

formerly attendants at St. Luke's. The local papers thus write of the magnificent gift:—"Though it must be seen to be appreciated, this superb article of church furniture may be described as follows: The base is a tripod, and from the three feet converge to the central shaft three pieces intersected by a circle about a foot in diameter, on which is engraven the words: 'To the glory of God, and in grateful remembrance of services much appreciated, this lectern is presented to St. Luke's Church, by H. H. and Georgina Smith, August, 1885.' From the junction of these three pieces rises a column about two inches in diameter. From the three pieces also spring artistically chaste decorative designs, a prominent feature of which is the trefoil typical of the Trinity. These designs narrow as they rise, and terminate at the immediate capital of the column. Above this extends a short column with spiral fluting, and from the capital of this spring other ornaments similar to those below, which, however, expand as they rise to support the desk of the lectern, which is also of brass scroll work. The whole is of polished brass, and presents an exceedingly striking appearance. It is doubtful if a finer lectern exists in any church in Canada. It was made to the order of Mr. and Mrs. Smith from designs selected by themselves, by Messrs. Jones & Willis, the celebrated workers in brass, London and Birmingham. The gift is a most valuable, elegant and highly appreciated one. Mr. and Mrs. Smith have, by its presentation to St. Luke's, intensified the sentiments of respect and esteem which their past relations with the church have evoked in the hearts of the pastor and congregation."

TORONTO.—*Church of the Redeemer.*—The annual Sunday-school picnic of this church took place a short time ago, on the grounds of Mr. McKay, Avenue Road. About 300 scholars attended, and games were held for their amusement in the afternoon. About 150 prizes were distributed by Mr. Acheson, the superintendent. The sports consisted of races, base-ball, tennis, croquet and archery.

PETERBORO'.—*St. John's.*—Mr. Herbert Charman, formerly superintendent of the Sunday-school here, recently resigned his position. The teachers, in consequence of his faithful services for ten years, presented him with a handsome silver pitcher, drinking cup, teapot, cream jug and salver, the pitcher bearing a suitable inscription. The presentation was made by the Rev. Mr. Beck, and Mr. Charman suitably replied. Mr. Charman still acts as teacher.

A garden party in aid of the project to erect a chapel and school-room in the South Ward was held at the residence of Mr. Dunsford on the 26th ult. The proceeds amounted to \$35, and would have been larger but for the cold weather.

BOOK DEPOSITORY.—We regret that a recent paragraph in the GUARDIAN has unintentionally appeared to be unjust towards the firm of Russell & Hutchison, Church Booksellers, Toronto. Owing to its peculiar wording, we fear a wrong impression may have been conveyed by the item in question. We are desirous of removing this, knowing the straightforward character of the members of the above firm. Of course the clergy know that purchasers of Sunday-school libraries receive a discount of 25 per cent. Our contention was that to the few members of the S. P. C. K. in the Diocese an additional discount of 15 per cent. was not given, as provided by the rules governing Foreign District Committees. To this Russell & Hutchison reply that their agreement made in 1870 with the English Society in no way bound them to this, and they maintain that the cheaper grades of the Society's Bibles, Testaments and Prayer Books were positively sold *without profit*, in accordance with the original contract.

DIOCESE OF NIAGARA.

PERSONAL.—We learn through one of our exchanges that the Rev. Hartley Carmichael, M.A., Rector of the Church of the Ascension, Hamilton, has been chosen as mission preacher at the Church of the Incarnation, New York, during the Mission to be held in that city in Advent season now next.

The Very Rev. Dr. Geddes, Dean of this Diocese, and Mrs. Geddes, have returned to the city, after an absence in England extending over a number of years.

DIOCESE OF HURON.

In St. Paul's Cathedral, on the morning of the 3rd Sept., a quiet wedding took place, the contracting parties being Joseph Henry Marshall, of London Township, ex-Warden of Middlesex, and Amy, only daughter of the late Richard Law Crump, of Algoa Bay, South Africa, who has been living in her brother's residence in London Township. The bride was married in her travelling dress by Rev. Canon Innis, and there were no bridesmaids or groomsmen. The couple left immediately after the ceremony on a trip to England via New York.—*Western Advertiser.*

We announced some weeks ago the appointment of Rev. H. Thomas as incumbent of Ailsa Craig. Mr. Thomas has removed from Wallaceburg, and entered upon the duties of his new parish on the 30th ult.

DIOCESE OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

The service being concluded, we lost no time in resuming our journey. At this point, however, we found it necessary to make a detour of 25 miles, in order to call at Gore Bay, on the opposite side of the channel, and enable the Bishop to make some enquiries about the destruction by fire of a new church which Rev. Mr. Tooke was erecting at one of his out-stations in the Township of Burpee. Unfortunately, not being completed, and the brick chimney not having been built, there was no insurance, so the loss is total. A strong impression prevailed in some minds that it had been the work of an incendiary, and accordingly an arrest was made on suspicion, but on the case coming before the magistrates, it was dismissed, on the ground of an alleged contradiction in the evidence of the principal witness, a boy of 13 or 14, who swore that he saw the prisoner taking the lighted brands to place them under the building. No redress, however, could be obtained, and so the Mission must bear a loss which is all but irreparable, as the settlers had exhausted all their local resources, in money and labor, in its erection, and the claims on the scanty Diocesan Fund are just now too numerous to admit of any relief from that quarter. But the emergency will be provided for some way or other, and the Bishop need not fear but that the little flock whose hopes have been so suddenly and disastrously blighted will soon see their church rising from its ashes. The run to Little Current was made very quickly, with the aid of a high wind and heavy sea. Here a budget of letters was received, and the evening devoted to replies.

Sheguiandah, seven miles off, was our next point. Here the work of the Missionary, the Rev. F. Frost, is of a twofold complexion, embracing two congregations of Indians and two of whites, all within an area which admits of frequent services, and constant pastoral visitation. Indeed, Mr. Frost has just notified his several flocks that while the roads are at all passable he hopes to visit them all every Sunday. The church accommodation in this Mis-

sion is steadily improving, there being one frame church at the village for whites, another of logs in course of erection by the Indians at Sucker Creek, a third about to be built for the Indians, and by them largely, at Sheguiandah, while a fourth has been promised to Little Current by a Canadian Churchman resident in England. The more immediate object of the Bishop's present visit was to consult with the Indians as to the building of the church, for which the necessary funds had been so generously raised by the exertions of the Churchwomen of Toronto. Plans and specifications had already been prepared, but objections had been raised by the Indians to the employment of a white man as the builder, on the ground of the apparent reflection that would thus be cast on their interest in the work and their ability to carry it to a successful completion. A pow-wow was accordingly summoned for the evening of the 11th, at which all the men of the band were present, with several squaws and children. Chief Manitowasing, on behalf of the band, stated their views of the case, and for himself and them expressed a willingness to do all the work on the church for nothing, provided it was left entirely to them, and no white man was engaged as architect. The sentiments of the chief evidently voiced the feelings of all present, as was shown by the indistinct but expressive tokens of approval that came from all sides. The Bishop then replied, pointing out the importance of the task before them, and the sacredness of God's house, and the necessity of giving Him our very best in everything, and specially emphasizing the fact that a man might build a boat, or a house, or a barn, yet know nothing about church building, also calling their attention to the difficulty which might arise from the length of time they would take if they undertook to put up the building themselves,—first, for want of machinery to prepare the timber, and next, from the necessity of going away frequently to raise money for the support of their families, while doing all this voluntary labor, closing by giving notice of another meeting at 8 o'clock on Monday morning, before his departure for the Georgian Bay. The pow-wow then ended with the singing of "Jesus, lover of my soul," in Ojibbewa, in which old and young united very heartily, followed by the Benediction.

Sunday's services were all well attended. Seventy-five were present at 10 a.m., the service, with the exception of the Lessons, being in Indian. The Bishop preached, Mr. Frost acting as interpreter. An afternoon service was held for the whites, the Bishop preaching again; and a third time at Little Current, about seven miles away, when from 80 to 90 were present.

On Monday morning the adjourned pow-wow was held, at which the Bishop stated his decision, to this effect: that having accepted the white man's plans and specifications, he would have the lumber supplied by the white man also, and all the material prepared in his mill, so that everything would be ready for its place and delivered on the ground; then the Indians, if they wished, could put it together, under the direction of the Missionary and the chief, first putting in a solid stone foundation, and receiving twenty-five cents per day as wages for all work over and above what was voluntary. (This sum had been suggested as sufficient to obtain a daily supply of food.) The Bishop's proposition, however, was not favorably received. "The chief had said they must build their own church, and they must obey their chief," &c., &c. Finding it necessary to be firm with them, the Bishop then repeated his proposition, saying that he would call on his return that way about a week later, and hoped that in the meantime they would discuss the question among themselves, and decide to agree to the arrangement he had proposed, as otherwise the church could not be built at all.

The pow-wow then concluded with the usual "hoozhoos" and handshakings, and the Bishop