

around the car, missing the genial R. D. and your humble servant. A few more miles and the bottle was about to begin another round, when the owner plucked up courage to invite us to "have a little something," with an intimation that there was a tin cup we could use. Politely declining the sport's invitation, we settled ourselves down to note the improvements the struggling settlers along the line were here and there making on their farm lots. Our train was not governed by ordinary railway rules, for there was no buying tickets. You paid your fare to the man in charge of the train. Rough though the surroundings and equipment were, it is expected that in a few months the traffic will be governed by published timetables, and a good business done between the East and Parry Harbour, where there is suitable locations for wharves and elevators and deep water. It is likely that much grain from the west will cross the country by this route instead of going through Lakes Huron, Erie, and Ontario to the seaboard. In time the train drew up at a point where we alighted. There was no station, but beside the rails were drawn up busses and a wagon to convey travellers and the mail to the "Sound." Three miles of a jolt and pitch in a bus, over roads soft with deep mud, with an occasional yard or two of rock, took us all to Parry Sound, perhaps the oldest settled spot, north of Penetanguishene, on the shores of Lake Huron. The fact that the railway does not touch the town is a bitter disappointment to the residents. Some of them, however, whose hopes are not all quenched, talk about a spur to connect Parry Sound with the railway now constructed. The writer, who has not visited the town since 1889, noticed local improvements, the most noticeable being the comfortable and well-built parsonage, to which we were conducted by the incumbent, and welcomed by Mrs. Evans.

Having refreshed the inner man, there was an hour or two to rest before Evening Prayer. At 7.30 p.m. a good congregation assembled within the walls of Holy Trinity Church. The service was bright and hearty. Rev. Rural Dean Chowne and Rev. Mr. Evans read the prayers and lessons, and the sermon was preached by Rev. C. Piercy, who took as his text Jude 3—a verse from the Epistle for the morrow (St. Simon and St. Jude). His sermon was an exhortation to parents to "struggle" for the faith at home by the performance of the duties of Christian fathers and mothers. Not less care, not less interest, but more, should be shown in the training for a future life than for that lived on earth. The truths of the Christian faith should be dogmatically, *et cetera*, positively and definitely, stated. In conclusion, he appealed to his hearers as soldiers of Christ, signed with the sign of the cross, to fight, contend, struggle, manfully, earnestly, under the banner of the Captain of our salvation, for the faith once for all delivered to the saints.

Next morning (Wednesday), at 9.30, there was a celebration of the Sacrament of Holy Communion, the Rural Dean being the celebrant. There were twelve communicants. From 10.30 to noon and from 2 p.m. to 4 p.m. the three clergy met in the vestry for the business of the meeting. On account of the absence of so many, there was no one save the preacher of the previous evening who had a topic for discussion. His was "Catechizing," which he introduced with a brief and imperfect review of Rev. Spencer Jones' adaptation of the method of St. Sulpice. Not having sufficiently mastered the work as a whole, he referred only to the preface by Rev. Canon Body and the chapter on "Method." The discussion, or, rather, conversation, following elicited general agreement that the disuse of catechetical teaching had been a distinct loss in the work of building up our people in the distinctive principles of our holy religion.

The afternoon session, among other matters, gave time to consider the means to be taken to secure a full attendance of members of the chapter at the next meeting, the date of which was left to the judgment of the Rural Dean.

At 7.30 p.m. there were missionary addresses delivered in the church. Preceding them was read Evening Prayer, with the Litany. Rev. W. Evans gave the first address, followed by Rev. C. Piercy and the Rural Dean, the latter of whom also congratulated the congregation on the evidences of prospering work to be seen on all sides since the advent of the present incumbent of the mission.

As the visitors could not leave for home until 1 p.m. on Thursday, they met again in the church at 10 a.m. for Morning Prayer, at which there were a few other worshippers. The train was started at 2 o'clock, and without incident of note arrived at Emsdale at 6 p.m. The train north to Burk's Falls made a close connection, and home was reached at 7 p.m.

The Rural Dean was the guest of the incumbent, while Mr. Anesley, the postmaster, was the essence of hospitality to Mr. Chowne's fellow-traveller. When bidding him good bye and thanking him for his kindness he cut the speaker short by saying, "If you mean it, do it again." May the day soon come!

[The above has been unavoidably held over for two months past.—Ed.]

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small, great. —*Charles Reade.*

He who is faithful over a few things is lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.—*George MacDonald.*

Form of Bequest to the Missionary Diocese of Algoma.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust, to be applied toward the*..... and the receipt of the Right Reverend the Bishop of Algoma, or the Treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. (And I direct that the duty upon the said legacy be paid by my executors out of the said fund.)

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans' Fund; (3) The Superannuation Fund; (4) Sustentation Fund, etc.

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