

upon the laity at the present time with unusual force and persistency. As the conditions of life became more and more complicated, there was a necessary tendency to a subdivision of labour. Different functions were assigned to particular bodies, and this extended even to that work which was their common life—spiritual work. They were coming to think that spiritual work was to be assigned to one body among them as their peculiar duty. They were coming to think that the clergy alone had a spiritual work to discharge—that the laity were to be contented to receive all the consolations and support of religion, whilst they knew that on their part they must contribute of the fulness of their own efforts too. The whole body of believers was a spiritual priesthood.”

A.D. 1897.

The year just flown has been a year of anniversaries. The British Empire celebrated the completion of sixty years' reign of Her Gracious Majesty Queen Victoria—the most honoured, the best loved monarch that ever sat on England's throne. The Anglican Church celebrated the thirteen hundredth anniversary of the landing of St. Augustine—the missionary sent to the Angles by Bishop Gregory of Rome—on England's shores, and demonstrated to the world the continuity of the Church of England during all those centuries. The death of St. Columba, 1,300 years ago, was also suitably celebrated by those in the northern part of Britain. Nearer home we were reminded of John Cabot's discovery of Newfoundland 400 years ago—really the discovery of North America. A.D. 1897, too, was a year of thanksgivings to Almighty God for the benefits which we as a people have received during the periods above-mentioned—periods of time which illustrate the steady march onward of the Christian religion and that civilization which depends thereon.

But there are events which interest us in the circumscribed jurisdiction of the Diocese of Algoma, and these we briefly record. First of all, as Church people, we rejoice at the consecration of the third Bishop of Algoma, on the Feast of the Epiphany, at the Cathedral in the historic city of Quebec. The welcome he received throughout the diocese was a warm one and we

doubt not, cheered him in his unceasing journeyings from point to point. A few days will mark the first anniversary of our Bishop's consecration to his high office. Anticipating these few days, we respectfully tender the expression of our sincere congratulations and hopes that God will long spare him to go in and out amongst us to rule and guide and cheer the flock committed to his care.

Another year has gone and it has pleased our Almighty Father that no missionary has been called away by death. Nearly a quarter of a century has fled since the diocese was set apart. During that time, with the exception of the sainted Bishop Fauquier, no clergyman has dropped at his post. It is much to be thankful for.

A few changes there have been. At the September ordination Rev. C. H. Buckland, of Powassan, was advanced to the priesthood, and Rev. James Hickland, of far-off Temiscamingue, ordered a deacon. Rev. J. C. Machin, of Gravenhurst, has leave of absence to work in England in behalf of the S.P.G. His place is temporarily filled by Rev. W. A. J. Burt, of Port Carling. In order that the Church people of Port Carling might experience no delay in receiving the Church's ministrations, Mr. Burt resigned his incumbency, to which the Bishop appointed Rev. Mr. Chilcott, lately of the Diocese of Saskatchewan. Rev. S. H. Morgan, of Webbwood, resigned in order to pursue for a year at King's College, Windsor, N.S., the studies necessary to qualify him for a degree in arts. We hope to see him again numbered with us. Rev. Messrs. Aylwin and Hunter respectively resigned their incumbencies of Manitowaning and Gore Bay, the former going to Kensington, P.E.I. Rev. J. McConnell was forced by ill health to give up his work at Bruce Mines. Rev. A. J. Young recently vacated North Bay, and is now at Manitowaning. Rev. W. J. Thursday was licensed to the incumbency of Port Arthur, where as *locum tenens* he had acceptably served for some time. Mr. T. J. Hay, who was the catechist that did much good work in opening up Dunchurch Mission, was lately removed to Sturgeon Falls, being replaced by Mr. F. Godolphin, the catechist at the latter place. Webbwood, too, is now ministered to by a catechist in the person of Mr. T. Scarlett.

The Bishop's visit to England was briefly reported in our columns. Its results were, perhaps, as briefly noted. However, one matter deserves repetition, viz., the offer of the S.P.C.K. towards the establishment of a Clergy Sustentation Fund for the diocese, which we hope to see well begun, if not well established in the near future. According to our means we contributed to the Indian Famine Fund in response to the Bishop's appeal.

We desire to recognize and acknowledge the gifts and interest taken in our work by our fellow Church people in Canada, and especially by our friends of the Algoma Association in England, and to note the kindness which prompted Algoma's friend, Miss Day, to visit a number of places within our territory when she was in this country last summer.

All our difficulties are not removed—some are apparently as formidable as ever—nevertheless, the year past has been one of progress, and we enter the new year full of hope and confidence that the Spirit of God will guide us in those paths which lead to the extension of Christ's Kingdom in that part of His vineyard in which He has called us to work.

English Letter.

The following letter was kindly written by an Algoma Associate who passed last summer at Whitby, in Yorkshire, and there is no doubt that it will be read with great interest, St. Hilda being one of the "Leaders of the Northern Church," brought to our remembrance again and again by the saintly and scholarly Bishops who have occupied the See of Durham at the close of this nineteenth century. One of them (Dr. Westcott) writes: "It has been an encouragement to me to notice how each (Columba, Aidan, Hilda) commends as the last lesson of varied experience, peace and fellowship. . . . When we ponder their words, can we not feel that even now the Communion of Saints is a reality?" Women have, from the very first, had a large share in spreading the Gospel. The influence of a good woman cannot be limited. And so Hilda speaks to us from a far-off century, and stimulates us to "follow in her train." A. B. T.

ST. HILDA.

Mother in Israel! England's royal saint!
Great preacher in thy life of truth divine!
Teacher and trainer, too, of holy men;
In darkest days of ignorance and sin
The beacon fire thou didst light up which spread
Throughout the land, and from Northumbria's
shores
Shone as a lovely star in darkest night,
Then passed in thankful peace "from death to
life."

Little is known of St. Hild, of Streoneshalch, *i.e.*, sinus fari—the Bay of the Lighthouse; but that little is forcible. The Saxons called Whitby a significant name, Streoneshalch (our translation is Bede's) for St. Hild's