

Ladies Aid Societies have just been established in Glencoe, Newbury, and Wardsville, to help on the work in the various parts of this Parish.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

We beg respectfully to announce the receipt of a lectern per Rev. W. Compton, from Mrs. O'Reilly, for the use of our Church at Hoodstown.

WM. MALKIN, } Churchwardens.
C. G. MILDITCH, }

THE BISHOP'S TOUR.

(Continued from our last.)

Feb. 6th.—We drove round Three Mile Lake and met a goodly congregation at Ufford for morning service; at the conclusion of which His Lordship held a meeting of the Church members and did all that a good man could do to keep up their spirits and make them hope for better days, when they might have regular services.

Continuing our journey some nine miles we came to Ullswater in time for Evensong. Service was held in the Schoolroom, which was inconveniently crowded, the majority present being members of the Church. The heartiness of the responding was a marked contrast to anything ever before heard in this place, and there were twenty-three joyful communicants. After service a Church meeting was held when his Lordship expressed his gratitude to Almighty God for the change he could bear testimony to as having come over Ullswater. When he first visited them, they could muster not more than half a dozen people and no communicants. And now, what did he see and hear? A crowded room, hearty responses, cheerful voices raised in singing by men and women, and twenty-three of them meeting at the Holy Table; and, he was told, not meeting there only because their Bishop had come, but as regular communicants. His heart was full, he could do no more than promise them his most earnest prayers and ask God to bless them more abundantly. Four of their number had been called "home" who once met with them at the same table, and he urged one and all to follow in the steps of those who had gone before, who had showed by their lives that they loved the Lord Jesus Christ. This station is one calling for and deserving all the aid which can be furnished by brethren outside. They are comparatively few in number, and they are poor. Their struggle of life has been made much more difficult owing to the entire failure of the crops the last two seasons. The summer frost and the grasshopper have taken all, so that many, this Spring, will not know what to do for their seed. Notwithstanding all this, these people, loving their Church very dearly, have been working in the midst of their trials to get the necessary lumber ready for a Church. They have done this and the lumber is on the ground, every one having put his shoulder to the wheel. That which they could they have given freely, their time, many working when weak through (enforced) fasting. But now they are stuck fast, and can move no further unless help is afforded them by outsiders. The Bishop generously promised them aid of his own pocket, and Mr. Compton donated to them the last \$25 he had at his command. But at least \$60 or \$70 is required, and unless the money is forthcoming the work must stand still, as debt in no sense is tolerated. To allow this may appear a trifling matter to some, but others will gladly help when told, if this Church is put up and made ready for use a good Sunday School could be started and maintained, and many souls kept in the Church which would be lost to her, and the services could be done as they cannot be now, "decently and in order." Any monies can be sent to Rev. W. Compton, Aspden P.O., or to the Bishop, and all such marked Ullswater will be devoted to the building of this Church.

Feb. 8th.—An eager and anxious crowd met in the Church of the Redeemer at Rosseau this morning, hoping that with their Bishop would come the promised parson. They were doomed to disappointment, inasmuch as the gentleman whom the Bishop meant to have brought with him, to put in charge of Rosseau, had at the last moment declined the appointment, owing, we believe, to the exaggerated accounts which had been given him of the roughness of the country, the uncouthness of the people, and the difficulties of the "Life in the Backwoods of Muskoka." When will people learn the truth about these Districts? Undoubtedly the country is, in many places, a rough one, but we maintain it is no rougher in its present aspect, than was Wales or Scotland when those countries were "bush." Nay, we have roads, or what can be called roads, whereas our forefathers had none! And if the Saints of old had declined to "Preach the Gospel" because of the roughness of the country, where would we have been! And

before any one accepts the dictum of outsiders as to the uncouthness of the settlers, it would be well, we think, if he were to get into communication with those who travel over the country. We are happy to testify that the "Church minister" is too highly thought of, and his services too much appreciated, for any one coming in that capacity amongst them, to be unkindly or uncivilly treated. Mr. Compton, who travels through a district of over 4,000 square miles in extent, declares that his greatest trial is, that he cannot yield to the prayers of the letters to be oftener at their homes where the best they have is at his command, and when there, cannot satisfy their hospitable hearts by having enough. As one poor woman said to the Bishop, "We never think we can do as much as we ought when he comes." Man and beast are most carefully attended to at every house. In some houses a room is specially set apart for the "minister" and called the "prophet's chamber." The healthiness of the country cannot be equalled anywhere, let alone surpassed. Anyone liable to, and, if not too far gone, suffering from pulmonary complaints could not do better than come and take up their residence here. And if they have means, they would find they could, as a rule, feel very little the inconveniences of Bush life. If Spiritual life were in as healthy a state as Physical there would be nothing to be desired. Surely no man with the "love of Christ" constraining him will hold his hand or turn back, for the sake of a few (and they are very few) personal discomforts, when the minds of thousands are being poisoned by false doctrine, heresy and schism, and souls lost for whom Jesus died!

A striking episode occurred at Rosseau which testifies to the love of their Church which is in the hearts of the people. The afternoon of February 9th became stormy and very cold, but in the afternoon it blew a hurricane accompanied by a blinding snow; yet a man and his wife came upwards of a mile down Morgan's Bay and across the lake from Picnic Island merely (?) to have baby baptized. Many of our readers are aware that these people must have walked more than three miles exposed to the fury of the gale up the lake. But who amongst them, if they had been present at Evensong, and heard the clear ring of the answers given by those parents on behalf of their loved babe, would have guessed that the miles across the frozen lake and the accompanying storm, which we heard in the Church raging with fury, had again to be faced to reach their home! When our friends are having their summer tour, as we trust they may be enabled to do, we hope they will make a point of traversing the route mentioned in their boats; we can tell them there is good fishing in Morgan's Bay. A young woman who had been brought up a Dissenter, was accepted and baptized by the Bishop in the same service. A Church meeting was afterwards held, at which his Lordship explained why he had not brought them a parson, and asked them to continue and pray on, as he was convinced their Heavenly Father would, in his own good time answer in the right way.

Feb. 9th.—The Bishop joined the Rev. Mr. Moseley at Parry Sound and during the week made his Visitation of that gentleman's Mission Field, while Mr. Compton visited down South Parry Sound Road, held his classes, and occupied the pulpit of St. Thomas Church, Bracebridge, during the absence of Rev. C. J. Cole, B.A., on Sunday, Feb. 15.

MISSION NOTES.

CEYLON.—Many of our readers, we know, will be glad to have some extracts from the yearly letter usually sent from the Bishop of Colombo to the Members of the Ceylon Missionary Association. It is a Diocese that talks very little about itself, but it is able to report a "steady increase in congregations and communicants, a steady influx, at an increasing rate, of new converts."

We are again struck with the decided manner in which the Bishop speaks with regard to Buddhism. As a whole, he says, Buddhism is not conquered or near it. It remains, in the fullest sense, the religion of the Sinhalese, but in spite of its strictness in precept, it has always been very indolently practised, save by a few. He enters at some length in the way in which, at the present day, it is receiving an impetus, so far as a system so sluggish and unproductive is capable of an impetus, from the interest taken in Buddhist literature in Europe. He continues:—"I have mentioned all this because the members of the Association can practically help us in the matter. It is, I fancy, considered a mark of culture in England to say that Buddhism is very like Christianity, if not almost as good; and no doubt many think there can be no harm in practising Buddhism in England, because no one there is in danger of adopting it. Now both these are errors. Buddhism is not like Christianity, either in theory or in practice. In theory, if like Christianity at all, it is like Christianity without a Creator, without an Atoner, without a Sanctifier: in practice it is a thin veil of flower-offering and rice-

giving over a very real and degraded superstition of astrology and devil-worship. And it is also an error to suppose that Buddhism can be safely praised in England. All that comes out here, and is made the most of..... Meanwhile individually, one after another, is convinced of the hopelessness of Buddhism, and joins the Christian Church."

The Bishop, in speaking of gifts towards the adornment and furniture of Churches, gives a reason for their value which we venture to commend to the consideration of those who are disposed to comment a little strongly on the uselessness, and we believe they sometimes say waste, of trying to make these native Churches, where everything is in its infancy and very elementary, like those we have the blessing of worshipping in ourselves. He says:

"These gifts towards the adornment of Churches in poor places have a great value. To the people, who could not afford them and would never think of them, they teach a lesson of reverence and love: to the Missionary, cut off from the cheerful and beautiful Services of home, they bring a most grateful sense of the Communion of Saints. When he is down-hearted at the small congregation and unintelligent worship of his lonely outpost, the very embroidery upon his altar reminds him of the many hours which his Church has been in the mind, and therefore in the prayers, of the faithful laborers at home. Many a lesson is taught in this way."

A letter from the Bishop could hardly come without touching upon the special difficulties from which he has had to suffer. He is not able to say that these troubles are at an end, on the contrary, he speaks of them as more serious now than they ever have been. But he is able confidently to say for the encouragement of those who have grieved over them, that their effect in hindering the work of the Church, as a whole, is very much less than it is represented to be. "There are persons whose interest it is, with a view to obtaining the State subsidy from our Church, to exaggerate the ill feeling which exists. The heartiness with which I myself have been welcomed by the native Christians of the Church Missionary congregations, is enough to prove that there is not among the mass of the laity any deep sense of division."

The Bishop goes on to say, that whatever he has done, whether wrongly or rightly, wisely or unwisely, he has submitted to the judgment of the Bishop of Calcutta, the Metropolitan of the Province. By that decision he will heartily abide. This willingness makes the concluding words of the letter appeal the more earnestly to us all. They are the same with which he ended last year, and are quoted from the great English Missionary, St. Boniface.

"Knowing my own littleness, I am the more earnest to implore you with the tenderness of brotherly love to remember me in your prayers, that I may be delivered from the snare of the fowler. And that the Word of God may have free course and be glorified. Pray, with a sense of pity for their end, for those who are yet Pagans, that God and our Lord Jesus Christ, who will have all men to be saved and to come unto the knowledge of the truth, may turn their hearts to the Catholic faith, that they may recover themselves from the wiles of the devil by whom they are held captive, and be numbered with the children of the Church."—*St. Boniface.*

Correspondence.

All Letters will appear with the names of the writers in full

SERVICES OF PRAISE.

SIR.—May I ask through your columns what discretionary power is given the Toronto clergy to hold concerts in their Churches and to call them "Services of Praise?" Does the Bishop license them? If so, where is his authority? If they are not so licensed, why are not Messrs. Jones and Boddy proceeded against? or could any so-called Ritualists who introduced rites, ceremonies, and prayers not ordained by the Prayer Book and Canons? Surely lawlessness is lawlessness, whether a Church Associationist or Church Unionist is the offender and the Bishop is bound to interfere in either case. He does not at present. Why not? I ask as a new-comer to Toronto Diocese.

Yours, &c.,

GEORGE HAUGH.

March 19, 1880.

CHEAP EDITIONS OF STANDARD WORKS.

DEAR SIR.—Not as an advertisement, neither from any interest in the publishers, but for the benefit of the clerical fraternity or for their Sunday Schools do I call their attention to the cheap publications of the American Book Exchange, 55 Beakman Street, New York. Many may not have seen the circular, and perhaps some may think there is a catch somewhere. This