

the "Slash," about 15 miles off, the road at first, for a few miles, being as good as could be desired, but soon degenerating sadly, till at last a walking or rather jumping pace became the order of the day. Even a bad road comes to an end, however, sooner or later, and so we found ourselves, about 5 p. m. face to face with Mr. Leeson, our host to be, standing waiting for us at a corner, in a heavy rain, ready to guide us to his house, where we were most kindly received by his wife and four daughters, and soon, thanks to a warm-hearted Irish hospitality, made to feel as much at home as if the family had been old acquaintances. Meanwhile the rain fell in torrents, rather damping our hopes of a congregation, but none the less by 6 o'clock, after a substantial tea, the waggon was at the door, and we started, some walking, some jolting, over a newly cleared track, through the farm, to a school house about a mile and a half distant, to find the building locked, and in darkness, and the whole party reduced to the necessity of entering after a fashion which if tried by a scriptural test would have won for us the reputation of being thieves and robbers. But our undignified struggle to climb and squeeze through signified nothing so long as we found refuge from the flood that was falling. Presently a light was obtained, making the darkness visible. Soon a key was heard turning in the lock, and one of the school trustees entered—Two or three stable lanterns were lighted—A few young men straggled in, and we proceeded to hold our service. Even in this remote spot a few voices were heard, joining heartily in the responses. During the service, however, the Bishop handed prayer books to some young women near him, expecting of course that as they belonged to a Church of England family, they would know how to use them. But, to his surprise after turning the leaves backward and forward for a while, they laid them down on the desk before them! It turned out that they had been without church services so long, that the mastery of the book had become to them a lost art! They could not find their places! Is it any wonder that he has often wished he could put into the hands of his congregations in such remote places, some arrangement of the Morning and Evening Prayer, which would set its several parts in their consecutive order, so that even a child could use it easily, without any necessity for searching them out laboriously? A cast iron conservatism cries, "No: hands off—the book is too sacred to be rashly meddled with." To which I say a most hearty "Amen." But would it be a "rash meddling" for the Church in her Provincial Synod fairly to confront the fact that there are hundreds, nay, thousands in this Dominion who, were the Prayer Book simply made intelligible to them, were it placed in their hands in such form that they could use it, like any other book, would gladly adopt it as the book of "their heart and their understanding as well," and find in the matchless simplicity of its language, and the exhaustless depth and fulness of its spiritual thought, that which would nourish their religious life better than the most eloquent extemporaneous utterances of even their most popular pulpit favourites.

Nor do these remarks apply only to Canada. In England there is a rapidly growing conviction that one of the most pressing needs of the church is a "Prayer Book made easy."* Even if the church's children were all well trained and educated, and needed no help to their devotions other than the

Prayer Book as it is, there still remain multitudes outside to whom the book is a labyrinth as unintelligible as a "Bradshaw," and hence, as useless as if it were written in Sanscrit. Doubtless any Bishop, as Ordinary, within his own jurisdiction, has full power to frame what services he will, adapted from the Prayer Book, for special emergencies, but better far were the church to take action, in her collective capacity, in this direction, and pass some canon, which would recognize the need of a larger flexibility in the use of the Prayer Book, and throw the agis of its protection over any individual Bishop who, under the pressure of peculiar circumstances, might feel himself compelled, in the interests of the church, to take a new departure here. Pending such action, steps have been taken in the Diocese of Algoma to meet this want provisionally, and the Bishop has already in his hands, the advance proofs of a little pamphlet, patterned after the "Minion Service," used so extensively in the Missionary Dioceses of the American Church, and containing the Morning and Evening Prayer, the Communion Office, and a collection of hymns from various sources. Should no better solution of the problem be found meantime, he proposes using this service in the more out-of-the-way parts of the diocese where the church's ministrations are infrequent, and the Book of Common Prayer too hard to be understood by the people.

(To be continued.)

* At the present moment a work is being published in England, designed to embody this idea: The circular in which its early appearance is announced thus describes it:—

"The 'Sunday Service Book of the Church of England' is not designed to mutilate or revise the Book of Common Prayer. It will not change a sentence, or even a syllable of any of the services; it will add nothing but perspicuity of form, it will subtract nothing but confusion of order."

PROPOSED CHANGES.

Our little missionary paper will hereafter be issued bi-monthly instead of monthly, and the price will be reduced from 35 cents to 20 cents per annum. Hitherto it has been a 4 page sheet eight months in the year and 8 page for the quarter months only, but now it is to be an 8 page sheet every issue, and will be brought out in improved form and contain as much matter of interest as it is possible to condense within its pages. Steps are being taken to secure the services of a special correspondent in each section of the Diocese, so that as much information as possible may be gathered from all quarters, added to which there will be some little general church news for the benefit of those who live within our missionary Diocese and do not take any of the church papers.

Present subscribers will have the amount of their account for the ensuing year altered from 35 cents to 20 cents.

The next issue of the paper will be about the middle of November and after that it will be brought out on the 1st of January, March, May, July, September, and November.

The Bishop desires that the Algoma Missionary News should become the recognised organ of the Algoma Diocese, and be distributed as widely as possible.