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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
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The Algoma Missionary News

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

AGENT—The Rev. W. H. WADLEIGH, TORONTO, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments.

MARCH.

- T. 1.—Sault Ste. Marie.
W. 2.—Sault Ste. Marie.
Th. 3.—Sault Ste. Marie.
F. 4.—Train for North Bay.
S. 5.—Confer with the authorities of North Bay mission on financial matters.
Sun. 6.—Celebrate Holy Communion at 11 a.m. and preach at St. John's, North Bay.
M. 7.—Return to Sault Ste. Marie.
T. 8.—Bi-centenary of the Society for Promoting Christian Knowledge. Preach in the Pro-Cathedral at 11 a.m. Address public meeting in aid of the society in the evening.
S. 12.—Take train for Walford.
Sun. 13.—Confirm in Walford in morning. Preach in Massey in evening.
M. 14.—Return to Sault Ste. Marie.
S. 19.—Take train en route to Little Current.
Sun. 20.—Confirm in Little Current in morning and celebrate Holy Communion. Preach in evening.
S. 26.—Train for Powassan.
Sun. 27.—Consecrate St. Mary's Church and celebrate Holy Communion at Powassan at 11 a.m. Re-open St. George's Church, Trout Creek, and confirm in the evening.
M. 28.—Return to Sault Ste. Marie.

Notes by the Way.

Lord, instruct us to improve our fast
By starving sin; and taking such repast
As may our faults control:
That ev'ry man may revel at his door,
Not in his parlour: banqueting the poor—
And, among those, his soul.

—Herbert.

Think that "to-day" shall never come again.—*Dante.*

He who is never satisfied with anything, satisfies no one.

FOR 200 years the S.P.C.K. has been a handmaid to the Church.

THERE is a strange law in Mississippi which forbids one leaving anything by will to religious or charitable uses.

IT is lawful to pray God that we be not led into temptation, but not lawful to skulk from those that come to us.—*Robert Louis Stevenson.*

REV. W. A. J. BURT, now *locum tenens* at Gravenhurst, is expected to enter upon his duties as incumbent of North Bay Mission about May 1st.

SPECIAL offertories are to be given on the Second Sunday in Lent in every parish and mission in the diocese for the Diocesan Mission Sustentation Fund.

Fire and hammer and file are necessary to give the metal form; and it must have many a grind and many a rub ere it will shine—so in trial, character is shaped, and beautified and brightened.—*S. Coly.*

Rev. E. A. Vesey, of Harriston, Diocese of Niagara, at one time a missionary in this Diocese, has been compelled to seek leave of absence on account of ill-health. He is at Bracebridge under the doctor's care.

CHURCH officers—wardens, sidesmen, helpers in choir and Sunday-school—should always be present at the services of the Church. Thus they show their earnestness. No parish or congregation can grow where the laymen are indifferent or inactive.

"THE man of real dignity," said Bishop Brooks, "never has to guard it. He never stands on his dignity, except when he tramples it under foot for some good and noble purpose, and then the dignity he has scorned comes back and clothes him again."

THE Bishop has been to Ottawa to interview the Department of the Interior (which directs the Government's action in Indian matters) in the interests of the Shingwauk Home. On Sunday (Sexagesima), February 13th, the Bishop preached in two Ottawa churches, viz., St George and Grace Church.

IN a Toronto contemporary we saw that Rev. H. P. Lowe, M.A., assistant priest at St. George's Church, Toronto, has been appointed to the charge of the pro-Cathedral at Calgary. The best wishes of many friends in Algoma will follow Mr. Lowe to any field. He served Algoma well, and his departure from us was a real loss.

IF you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.—*Kingsley.*

ABOUT the time this paper reaches our readers the Secretary of the Standing Committee will address a letter to the clergy of the diocese, announcing May 31st next as the date on which the next Triennial Council will assemble at North Bay. The notice will also state that notices of motion are to be in his hands by April 15th next. This will ensure the printing of said notices in our May number. Address Rev. C. Piercy, Burk's Falls, Ont.

OUR news from St. Joseph's Island is concerned with the death of Mr. Christopher Young, a Churchman whose consistency of life and loyalty to principle had won the respect of all people on the Island. Holy Trinity Church, Jocelyn, is built on land that at one time belonged to Mr. Young. The writer has long thought Mr. Young one of the most blessed of men, inasmuch as he lived to see a large family of children grow up to become regular communicants. He was one of the few lay representatives present at the Triennial Council of 1895.

MEN eat and drink and do all manner of things with all their might and main; but how many of them do they do to the glory of God? No; this is the fault, the especial curse of our day, that religion does not mean any longer, as it used, the service of God—the being like God, and showing forth God's glory. No; religion means nowadays the art of getting to heaven when we die, and saving our own miserable souls from hell, and getting God's wages without doing God's work—as if that was godliness—as if that was anything but selfishness; as if selfishness was any better for being everlasting selfishness.—*Charles Kingsley.*

S. P. C. K.

The Bishop has addressed the following letter to the clergy of the diocese:

SAULI ST. MARIE, ONT.
February 14th, 1898.

REV. AND DEAR BROTHER:

On the 8th day of March next the Society for Promoting Christian Knowledge will complete its 200th year. All dioceses which have been aided by the Society are requested on that day to hold special services of thanksgiving and intercession for God's blessing on the Society.

From the beginning of our diocesan existence we have been receiving constant and generous aid from the Society's funds. Indeed, there is hardly a mission in the diocese which has not received grants, in one form or another, out of those funds. We should esteem it, therefore, both a sacred obligation and a great privilege to take our part in the proposed celebration.

You have no doubt, ere this, received

a circular giving details of the Society's history and labours. I need not, therefore, enter now into particulars.

I write to ask you, in accordance with the Society's suggestion, to hold a service, including a celebration of the Holy Communion, in your principal centres of work, on Tuesday, March 8th, or on the following Sunday.

At this service it is my wish that you should address your people upon the subject of "The Society: its Works and our Obligations to it," and that you should devote the offering to the Society's funds.

Where possible, also, I should be glad if, on the afternoon or evening of March 8th, or of some other suitable day, a public meeting could be held at which testimony might be borne to the help given to us by the Society, and a collection for its funds taken up.

Believe me,

Faithfully yours,

GEORGE ALGOMA.

The Bishop suggests that the following Prayer and Thanksgiving (as authorized in the Diocese of Quebec) be added to the Church Services in the Diocese of Algoma in connection with the Bicentenary of the S.P.C.K.:

“ALMIGHTY and most merciful Father, of whose only gift it cometh that Thy children do unto Thee true and laudable service, we thank Thee for that, now, two hundred years ago, Thou didst put it into the hearts of good and faithful men to found the Society for Promoting Christian Knowledge. For its continued labours and loving endeavours, bringing Bishops and Churches and Holy Books to many lands, we bless and praise Thy Holy Name, most humbly beseeching Thee of Thy great goodness, O Lord, that Thou wilt ever raise up godly men to perfect and carry on this holy, self-denying work and warfare to Thy honour and glory and for the benefit of Thy whole world, through Jesus Christ our Lord.” Amen.

NOT unto us, O Lord, not unto us but unto Thy name be the praise for the many excellent works accomplished by this great Missionary Society. Let Thy blessing rest abundantly upon its members; and do Thou dispose the hearts of Thy people to contribute liberally to its support and promote its efforts for the advancement of Thy glory and the extension of Thy kingdom in this and other lands, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and praise world without end. Amen.

Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

The Right Rev. the Bishop held a Confirmation service in All Saints' Church on Sunday, January 16th at 10.30 a.m. The Ven. T. Llwyd, incumbent, presented a class of twenty-nine. Ten males and nineteen females received the "laying on of hands," and

were admitted to the Holy Communion. The Bishop preached both morning and evening and in the afternoon visited the Sunday-school and addressed the teachers and scholars. The attendance numbered 121 scholars, 18 teachers and a number of the parishioners and friends. The services in the church were most hearty, the singing and responding were very good, and it was a joy and a profit to listen to the earnest, practical, yet simple words spoken by the good Bishop to the confirmed, the congregations, as also to those present in the Sunday-school.

On Monday, January 17th, the Bishop and the Archdeacon held at 2.30 p.m. a service in St. Paul's Church, Grassmere, distant eight miles east. The sleighing was splendid and the day fine and cold. A sleigh-load of friends from Huntsville joined in the service. The Sacrament of Holy Baptism was administered to a little child. The local congregation was a good one, the service hearty, reverent and devout. The Bishop left at 6.30 p.m. for Emsdale.

Fort William.

REV. E. J. HARPER, INCUMBENT.

ST. LUKE'S.—From this, almost the extreme western limit of the diocese, we are glad to be able to report growth in numbers attending the services of the Church and Sunday School. This is, of course, no more than should be expected, as the population of our town has considerably increased in the past year, a fair proportion of the newcomers being children of the Church. As might be expected, however, the majority of our accessions from eastern parishes come to better themselves, consequently for some years little in the way of contributions can be expected. Meanwhile all possible will be done to provide a spiritual home in the little parish church for them and their children. And just here your correspondent would like to call the attention of rectors to the utter disregard of "letters of transfer" which have come under his experience. In half a dozen cases not a single letter from the incumbent of the parish or mission from whence they came, was presented to the incumbent here.

E.J.H.

A local paper gives a lengthy report of a children's entertainment—"Jack

the Giant Killer"—given by the children of St. Luke's Sunday School. If we were able to do so we would give particulars concerning the little folks who were the character singers in the cantata. It is pleasing to note that the Town Hall of Fort William was so crowded that many of the audience were obliged to stand throughout. It is a pleasure to quote a few words from the report referred to above:—"The little ones had evidently been exceedingly well trained, and they took their respective parts with ease and grace. Entire credit for the success of the cantata is due to Mrs. J. M. Sherk and Miss Livingstone. The former managed the preparations for the entertainment from the start and the latter was the patient and capable musical instructor." With a cantata, followed by tableaux—the whole heightened by a good local orchestra and pronounced a success—our Fort William friends must have had "a glorious time."

Aspdin Mission.

REV. W. H. FRENCH, INCUMBENT.

We had the pleasure of a two-days' visit from our Bishop. Services were held in each of our four churches, there being confirmations in three, viz: Allansville, Lancelot and Stanleydale. The candidates—twelve in all—comprised four females and eight males.

In addition to repairing the tower of St. Mary's Church, the cement flooring of the aisle and other parts of the nave have been removed and replaced with good hardwood, a great improvement, both to the acoustics and also to the warmth of the sacred edifice. Having no Woman's Auxiliary or similar organization in either of the four parishes in the mission, and being convinced that necessity is laid upon our people to themselves do all in their power to aid our Bishop in raising the large sum of \$45,000 required to secure the \$5,000 promised by the S.P.C.K., the writer has put in operation a "Diocesan help Society," by which our female members are able to show their zeal and good works. The plan of work is very simple and if only fully adopted and vigorously worked should render substantial aid in effecting the object in view. It is worked thus: collectors are appointed to get subscribers, monthly, of any sum they may be

willing to give, from five cents per month and upwards, and to enlist the help and interest of the young and train them to give methodically. Their subscriptions of a cent a month are taken. These offerings are to be gathered every month by the collectors and will be periodically remitted towards raising the above-named large sum. The society has the Bishop's approval and should prove a means of securing the interest and united effort of all our people.

I beg to acknowledge with many thanks receipt of £5 from an unknown English friend per Miss A. B. Tucker, of Bristol, for the exclusive use of St. Mary's, Aspdin; also to thank through this medium the many kind friends who so regularly send for distribution, *Church Times, Church Bells, Illustrated Church News, English Churchman, Church in the West, Home Notes, Gleaner, and Children's World.*

W. H. F.

Ordination.

The Church people at North Bay were present in St. John's Church in large numbers on the morning of the Festival of the Conversion of St. Paul. The chief service was calculated not only to interest them or instruct them, and it did both, but to give additional vigour and impetus to all kinds of Church work in a town where railway men live in large numbers. It was extremely gratifying to witness and to enjoy the whole-hearted hospitality of the people, and to listen to expressions from their lips that evidenced a loyalty to the Church of England and a determination to battle against the local difficulties that surround them until all are overcome. It is impossible to give space for many names, but we spare enough to mention that of Mr. Hamlin, who, as churchwarden and choirmaster, has long been an active worker at North Bay.

A small congregation were gathered in the church at 10 a.m. for Morning Prayer, which was read by Rev. F. C. H. Ulbricht (Sudbury) and Rev. C. H. Buckland (Powassan), the lessons being read by Rev. C. Piercy (Burk's Falls). Immediately after the Bishop administered the Sacrament of Holy Baptism.

At 11 a.m. the church was comfort-

ably filled with a congregation who were interested in the ordination to the priesthood of Rev Wm Hunter, who is ministering as *locum tenens* in the parish. The sermon was preached by Ven. Archdeacon Llywdd. The forcible, earnest exhortation of the preacher will not likely be soon forgotten either by the ordinee or by the congregation. The Bishop said the Litany and the remainder of the service for the Ordering of Priests. All the clergy hitherto named joined the Bishop in the laying on of hands. The Bishop then proceeded with the celebration of the Sacrament of Holy Communion. The choir present largely contributed to the heartiness of the service.

In the vestry, at the conclusion of the service Rev. Mr. Hunter was warmly welcomed to the priesthood by Bishop and brother priests.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

Christmas has again been observed, and the season has passed away. The church decorations and services were carried out somewhat as in former years and the latter were not disturbed by the ringing shots which have usually signalized the progress of shooting-matches. I am glad to note that the day which marks the birth of Christ is receiving from year to year more fitting observance, both here and elsewhere.

Morning Prayer and Holy Communion were duly celebrated at St. Paul's, Uffington, at 10.30 a.m. The entire service was bright and inspiring, whilst the congregation and the offertory were the largest ever known.

Divine service took place at Christ Church, Purbrook, at 2.30 p.m. The congregation was fair and the service hearty and refreshing. The sermon received reverent attention and the offertory was good. Christmas tree gatherings have since taken place at Uffington, Purbrook and Clear Lake. Various branches of the W.A. kindly sent along contributions for that purpose, and they were duly and heartily thanked. At each point large trees have been set up and then laden with gifts, interspersed with tapers. Crowded halls followed the invitations given to be present, and after excellent teas and creditable entertainments, the

Sunday-school scholars became the recipients of useful articles, toys and candies. The young folks showed much glee and gratitude and the adults of each congregation gathered around and assisted the incumbent with evident pleasure. A.H.A.

Magnetawan Mission.

REV. D. A. JOHNSTON, INCUMBENT.

The joyous Christmas season was kept as usual in this mission with appropriate services well rendered and churches neatly decorated. St. George's, Magnetawan, was the scene of a nicely conducted marriage on Christmas afternoon, when Mr. Wm. Crozier and Miss Jennie Hollard were united in the holy estate of matrimony.

A grand Sunday-school entertainment was given in St. George's Hall on Christmas evening under the management of Mrs. Johnston and Mrs. Freeborn. The hall, large as it is, was over-crowded.

On the evening of Thursday, January 13th, the incumbent and his wife had a genuine surprise when they were invited to take tea with the congregation in the hall. After tea they were presented with a beautiful and costly hanging lamp, Dr. Freeborn acting very ably as spokesman for the congregation. After the incumbent's reply the rest of the evening was spent in music and games. It was indeed a happy and pleasant social gathering.

Confirmation was held in St. Peter's, Midlothian, on Saturday, January 29th, in St. George's, Magnetawan, January 30th at 7 p.m., and St. Andrew's, Dunchurch, January 30th at 11 a.m. The Rev. D. A. Johnston met the Bishop at Burk's Falls, and conveyed him through the two missions and left him at North Seguin. The Bishop expressed himself as much pleased with his trip, and clergyman and people feel much strengthened and encouraged by his visit. The trip, though a long one, does not furnish us with any distressing incidents to relate, and it was not slow enough to create wonder.

D. A. J.

Work in the Lumber Woods.

Rev. F. Frost, Missionary at Garden River, writes:—

When I came to Garden River it was understood that the work I should

have to do would be different somewhat from the work I had been doing on the Manitoulin Island and the neighbouring mainland. There would be less travelling here; it would be a larger mission as regards numbers, but fewer stations, so that it would be easier in that I should be less away from home—in journeyings less frequent. Still, I am glad to say that this hope of less travelling is only partly realized. I have still many opportunities of travel, and my work in the lumber woods seems to prevent and follow me whithersoever I go.

I found that there were lumbering and pulp wood camps, on a large river, in the woods a good many miles back of this place, so I made up my mind to go on missionary work among them. It happens that there is a storehouse at Garden River whence the supplies are "toted" to the camps in the bush. It is a long, tedious road, and I was assured that I should find it terribly rough—and I did. This country is nothing but a continuation of hill and dale. There is scarcely a hundred yards of level ground the whole twenty miles or more to the camps, and though I was told that a special effort was put forth to make the road in the levellest part of the country and avoid the hills, yet the efforts were futile because I suppose there was nothing but hills. But it was pleasant to me, though towards night the way seemed long, and I began to hope for a sight of some place, when I spied some buildings away on the banks of the river. I reached the spot just as the winter day was drawing to its close. I enquired in the office if I could stay there for the night. I made known my business and my desire to hold service in the camp and address the men. I was warmly greeted, and my horse taken care of, my rugs and bed carried in, and bye-and-bye supper was announced. This was pleasant music both to the men who had been out at work all day and to myself who had been on the road all day. After supper permission was given me to hold my service in the dining camp, so that only those who wished could come to church. We had a good congregation, a good service, hearty singing, at least, fairly so, and I tried to say something suitable and helpful.

After visiting the men in the woods next day I pushed on to the next camp

which lay some six miles distant in an easterly direction. The hills were steeper, if anything, than those I encountered the previous day. It was not exactly like the road to the Klondike, but it was something like it. I was rewarded, though, at the end, by meeting people whom I knew; also some members of my congregation at Garden River, and some in the township east of us. There was a family, too, staying at the camp who had a little shack of their own and some nice little girls. I was very hospitably entertained here and a great number came to church. I also had an opportunity of ministering to some sick men in camp and to give personal exhortation and encouragement to our own people who were there, and the next day I passed on.

The next camp occupied a position on the banks of the river, very pleasant indeed. Here I found a young man from Ontario whom I had met and travelled with before. At dinner, too (only a few came home to dinner), I met with some old friends of the lumber woods whom I had met with on my travels on the north shore of the Georgian Bay. The "boss" also was a friend of mine. So the lines had fallen unto me in pleasant places, though the camp was not in such a good condition as the others. We had a pleasant service and my friends joined heartily in the singing and made a collection for my benefit. I need not dwell at greater length on my experiences. All the friends of God's work in the diocese will pray for God's blessing on His work and support and encourage our good Bishop in his efforts to keep the work going.

Dunchurch Mission.

MR. F. R. GODOLPHIN, CATECHIST.

Not having sent any news to our diocesan organ for some time, I will now endeavor to atone. On the Nineteenth Sunday after Trinity we commenced Evensong as well as Matins. We also commenced a Friday night service each week. The average Sunday attendance is 30, and Friday nights 15.

On November 17th Rev. D. A. Johnston came over to perform the first marriage ceremony in the church of St. Andrew, Miss Butler, daughter of our

warden, and Mr. Walter Johnson being united in holy matrimony. The church was nicely decorated, and a large congregation assembled. The hymns and chants were sung, and on the departure of the bride and bridegroom the wedding march was played by the organist. A handsome Bible was presented to the bride by the churchwardens.

On St. Andrew's Day, at 11 a.m., there was a celebration of the Holy Eucharist, Rev. D. A. Johnston being celebrant and preacher. In the evening there was full choral service, for the first time in this mission. Mr. Godolphin intoned the service, and the responses were very creditably sung for so small a congregation. The service was well attended, and a very instructive sermon was given by Mr. Johnston. During the offertory a solo was sung by Mrs. Johnston. We much wish we had the privilege of hearing her more often.

On Christmas Day the usual service was held, but there were not many present, owing to the intense cold. The church was nicely decorated and looked well, thanks to the ladies of the congregation, assisted by the organist.

The annual entertainment for the children was held on December 28th, and a very creditable programme was rendered, due to the training given them by some of the ladies. Unfortunately there was a scarcity of gifts for the tree, only the smaller children being the recipients of anything.

The day which has given us the greatest pleasure and profit for a long time was the Fourth Sunday after the Epiphany, when the Bishop was driven from Maganetawan by Rev. D. A. Johnston for Matins, confirmation and celebration of the Holy Eucharist. In spite of the fact that the thermometer registered forty-two below zero that morning, a goodly number were at church, some of whom had driven distances varying from forty-two to thirteen miles. Harvey Markham drove the former distance (from Loring) for confirmation, accompanied by Mr. C. Hankins, the journey being a very difficult one, it taking them three hours to cover six miles where the snow had drifted. Mr. Hankins had been unable to attend a Church of England service for fourteen years, but said for a like one he would make the same journey again. People were also present from Parry Sound, and quite a number drove

in from Whitestone, among them being three for confirmation. The total number presented for that apostolic rite was fourteen, several of whom were adults. Before the sacred rite was administered the Bishop addressed the candidates in a most impressive, earnest and solemn manner in words which must assuredly result in a quickened spiritual life. The Bishop preached on "the power of the Holy Ghost." His sermon was full of beautiful and inspiring thoughts. At the celebration of Holy Communion there were thirty communicants. The service throughout was very bright, singing and responses hearty, and the only regret felt was that the Bishop could give us no more of his time.

The additional decorations to the chancel, consisting of new altar frontal, banners, antependiums, etc., the work of one of the members, were very greatly admired.

Our services are well attended, Mr. Godolphin's sermons being much appreciated. We consider ourselves greatly favoured in having the ministrations of so gifted a young man, full of energy and enthusiasm.

W. J. M.

Emsdale Mission.

REV. RURAL DEAN CHOWNE, INCUMBENT.

The Bishop of the diocese arrived by the evening train on January 17th and confirmed five girls and two boys. The day following he visited the outstation of Sand Lake, confirmed two men and administered Holy Communion, then drove to Elberston, holding services there in the afternoon, and on arriving home partook of a supper the Church people had prepared in the Orange Hall, after which a reception was given and the Bishop went in and out among the people, who were heartily glad to meet him. The next morning Holy Communion was administered in St. Mark's Church at 8 a.m. and the Bishop left by the 10.15 train. We look forward to his return visit.

Korah and Goulais Bay.

REV. J. P. SMITHEMAN, INCUMBENT.

We desire to thank the friends who sent so many kind presents for distribution from Toronto, Ottawa, Pembroke and Newborough. This is a very ex-

tensive mission, and by direction of the Bishop the missionary "spreads himself out" and visits wherever he can find souls to be fed and saved by the blessings which Christ provides in His Holy Church. There are several camps to be visited near Batchewana Bay and I must send the A.M.N. an account of a visit there.

I pay great attention to the children, the lambs of Christ's flock, and the givers of the Christmas presents will be glad to know that their loving thoughtfulness rejoiced the hearts of some 150 children scattered over a district 60 miles long in the five settlements of Korah, Prince, Tarantorus, Goulais Bay and Batchewana Bay. "Brethren, pray for us that the word of the Lord may have free course and be glorified."

Some of the Korah friends went to the Christmas entertainment at Goulais Bay and the Sault Ste. Marie friends came to the concert and social gathering at Korah. "Behold how good and joyful a thing it is, brethren, to dwell together in unity."

Powassan Mission.

REV. C. H. BUCKLAND, INCUMBENT.

The Ladies' Guild in connection with St. Mary's Church, Powassan, is to be congratulated for its untiring efforts towards the advancement of Church objects. Last fall the Guild decided to have monthly parlor socials in order that the parsonage fund of this mission might be raised to a respectable amount by Easter next. Three such socials have been held, the last at the residence of Mr. J. S. Scarlett, who kindly offered the use of his house for the occasion. A good sum was realized.

The woodwork of the interior of the Church of St. George, Trout Creek, is being stained and the walls tinted. When the work is done it will reflect no little credit on those who in this place have nobly worked to make God's House more worthy of His Name.

C. H. B.

St. Joseph's Island.

REV. R. ATKINSON, INCUMBENT.

Mr. Christopher Young, a firm Churchman and widely-respected Christian gentleman, passed to his rest on the 2nd of February. Mr. Young

died very suddenly, and appeared to be in his usual health to within a few minutes of his demise. Of him it may be truly said that he "ceased at once to work and live." Our esteemed friend's sudden departure was a great shock to the community, and the funeral, which took place on the 14th of February, was very numerously attended. The solemn service was held in Trinity Church, Jocelyn, where Mr. Young regularly worshipped with his family, and where, in the absence of the clergyman, he has often conducted the service of the church which he loved so well and loyally. On the Sunday prior to his removal from earth to the rest of Paradise our dear brother attended divine service, and, as usual, assisted the missionary by reading the lessons. The increasing love which he had for the service of God, and his genial manner, made him much beloved by all who had the privilege of his friendship. Mr. Young's example and precept with regard to Church principles and usage made him a strong tower, and of him it may be truthfully said, "he being dead yet speaketh." The sons and daughters and family connections of our dearly beloved brother are striving to hold to that form of doctrine and worship which he so consistently and persistently set before them. It is a very rare thing to find a more loyal and a more truly interesting congregation than the one which assembles so regularly at Holy Trinity Church, Jocelyn. Under God we may truly say that this state of things is very largely due to the marked influence exercised by the devoutness and earnestness of him who might be truly called a "father in Israel," and whose removal we mourn. We assure the widow and children of our deep sympathy in this bereavement.—*R. I. P.*

ROBERT ATKINSON.

Baysville Mission.

REV. A. W. HAZELHURST, INCUMBENT.

Baysville had a visit from the Bishop on Wednesday, Jan. 12th. His Lordship was met at Bracebridge by the incumbent of Baysville, and driven the sixteen miles through pouring rain, the drive being anything but pleasant. However, the worst comes to an end sometime, so did the drive, and things were much more pleasant on arrival at Baysville, where a very

nice tea had been prepared for the Bishop and incumbent by Mrs. Ellis, after partaking of which the Bishop went up to the parsonage to meet the members of St. Ambrose Church Women's Aid, who were all pleased to see him. The Bishop spoke very encouragingly to them, and commended them on the manner in which they had hitherto worked. He then told them about the grant of £100 which appeared in THE ALGOMA MISSIONARY NEWS in the November issue, and spoke on the question of building a new church, and the desirability of leaving the old one standing (it is not consecrated) to serve as a Sunday-school and church hall.

On Thursday morning there was a special service in the church,—Morning Prayer followed by Confirmation, for which there were three candidates. A very instructive sermon by the Bishop was followed by a celebration of Holy Communion, the Bishop being celebrant. A goodly number of communicants were present and partook of the Holy mysteries.

After dinner at Mr. Ellis' his lordship was driven by the incumbent to Dorset, sixteen miles from Baysville, where a special evening service had been arranged to take place in the Church of St. Mary Magdalene. Evensong was taken by the incumbent, then the Bishop confirmed seven candidates who had been prepared for that sacred rite. The Bishop addressed the candidates and preached the sermon, the chief points of which were that we should go to church, not merely to hear an eloquent sermon (though we listened to one that night) or to listen to beautiful music, but to worship God, to come into the presence of God. The text was taken from Ps. xxvii, 4. "One thing have I desired of the Lord even that I may dwell in the house of the Lord all the days of my life to behold the fair beauty of the Lord and to inquire in His temple." After the benediction the Bishop shook hands with and spoke a few words to all present. This is the first time Dorset has received a visit from the Bishop.

After a short conversation with the churchwardens, his lordship and the incumbent drove back to Baysville, arriving there at 1 o'clock a.m.

On Friday morning the Bishop after thanking his host and hostess, Mr.

and Mrs. Ellis and the members of their family, was driven by Mr. Hazelhurst to Huntsville, another sixteen miles, where we found the Archdeacon of Algoma somewhat recovered from his recent illness.

These visits of the Bishop are anxiously looked forward to by the Church people here, and pleasantly looked back upon when he has gone.

A. W. HAZELHURST.

Burk's Falls Mission.

REV. C. PIERCY, INCUMBENT.

On Jan. 28th the Bishop spent a few hours in the mission and visited a schoolhouse about six miles east of Burk's Falls, where lately the missionary has held services on alternate Sunday afternoons. The service was at six o'clock p.m. Never before, probably, had there been an evening meeting in the schoolhouse. Certainly there was no provision for lighting the room. However, the trouble was overcome by the introduction into the room of the lanterns which some of the people had brought with them. So in the dim light of a coal oil lantern here and there throughout the room the Bishop and missionary held a service. There was a large number of people present. The Bishop preached and afterwards ascertained a few facts concerning the local support that could be given towards the maintenance of Church ministrations.

Next day—early in the morning—Rev. D. A. Johnston was on hand to drive the Bishop to Midlothian.

According to the Episcopal programme the Bishop was to return to Burk's Falls on the evening of the 1st of February. He did not arrive, nor did he turn up in the morning, and the missionary at last concluded that the Bishop was lost—held back somewhere by the severe storm that for two days had been raging. Before noon, however, it was learned that the Bishop had taken a train on the Ottawa and Parry Sound Railway and reached Emsdale, thus overcoming difficulties that always are inseparable from snow-blocked roads. After waiting several hours he proceeded north on a freight train which Mr. P. boarded at Burk's Falls and the journey to Sundridge was completed half-an-hour before the advertised hour of service. A hasty but tasty tea was put on the table by

Mrs. Edgar, which was highly appreciated. The service at St. Paul's Church attracted over 100 people and the little building was completely filled. Evening Prayer was read by the incumbent, Rev. Geo. Gander, (South River) taking the Lessons. Then six candidates were presented for confirmation. The Bishop not only addressed the candidates but also preached. The Bishop's words fell on attentive ears, for on all sides it was pronounced to be the best confirmation service ever held in the village.

Next morning the Bishop and Mr. Piercy took train for Burk's Falls, where in the evening the Bishop confirmed a class of seven—of whom two were adults—in the Church of All Saints. Of this service it may be noted that the responses were more than usually hearty, because led by a strengthened choir. The canticles and hymns were brightened by the support of a cornet as well as the little cabinet organ.

At 3 o'clock the next morning, (the 4th of Feb.) the Bishop left the parsonage to catch the north-bound accommodation train.

Fasting in Scotland.

The Scottish Guardian, March 5th, 1897.

The spirit of the times is at present all in favour of making religion with its practices and duties as easy and agreeable as possible. Comfortable churches are filled (or not) with comfortable people reclining on comfortable cushions in comfortable postures, who attend services for the most part rather to gratify personal predilections than to conform willingly to any sense of duty to the great Head of the Church. Extraordinary sermons on extraordinary subjects, so-called *bright* musical services, varied and occasional sacred concerts and "pleasant Sunday afternoons," appear best calculated to induce many Christians to give up an hour-and-a-half of that agreeable, if somewhat somnolent, ease that nowadays characterises the Christian Sunday. We do not complain of comfortable churches, or even of comfortable cushions, in themselves, nor should we be so bold as to decry musical services, or even sacred Sunday concerts; what we do assert is that there is a great and distressing tendency to limit religious duties to such accidental things as

those are. That the great body of professing Christians in Scotland are infected with this spirit of an emasculated Christianity, no one, who knows anything of the lives of the people, can doubt. Everything goes to show that Presbyterianism, from more than one point of view, has degenerated. It has lost much of its old manly piety and rugged grandeur, it has abandoned the austerity of its Puritan discipline, and, while some gain may have accrued, not a few thoughtful Presbyterians will agree that the gain is but little compensation for the loss. Few among them would care to welcome back the old bare, bald and dreary services of thirty years ago, still fewer would like to revive the severe Calvinism that once was the staple of Presbyterian doctrine, but we believe many sincerely regret—and with good reason—the abolition of the old fast days, which are now to be found only here and there in the country as pathetic relics of a more serious generation. It would be easy to level objections against those old fast days before Communion, but the spirit inculcated by them was assuredly more apostolic, more catholic, and more manly than the present nerveless and flabby Christianity that animates by far the majority of Scottish people to-day.

It has come to this, that in many parts of Presbyterian Scotland there is now not even the name of fasting to remind people of a duty that the Catholic Church has at no time failed to enforce. If history teaches anything, it is singularly conclusive on this point, that, let a form of religion once cast-off or neglect all asceticism and self-denial, it at once, like an undisciplined army, loses power, detaches the loyalty of its followers, and fails to attract fresh adherents to its ranks. Is not this just what our Presbyterian brethren are finding, and is not, at least, part of the cause to be found in the fact that now no season or appointed days exist to maintain the discipline and the privilege of voluntary self-denial? We may be thankful that our Church has not so far slipped from the old moorings as to drift into the baneful tendency of religion-made easy. In theory, at least, we have our seasons of self-denial, when the Church dons the sombre garments of the ascetic life. We need not blind our eyes to the dangers of an irrational and foolish

asceticism, they are plain enough to most sensible people, but the discussion of them may well enough be postponed till they approach somewhat nearer to us than at present they seem likely to do. For what is the plain unvarnished truth about the observance of such a season as Lent among ourselves? We have to face the sad fact that, in spite of our professed adhesion to Catholic practice, in spite of our Prayer Book teaching, and in the teeth of rubrics which not all the ingenuity of learned antiquarians can explain away, the Lenten and other fasts of the Church seriously affect only a fringe of our people. To the bulk of Episcopalians Lent signifies little more than the singing of what must be meaningless hymns about fasting, and the respectful attention (or inattention, as the case may be) to sermons that call, albeit often in vain, for graver and more serious thoughts than the average Sunday discourse demands. Beyond the inner circle of the faithful few in our congregations the duty of fasting never appeals, the average Churchman as a rule does *not* keep Lent. Such a state of matters—and we do not think it can be exaggerated—imperatively demands a remedy. It is evident that a large number of people see no duty resting upon them of obedience to the Church's rule of fasting, and we make bold to say that to some extent the responsibility for this rests with the clergy. The deprecating, half apologetic manner in which the practice of self-denial is treated, so far from arousing in the people any sense of duty, often excites only a pitying contempt for such "sloppy" things as fasting and abstinence are made out to be. Lenten exhortations too frequently amount to nothing more than feeble suggestions to smoke a little less tobacco and drink a little less beer, and even these become lost in the preacher's solicitude for his delicate people's health, with the result that most of the congregation on the Sunday leave the church with the comfortable feeling that they may safely dispense themselves from this irksome and dangerous rule of the Church. There are again some few preachers who err on the other side by an assumption of dogmatism that irritates the thoughtful, and by a dictatorial reference to petty rules that are made to appear ridiculous to the

ordinary layman. The duty of asceticism, exercised of course in accordance with common sense as well as conscience, if set forth without any shrinking timidity, and enforced with some show of reason, will, without doubt, in time arouse the spirit of self sacrifice and manliness that is by no means wanting in Scotch people; but it is high time to urge the practice of fasting, not as a counsel of perfection, or as a piece of advice of uncertain value, but as an obligation on all Church people according to their several capacities. A person accepts the rules of his club or society, and loyally does his best as a man of honour to uphold their authority. Let the clergy stir up the same spirit of faithfulness to the Church's rule of fasting by urging the duty courageously and firmly, and at the same time with "the sweet reasonableness"—to use the phrase of a well-known writer—which was one of the main characteristics of Him in whose honour and after whose example the Lenten fast is enjoined.

He Chose This Path for Thee.

He chose this path for thee;
No feeble chance, no hard, relentless fate,
But love, His love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear.
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well He knew sharp thorns would touch
thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy fate would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well He knew that thou must tread alone
Its gloomy vales, and ford each flowing stream.
Knew how thy bleeding heart would sobbing
moan,

"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee;
What needest thou more? The sweeter truth to
know

That all along these strange, bewildering ways
O'er rocky steep, and where dark rivers flow,
His loving arms will bear thee "all" the days;
A few more steps, and thou thyself shall see
This path is best for thee.

—T. H. Wilson.

Rev. A. W. H. Chowne also begs to acknowledge with hearty thanks the sum of \$5 from Miss Chowne, Hamilton, towards seating the Church of St. James, Ebberston.

Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO,
FOR DIOCESE OF ALGOMA, for
January, 1898.

FOR GENERAL FUND.

Mr. H. Lye, \$10; Diocese of Montreal, \$125; Rev. Canon Bull, \$5; Beana, St. George's, \$1.95; Trenton Branch W.A., \$3.50; per English Algoma Association, £43 14s. 5d.; Aspdin, \$1.53; Lancelot, 88c.; Allansville, 84c.; Stanleydale, 81c.; St. George's, St. Catharines W.A., \$20; Oakville, St. Jude's W.A., \$3; W.A. member, 75c.

For *Sinnvaug*.—Walkerton, St. Thomas' S.S., for Willie Sands, \$3; Windsor All Saints' S.S., for Willie Sands, \$20; Grimsby, St. Andrew's S.S., \$10; Ottawa, St. George's Dorcas Society, for Christmas tree, \$5; Niagara Falls S.S., for rebate freight, \$1.25; Quyon, Que., per Rev. W. A. Fyles, freight on box, \$1.53; Dartmouth, Christ Church S.S., \$13.12; Harman School pupils, Ottawa, \$1.70; per English Algoma Association, £5 1s. 4d.; Parkdale, Epiphany, for boy, for year ending 1897, \$12.50.

For *Sinnvaug* and *Wawanosh*.—Toronto, St. James' infant class, for Christmas tree, \$7; Petrola, per Miss M. O. Simmons, \$1; Sault Ste. Marie, \$2.

For *Wawanosh New Girls' Home*.—Lunenburg, St. John's S.S., first class and others, \$16 and \$16; per English Algoma Association, £5 1s. 5d.; Foreign Missionary Leaves Association, £3

FOR ALGOMA SUPERANNUATION FUND.

Fort William, St. Luke's, \$6.85; Bracebridge, 1st Dec., 1897, \$4.65; English Algoma Association, 2s. 6d.

FOR ALGOMA MISSION SUSTENTATION FUND

Mr. Cecil Bowen, \$5; bequest of late Helen Kinnear, \$498.75.

FOR FOREIGN MISSIONS, GENERAL FUND.

Epiphany Collections.—Powassan, \$1.27; Huntsville, \$2; Falkenburg, \$2.30; Novar, 98c; Ilfracombe, 92c.; Ravenscliffe, 86c; Bracebridge, \$10; Parry Sound, \$7.45; Sundridge S.S., \$4.64; Sundridge, St. Paul's, \$3.62; Gravenhurst, \$4.30; Baysville, \$2.12; Manitowaning, \$1.45; Port Sydney, \$2.20; Beatrice, \$2.90; Brunel, \$1.28; Ufford, 32c.; Dunchurch, \$1; Emsdale, \$2.58; Port Carling, \$3.88; Broadbent, \$1.75; Dufferin Bridge, \$1.03; Fort William, \$5.05; Sudbury, \$9; Magnetawan, \$1.10; Midlothian, 65c.; Aspdin, 78c.; Allensville, \$1.90; Lancelot, 32c.; Stanleydale, 84c.; Little Current, \$1.55; Sheguandah (white), 55c.; Burk's Falls, All Saints', \$2.40; Burk's Falls S.S., \$2.30.

FOR C.C.M.A. FOREIGN MISSIONS.

Epiphany Collections.—From Eagle Lake, \$2; South River, \$5.

FOR EPISCOPAL ENDOWMENT FUND.

From English Algoma Association, per Rev. A. S. Hutchison, £6 13s.

FOR CHURCH AND PARSONAGE FUND.

From English Algoma Association, per Rev. A. S. Hutchison, 10s.

FOR SPECIAL PURPOSES FUND AT DISPOSAL OF THE BISHOP.

Diocese of Quebec, \$25.

D. KEMP, Treasurer.

Mr. F. R. Godolphin acknowledges with many thanks the receipt of parcel from Junior Branch W.A., Orillia, being gifts for Christmas tree, Dunchurch.

The W.A. of Dunchurch acknowledge with many thanks the receipt of a bale of goods for sale from the W.A. of Cobourg, Ont.

The Rev. Lawrence Sinclair begs respectfully to acknowledge the receipt of \$255 from the Treasurer of the Extra Cent a Day Fund, W.A., Kingston, towards the building fund of the church in Silver Water.

Rev. Alfred W. H. Chowne acknowledges with hearty thanks the gift of \$97 from Mrs. Streatfield, of Stoke Charity, England, per W. E. Streatfield, Esq., for St. Mark's Church, Emsdale.

Rev. Alfred W. H. Chowne also begs to acknowledge with hearty thanks the very liberal help given to his mission through the various branches of the W.A., as also the supplies sent for the Christmas trees, which have been well furnished.

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 of 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) Algoma Mission Sustentation Fund, etc.

THE Morley College AND

Conservatory of Music

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Advantages—A healthy, invigorating climate; home in a building possessing modern improvements, furnaces, lofty rooms, bath rooms, bathing privileges in river (swimming taught), tennis court, reasonable charges, careful church supervision.

The College is located in that portion of Ontario well known as the natural sanatorium of the Province. Its situation is one of the most picturesque, at a point of the confluence of the Muskoka River and Fairy Lake. The College is a boon to young Ladies who do not possess rugged constitutions.

Fees—\$200 per annum for boarders. Three terms in the year. Fees payable at the commencement of each term. No extras except laundry.

Reference—"I believe the Principal and Staff of the above College to be in every way efficiently equipped for successful work on the above subjects. The College has my full and hearty endorsement. I shall be glad to reply to questions on the part of parents and guardians."
THOMAS LEVY, Incumbent of Huntsville and Archdeacon of Algoma