fine day and gave the church a thorough cleaning, aired the altar cloths, stoles, linens, surplices, etc., etc., of which every one who has been in St. Mary's knows that there is a very good supply. The women were very weary after a hard day's work, but they thought "what a pleasure it will be to worship in a clean church!" The girls, assisted by some of the young men, cleaned the hall and put it in order for Sunday-school purposes. The school boys assembled Saturday afternoon, and under the supervision of the missionary cleared the church grounds and nailed up the fences. Mr. Brabant kindly took charge of the Settler's Library, which contains about 700 volumes of very useful books. This library is for the use of the settlers, from which they are allowed to take one book every week for the small sum of twenty-five cents per year. Mr. Brabant overhauled the library and made out a new catalogue, which is of great assistance to subscribers.

Although things were going on smoothly, and a thorough renovation was being made, the people felt that something ought to be done for the insurance. What if we lost our pretty little church and the hall, or even the dilapidated parsonage? We could not expect either assistance or sympathy, as we had been negligent and let the insurance run out. So a special effort was made, and after

an unsuccessful attempt to obtain outside assistance for a programme, it was decided to have a box social in the hall. Mr. W. D. Auldjo, of Sundridge, rented us his splendid phonograph on very reasonable terms, which furnished a very good entertainment. Nearly all who were present seemed to enjoy themselves. Notwithstanding the threatening appearance of the weather the hall was full, and nearly everyone seemed to have come expecting to spend some money. The total proceeds of the evening were \$62.04, and when all expenses were paid we still had \$45.35, \$5.35 of which belongs to the W.A. The committee deserve great credit for their management of the whole affair. Besides this there was a small concert at Stanleydale, from which \$10 was realized, and one at Lancelot, from which \$14.70 was realized. All the buildings are now insured, and some small debts paid, and a little money is still on hand. Repairs are being done to the church windows, which were broken by a storm. So much for the temporalities of the mission.

The church services have been well attended, and on the whole the responses were hearty. The singing was a little deficient on account of the missionary not being a singer himself. The people have been used to the clergyman leading the singing. We hope soon to form a choir and have practices.

Miss Alice French has very kindly played the organ at the three stations, and the people have recognized her services by presenting her with a beautiful solid gold cross.

The W.A. have regular monthly meetings, and are doing good work.

The Sunday-schools have been revived at the three stations, with the missionary, Mrs. Lalor and Miss Lakeman as teachers at Aspdin, and Mrs. Mitchell, assisted by her daughter and son, at Lancelot, and Mrs. Henderson, Mr. Turley and Miss Turley at Stanleydale. The people have responded liberally to a request for money to get papers for the Sunday-schools, there being over \$8 collected in a short time. The Sunday-schools are now furnished with such papers as *The Dawn of Day*, *The Gospel Missionary*, *Apples of Gold*, and *Morning Light*.

F.W.M.

The Church Catholic in the United States to the Church Catholic of England.

At a recent meeting in Exeter Hall, London, commemorating the two hundredth birthday of the S. P. G., when prelates from both sides of the Atlantic were present—representatives of England, Wales, the colonies, the United States of America and the "dark continent" of Africa—as well as those who while laymen in the Church are her doughty sons in high rank in the State, the Bishop of Albany was the deputed representative of our Sister Church "across the line," to present the follow-

ing address, which is well worth reading and remembering:

New York, May 8, 1900.

"THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

to the

"VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

"The Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church send their hearty greetings to the Venerable Society for the Propagation of the Gospel in Foreign Parts on the occasion of the

"TWO HUNDRETH ANNIVERSARY OF ITS FOUNDATION.

"A century ago, in her Preface to the Book of Common Prayer, our American Church acknowledged the spiritual debt which she owed under God to the Church of England. And the more the religious history of the past unfolds itself, as long buried facts and documents are brought to light, the stronger becomes the realism of this missionary care on the part of the Mother Church.

"As far back as 1497, five years after the discovery of America by Columbus, John Cabot when he sailed for our Western Shores carried with him a Minister of the Church of England.

"Two generations later, when Martin Frobisher sailed with a fleet of fifteen good ships to colonize America, he took with him a worthy Priest named Wolfall, who was the first missionary of the reformed branch of the Catholic Church of England to minister on American shores; while about the same time the Chaplain of Francis Drake, the Rev. Francis Fletcher, held a service on the Pacific Coast for a mingled congregation of Europeans and North American Indians. From that time onward the missionary work went hand in hand with colonization. While Ministers of the Church of England were sent to New Jersey, New York, Massachusetts, Virginia and Maryland, the Puritans, Huguenots and others, who were refugees from different countries of Europe on account of their religious convictions, established colonies in other portions of the Atlantic Coast.

"Thus, the first settlers of America were distinctly men of religious principle, and it may be truly said that our country was born of God. Indeed, in the robust witness which these rugged settlers gave to their personal reliance on God's guidance, there was an influence which has moulded the characters of their descendants. In their intense zeal for religious liberty we discover the power above all others which was most potent in shaping the constitution of the United States; and in their earnest effort for the spread of the Gospel was already illustrated, even at that early day, the truth of David Livingston's famous saying: 'Where the geographer ends, there the missionary begins.' The help sent from Europe for the support of the missionary work in these thirteen colonies was small at the first, but by and by the Church of England began to manifest an ever-increasing interest in their religious welfare. The first gift on record for the evangelizing of our American shores was a gift of one hundred pounds sterling, made by Sir Walter Raleigh, who has been well called 'the Father of American Colonization,' and he distinctly specified that it was to be applied—'In planting the Christian religion and advancing the same.' From that day onward members of the Church of England were almost the only Europeans who were inspired by any missionary zeal in supporting the missionary work in these American Colonies. Louder and louder grew the cry from the Far West, 'Come over and help us,' and at last it met with a response in an event which to the end of time will be regarded as an epoch in the missionary history of the Christian Church.

"The late Bishop of Iowa, the Right Rev. Dr. Perry, states in his History of the American Episcopal Church that 'The institution of the Venerable Society for the Propagation of the Gospel in Foreign Parts grew out of the spiritual needs of the American plantation, and was in the main brought about by the exertions of one

whom we are proud to claim as a clergyman of the American Church, the Rev. Commissary Bray.'

"The fact that the Archbishop of Canterbury and ten other bishops of the English Church at once enrolled themselves as members of this new Society betokens the interest in the religious welfare of the colonies that filled the bosom of the Mother Church, and from that day a great impetus was given to the work of American evangelization. Missionaries offered themselves willingly for the work, whose faithful labours are now remembered with gratitude in various parts of our land, and some of whose descendants are to-day self-denying priests of the American Church. Funds were supplied for the support of outlying missionary stations which have now become the chief parishes in many of the largest cities on the Atlantic Coast, and from Rhode Island to Virginia, whenever the Sacrament of the Lord's Supper is celebrated, there are still used in many of our American parish churches the vessels for the Holy Communion which were piously given by Queen Anne nearly two hundred years ago.

"It is also an interesting fact that, as early as the second year of its existence, the Society considered the necessity of the appointment of a Suffragan Bishop of America, and debated the possibility of obtaining the Episcopate so earnestly desired from the Scotch bishops. Thankful, therefore, as the American Church is to-day to the Mother Church of England for all 'her nursing care and protection' in the centuries that are past, the most lasting debt of gratitude of all is owed to the Society for the Propagation of the Gospel in Foreign Parts.

"As we contemplate what this same Society has done in after days, and is now doing in different parts of the world, we hope and pray that the seeds it is now planting may bear as abundant fruit in the future as they have already, under God, brought forth in the history of the American Church.

"To-day we are on the threshold not only of a new century, but of a new epoch in the history of missions. No Christian age of the past, since the Apostles themselves were on this earth, has witnessed such a period of evangelization as has been seen in the last hundred years. As the work grows, new and larger opportunities are ever arising, and there is correspondingly a greater need than ever before that the Lord will send forth labourers into His harvest.

"As we now send our greetings to the Society for the Propagation of the Gospel, it will be our earnest prayer that the Mother and Daughter Church may be drawn together in an even closer bond of union, and that God will bless more abundantly than ever before the labours of this Venerable Society of the Mother Church for the extension of Christ's Kingdom upon earth.

HENRY Y. SATTERLEE,
W. R. HUNTINGTON,
GEO. C. THOMAS,
CHAUNCEY B. BREWSTER,
HENRY W. NELSON,
A. T. MAHAN,
Special Committee."

"The Aulder Kirk."

The Episcopal Church in Scotland is steadily growing both in the number of members and in influence. We may look for it to exert over the thought of British Christendom those results which are grown from the best phases of the Scotch character. The more we know of that Church, her history and present growth, the sooner we in Canada shall recognize it as the true branch of the Catholic Church in Scotland. Our readers will be interested in reading the subjoined portion of an address by the Bishop of Moray at the opening of the Council of the Episcopal Church in Scotland, last held in Aberdeen:

"At the beginning of this century the Church was just emerging from the gloom and depression which was the result partly of the long-continued severity of the penal laws, and partly, I am afraid we must confess, of the internecine strife which for so long paralyzed the life and energy of her members. Let us contrast her position then with that which she afterwards obtained, and, thank God, occupies to day.

"I think that I may do this perhaps more vividly if I ask you to look for a moment at two pictures, while I will endeavour to draw without exaggeration, and with the lines of simple truth.

"In the opening years of this century one of the holiest, as well as one of the most learned in patriotic lore, at all events, of my own predecessors in the See of Moray, wrote and preached a sermon at the opening and dedication of a little church at Keith, in his own diocese. That church was formed by throwing together two cottages or dwelling-houses, themselves of very humble character. The furniture of the church was all in keeping with the character of the building. There were the deal pews, the inevitable gallery, the mean approaches to the Lord's Table, and but little of external seemliness to mark its sacred use. But, if you have read, as some of you may have read, that sermon, you will have noted how the good Bishop poured out his heartfelt thanksgiving that now, at last, his church was able to count upon a place of worship of her own, where her members in that place could meet without molestation and without the dread of being deprived of their humble sanctuary which, no doubt, to many of them, was none other than the House of God and the Gate of Heaven.

"Now let me ask you to turn to the other picture.

"Those of you who were present at the consecration of the Bishop of Edinburgh in the cathedral church of St. Mary in that city, and can recall the stately ceremonial of the service—the long line of white-robed choristers—the surpliced clergy followed by the bishops of the church, with their attendant chaplains bearing their pastoral staves glistening with gold and precious stones—the pealing organ and the strains of holy chant and psalm—the crowded congregation which thronged the aisles of that magnificent church—with only few exceptions—the noblest which has been erected since the Reformation in this land of ours—and will compare this scene with that other picture, must be constrained to say, as Bishop Jolly would have said: 'What hath God wrought!'

"You know how in the period under review our churches have been multiplied; how, in that very city of Edinburgh, where at the beginning of the century there were but two, or, at the most three churches of our communion, there are now twenty-five churches and missions. In Dundee, where, in the memory of some still living, our services were held

in an upper room in one of its principal streets, there are now twelve, and among them some noble churches and missions. The same cause for thankfulness may be found in Glasgow and other of our large towns. No one, again, who looked at the revival of our cathedral life in Scotland could fail, in this closing year of the nineteenth century, to have hearts filled with gratitude for God's goodness.

"But there are yet greater things than these. It is well that the King's daughter should have her clothing of wrought gold. She is of royal lineage and she should be clad in royal vesture. But there is something beyond even this. There is an inner glory as well as an outward splendour. The King's daughter should be all glorious within; and, thank God, there are signs that this too is not wanting. If you ask me where you are to look for it, I will not take you to the grand choral services of our great Cathedral in Edinburgh—I will not take you to the stately edifices which have been erected for the worship of God—I will take you to the work which is being done in the streets and lanes of our great cities, where the poor, the weak, the suffering, the sinful, are being gathered in, as the Church's most precious offering, at the feet of our Lord and Master, there to receive from Him pardon and comfort and peace. It is to the Church's mission work that we are to look for the reflection of that inner glory. And we may thank God for it, that, year by year, this is brightening as she rises to the greatness of her opportunities, and to her responsibility for them both at home and abroad. She is seeking, more and more, as far as in her lies, to make the Gospel of Salvation known to those 'still sitting in darkness and in the shadow of death.' May we not hope and pray that in the beautiful little chapel attached to our Theological College in Edinburgh—the extinction of the debt on which is yet another cause for thankfulness—one and another of the students may hear a voice say to him: 'Whom shall I send, any who will go for us?' and, with lips purified by the living coal from off the altar, may make reply and say: 'Here am I, send me.' The self-sacrifice and devotion shown in both our Home and Foreign Missions must ever be the best token of the fire of life and love that burns within. Then let me mention another ground for thankfulness and hope.

"There is all round us now an evident longing for reunion. It is in the air. Men have grown weary of the clash of contending creeds, of the strife of tongues, especially in this Scotland of ours in which we dwell. They have come to realize the hindrance which it is to the onward progress of the Church, and they are feeling after some centre of union to which their hearts may turn, where they may find rest and peace. What if our own Church should form the centre, preserved so marvellously by the grace of God? Surely the grandest part that any Church can play is to become the Church of the re-

conciliation. In the religious bodies round us there are hearts that beat as truly as our own with love for our common Lord. And some of the noblest among them are looking to see whether in our heritage of Gospel Truth and Apostolic Order, there may not be found, if God will, some means whereby there may come a reconciling of present difficulties, and the recovering of our lost unity.

"Will you allow me, before I close, to say that it is of God's own Providence and leading that there should be one among us upon whose shoulders has fallen the mantle of Charles Wordsworth, of St. Andrews, who seems specially marked out to do his part in guiding our Church well and safely in all that lies before us in the direction of reunion. With his strong sympathy, his heartfelt love, and his firm grasp of Catholic verities, he seems specially equipped to guide our Church in the work which may be given us in the future to do, with this object in view. And where can such words of encouragement be spoken more fittingly than in this city of Aberdeen, where we are met to-day? Time was when it could be said, with scarcely an exaggeration, that the Diocese of Aberdeen was the Church in Scotland. It is owing in no small degree to the stubborn grip with which its sons held fast in time of persecution and distress to the 'Aulder Kirk,' and her distinctive teaching, that she has attained the position she holds to-day among our fellow-countrymen. It was the firmness, constancy and support of the fishermen, the farmers and the lairds of this diocese, which in large measure kept the Church in existence at a time when it seemed as though she might be crushed and rent asunder; and to this 'grey old city by the sea' she owes a debt which she never can repay. It may not be for our eyes to see the dazzling splendour in her recovered unity of the King's daughter here below, but we may long for it; we may pray for it; we may work for it. 'The vision is yet for an appointed time; though it tarry, wait for it, for in the end thereof it will surely come, it will not tarry.'

"Meanwhile, let us go forward in the spirit of the Psalmist's prayer: 'Show Thy servants Thy work,'—that is enough for us—'and their children Thy glory.'

Acknowledgments.

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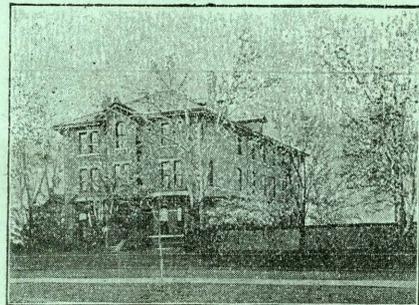
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