

a continual outing, a picnic all the time; in good weather and bad; he was scarcely ever at home. It was pleasant in the summer, but not quite so much so in the winter. He referred to several of the mission settlements, and described the primitive shanty sort of buildings to be found in many places. The diocese extended 600 miles in one direction and 250 to 300 miles in another. The largest place in it was Sault Ste. Marie, and their "see city," of some 4,000 inhabitants, and there were two or three other places of some 2,500 inhabitants. Proceeding again to refer to those who said that if Algoma was not able to take care of itself, it ought to be, and the sooner it was closed the better; all the money, they said, that had been put into it was wasted; there was nothing to show for it, and never would be, and the sooner they withdrew from the unpromising field of labor, the better for themselves and the better for it. The Bishop said, God forbid that any in that audience should have such a view. His honest conviction was that those who said and thought such things were grievously mistaken. Great things had resulted from the money that had been given. The reason that Algoma was still asking for money was not that the money that had been given had been fruitless of results, but because there had been an extension of population, which naturally resulted in the extension of mission work. The missions that had been planted in Algoma were missions that were needed, and if he had to withdraw any of them for lack of support it would cut him to the very heart. In concluding, he urged them to continue in the good work of helping the diocese, and they would be rewarded for their support, not only in this world, but in the world to come.

Burk's Fall's Mission.

REV. CHARLES PIERCY, INCUMBENT.

Our notes this month must be almost wholly devoted to Sundridge, where for the second time in six years we have had a special harvest thanksgiving, that is to say, it was held on a day before the usual statutory Thanksgiving Day, which comes in November, far too late in the year for people to assemble in large numbers. Besides, the day proclaimed by

the Governor-General has become very, very little else than a day for such sports as the season permits. And the festival was in every sense a success. Our little choir was stirred up to extra practice; members of the congregation who seldom have opportunities for active help found something to do in modestly decorating the little Church of St. Paul. The congregation was a good one, the harvest hymns and the evening canticles were well sung, while Rev. D. A. Johnston, of Magnetawan, who kindly drove some thirty-two miles to preach for us, gave us a sermon that is calculated to stimulate all who heard it to evidence their unfeigned thankfulness, not only with our lips, but in our lives. The offerings of the worshippers were most liberal, \$5.25, and go to build up our tiny Superannuation Fund.

During the past two months the missionary has visited Sundridge weekly to teach candidates for Confirmation, besides the afternoon meetings (twice a month) on the Sundays when he is there for the morning service. On such occasions it is that the missionary finds how totally inadequate is the Sunday-school to cover the ground that regular daily teaching of Scripture facts in the day school accomplishes so well.

Considerations.

There is nothing more strange or more unsatisfactory than to consider the various considerations by which the common run of men are influenced, even on the most momentous questions. If we take a little pains to understand these considerations—of what kind, and of what value they are—we shall probably conclude that great and solid arguments affect only a small number of minds, whereas secondary and inferior arguments carry away the great mass even of solid and sensible people. We might easily illustrate this theme from politics, and the enormous influence which names—mere names often enough—have in determining political allegiance; and if not mere names, then considerations which are trifling and inadequate—the poorest sort of *argumenta ad invidiam*—the thinnest kind of dust to throw in people's eyes who have a mind to be blinded. Or if we rise higher and rejoice to note that there are political considerations of a substantial character which affect the multitude, still we

have to acknowledge that they owe their influence to the fact that they happen to be of a simple and striking character, level to the apprehension of the careless and uneducated. A better argument which cannot be stated so simply and sharply has little chance of being regarded.

But we are concerned with religion and the Church; and our point is that in this matter, even more than in politics, a man's choice and allegiance are generally decided by considerations which are curiously secondary, if not altogether casual. Find out if you can why the next person you meet belongs to this or that "Church" (as men say), and you will have to confess his reasons quite inadequate in nine cases out of ten. That is to say, if he has used his mind on it at all, and not merely followed the good or bad traditions of his immediate ancestors. The fact is that most men's minds (not to speak of women's) are inaccessible to the most solid arguments of religion—so far as variations in religion are concerned. Such arguments weary them, or, at least, fail to interest them, because their minds are not cultivated in the necessary way. We, e.g., periodically break out into a public astonishment that the Scottish people do not recognize our claims to be the ancient and genuine Church of the land. But the truth is that it needs a very considerable acquaintance with history and theology, and a certain capacity of judgment, to perceive the force of this great and complex argument. It is unhappily true that for most men assertion takes the place of argument, and assumption passes for proof. Either they listen submissively to the loudest assertions, or (having become suspicious of these) they count all assertions as equally unworthy of attention. It is so plain to thinking people that making great assertions and advancing exclusive claims is a game that all other "Churches" can play at, and do play at, that they are not moved by any great sound of words which we can utter. We may claim (and with the greatest truth) to represent the Church of St. Columba, but how is he that occupies the place of the unlearned to know that we are right? Such considerations only really tell with the few who are at once instructed and fair-minded.—*Scottish Guardian*.