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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

EDITOR:
REV. CHARLES PIERCY, BURK'S FALLS, ONT.
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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Burk's Falls, Ontario, Canada.

Notes by the Way.

THE battle of our life is won,
And heaven begun,
When we can say, "Thy will be done!"
—Lucy Larcom.

DISCONTENT is the shadow of selfishness.

FAITH never says "no" to God, and God never says "no" to faith.

REV. RURAL DEAN RENISON, of Sault Ste. Marie, recently visited Toronto.

THE Bishop of Algoma has been elected a vice-president of the S.P.C.K.

THE season is very wet, cold, and backward. Our farming population is not very cheery.

QUEBEC Diocesan W. A. have determined to send a set of silver altar vessels to Dunchurch Mission.

WE delayed publication a day or two, hoping to receive report of annual meeting of Algoma Association in London.

REV. C. H. BUCKLAND, who has not been in good health lately, is now much better, and is getting about his mission as usual.

THE attention of Church people, particularly in the diocese, is directed to diocesan regulations published in another column.

THIS month we again give our readers a picture of the Shingwauk Home—the "dining hall." Next month we intend to publish a photograph of the recently-erected church at North Bay.

RELIGIOUS training in our common schools, for which Churchmen have for several years contended, has received the support of Presbyterians in their General Assembly under the able leadership of Rev. Principal Caven. This shows progress.

THE W.A. Letter Leaflet for June (Montreal diocese) announces that Mrs. William Hutton's I.H.N. Society has undertaken the sole charge of maintenance and education of a son of Rev. Rural Dean Chowne, Emsdale, this diocese.

THE Bishop of Algoma addressed the Quebec Diocesan Branch of the W.A. on May 5th. He gave to our friends in the ancient city and Lower Canada information concerning Algoma, which our Quebec contemporary describes as very interesting and valuable.

THE Rev. A. W. H. Chowne begs to acknowledge the gift by Mr. Levi Owens of a parcel of land for the Church at Sand Lake. Adjoining the plot on which the church is erected Mr. Owens' gift extends to the lake, keeping thereby an open view of the water.

ON Ascension Day Rev. C. Piercy, of Burk's Falls, drove to South River (21 miles) to administer the Sacrament of the Lord's Supper to a few faithful souls there. Rev. G. Gander, deacon-in-charge of the mission, assisted. After dinner Mr. Piercy drove home for evening service.

AN old friend of Algoma, Miss Alice Day (Sussex, England), who visited the diocese seven years ago, is again taking a peep at some of our missions. We understand that Miss D. has crossed the Atlantic primarily with the intention of visiting and reporting upon missions aided by the C.C.C.S.

ON our last page is published the advertisement of Morley College, an educational institution for girls and young ladies which should receive the whole support of the Districts of Muskoka and Parry Sound, and of all parents who have children of delicate constitutions. Our country gives us no luxuries, save that of a pure, bracing atmosphere.

THE S.P.C.K. report says the society voted the following grants to Church work in North America: Montreal, £163; Quebec, £1,000; Algoma, £780; Fredericton, £755; Nova Scotia, £240; Newfoundland, £2,497; Rupert's Land, £1,450; Qu'Appelle, £1,164; Saskatchewan and Calgary, £1,469; Caledonia, £430; New Westminster, £765.

MARKS in A.D. 1897:

Since the death of St. Columba, 1,400 years.

Since the coming of St. Augustine to Kent, 1,400 years.

Since the landing of John Cabot on the mainland of this continent—the real discovery of America—under the English flag, 400 years.

Since the accession of Queen Victoria, 60 years.

AT St. Mary's Church, Powassan, there was a celebration of the Sacrament of Holy Communion on the morning of Tuesday, June 15th. The service was taken by Rev. C. Piercy, assisted by Rev. C. H. Buckland. Early in the evening the clergymen drove to Trout Creek, where another celebration was held on the

following morning at 8 o'clock. The service was only concluded in time to permit the visiting priest to catch the train for home.

We are indebted to the *Quebec Diocesan Gazette* for a report of the anniversary meeting of the Church Society of the Diocese of Quebec. Our Bishop was present, and gave a description of Algoma and its great needs. He compared it with the Diocese of Quebec as it was fifty years ago. He said that Algoma needed a similar organization to the Quebec Church Society, and spoke hopefully of the future of this Diocese, if only it were well supported in its present years of need.

We are desired to remind the clergy of Algoma of the rule that *all* applications and appeals for help from the W.A. should be made to Miss Halson, Provincial Secretary, 590 Markham street, Toronto, and also that all such requests for clothing, Christmas articles, etc., should be forwarded through the respective rural deans. This should be done not later than August. It is also necessary to say that no appeals from S.S. superintendents or private individuals will be entertained. The W.A. rightly recognizes the missionary as the Church's almoner.

We are requested to state that the Churchwardens at Ebberston long since sent to the Diocesan Treasurer for the Indian Famine Fund the sum of \$1.73. No acknowledgment having been received, we are giving publicity to the fact that in the little station of Ebberston our "neighbours" in India were not passed by.

Since writing the above we received the following post-card:

"Soo," Ont., January 28th, 1897.

Through some mistake the following subscriptions have not appeared in THE ALGOMA MISSIONARY NEWS. Perhaps they were forgotten to be sent. To Indian Famine Fund: From G. Worsley, Ebberston, \$1.75; John Wilkins, Sand Lake, \$1.36.

ROBERT RENISON.

THE Church family at Jocelyn, St. Joseph's Island, were in May last called upon to mourn the loss of Mrs. Williamson, who was called from the Church militant to the Church at rest, after a very painful illness of more than two years. Her sufferings at times were extremely severe, but all were borne with a Christian patience which will bear fruit to the

glory of God. Mrs. W. commanded the respect of all the young people in the neighbourhood, not to mention others. Evidence of this is found in the fact that, instead of following the common custom of taking a corpse to the grave in a wagon, eight young men carried the body to the grave, a distance of about two miles. At Holy Trinity Church Rev. Mr. Atkinson read the burial office. Mr. and Mrs. Williamson came from England fourteen years ago with a family of two sons and eight daughters.

A CORRESPONDENT sends us a clipping from a Sault Ste Marie paper containing a report of a Queen's birthday celebration at "Elmbrook," Korah, the home of Major Joseph Wilson. The gallant soldier has lived near the Sault for forty years. In ancient days, before a church was built at the Sault, he entertained Bishop Strachan. Many a time the congregation, signalled by the firing of a gun, assembled outside Major Wilson's house to hear the Bishop, who stood within an open window, read the service and preach. The local militiamen and High School cadets of the Sault celebrated at Korah on the 24th of May, desiring to honor the octogenarian soldier and loyalist. Our report says that all present heartily enjoyed themselves. The W.A. of Christ Church, Korah, had a hand in that part of the programme that cheers and makes happy the tired soldier or civilian holiday-maker.

JOHN WESLEY forbade his people to speak of his society as a Church. The question of separation from the Church had been again and again agitated during Wesley's life time, but always in deference to his authority had been negated. At his death the question was again agitated. But at the first conference after his death, held at Manchester, 1791, in consequence of Wesley's known opinion it was not brought forward. In 1792 it was determined, after fervent prayer, to decide the matter by lot. The decision was adverse to separation, and Wesley's society continued a society, not a Church. In 1793, at the conference assembled at Leeds, it was determined not again to have recourse to the lot, but to put the matter to the vote, when, by a majority of 86 preachers to 48, the society voted itself to be a Church. If any Scriptural precedent was quoted for this mode of turning a society into a Church it is not recorded. —*The Church in the West.*

THE *Letter Leaflet* of the W. A. for June, in its "Provincial" pages publishes the appeal our Bishop lately addressed to the church in Canada with the prefatory comment:

We are publishing the appeal just issued by the Bishop of Algoma, almost at full length, because we feel that it is impossible to leave out much without spoiling the whole, and at such a critical time as this, that would be very disastrous. To enter on an Episcopate with a probable debt of \$8,000 before the year is out, is surely something which we women of the W.A. cannot sit still and see our Missionary Bishop endure without the *strongest* desire to help him. The former Bishop rarely turned to us for help in vain, shall we not hold up the hands of his successor, at least as well, if not better, as we grow in the love of Mission work—*God's work*. Note the hopeful spirit in which Bishop Thorneloe speaks of a future self-helpfulness and do not say as many have, "There is no end to helping Algoma." Even if there was not, that would not lessen *our* responsibility at the present time, nor that of those who follow us. When entering into this or that Jubilee entertainment, just remember Algoma, and put by a little something that you otherwise spend on self, and lay up a Jubilee of thanksgiving for Algoma's new Bishop at the end of the year, when he finds that big debt reduced by his friends of the Woman's Auxiliary. God will show us how to do it if we only ask Him.

The practical love of Churchwomen for the work of the Church of Christ in Algoma has been proved and, doubtless, will be proved again. The depth of our gratitude is not equalled by the greatness of our need.

THE *Mission Field* is ever welcome to our table, full of items of interest concerning mission work of the Church, helped by the Society for the Propagation of the Gospel—a society most catholic, since it has no party ties. It is announced that on June 23rd (the day after the great jubilation celebrating the completion of Queen Victoria's sixty years' reign), the anniversary service will be held in St. Paul's Cathedral, at 11 a.m., when the Archbishop of Canterbury is to celebrate the Holy Communion, the Bishop of Mississippi, of the sister Church in the Republic to the south of us, being the appointed preacher. On Friday, June 25th, there will be great meetings in St. James' Hall. Addresses will be made, and papers read by Bishops exercising their episcopal office in all parts of the world. The Primate of Canada (Most Rev. Dr. Machray), is Canada's representative among the speakers. In looking over the "Deputational Arrangements," we note that our much respected brother, Rev. C. J. Machin, incumbent of Gravenhurst mis-

sion, is on the list. He is to begin his work for the S.P.G. in the Dioceses of Exeter and Truro. We only echo the wish of every *confre* that he will enjoy his visit to the Motherland, will be most successful in behalf of the society which has done so much for the Church, not in Algoma only, but in every diocese in the Province of Canada, and will return to us safely and well. We also notice that among the society's advocates in England is Rev. Canon Curran, of Niagara Diocese, who for many years was Commissary in Niagara for the late Bishop of Algoma.

Burk's Falls Mission.

REV. CHARLES MERCY, INCUMBENT.

The sixtieth anniversary of the accession to the throne of Britain of our gracious Queen was right royally kept here. The Church of All Saints' was decorated with bunting and flags and flowers, the holy table being beautified with red and white roses, the gift of a lady of the congregation. The morning service at 10.30 consisted of Morning Prayer with the Accession service, in which were the special prayers and thanksgivings authorized by the Bishop. At 3.30 p.m. the reeve and village council accompanied the Sons of England Benefit Society to a special service. It was a shortened form of Evensong with the special prayers, psalms, and lessons for the day. The church was literally packed, many being unable to obtain seats. The National Anthem was sung at both services. In the morning the incumbent in his sermon directed attention to the progress of the Church during the past sixty years, and in the afternoon his utterances were more particularly directed to the loyalty due to the sovereign and the necessity of inculcating a national spirit in this young and glorious Dominion of Canada. There was the usual service at 7 p.m. During the day the little choir was augmented by two cornets and a 'cello. The Sons of England had printed a nice programme for the afternoon service, copies of which were retained by worshippers as a memento of the occasion. It is worthy of note that our 'cello player drove in fourteen miles to be present, evincing a commendable Englishman's loyalty to the Crown.

A very successful social was given by the Churchwomen of All Saints' Church on June 1st, at the residence of Mrs. John Milne. It was one of the most enjoyable affairs ever held in the mission.

It was a matter of much regret that illness prevented Rev. Mr. Gander from taking duty at St. Paul's, Sundridge, on June 20th. We are able to say that Mr. G. is now better.

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

Ascension Day was marked in this parish by two services—Morning Prayer being read in St. John's Church at 10 a.m., and Evensong at 8 p.m. The weather was most unfavorable throughout the day, and the congregations at both services were, perhaps on that account, rather small. On the Sunday after Ascension Day, our incumbent read the Evening Service at St. Luke's, Fort William, Mr. Harper taking duty here, and concluding with a most interesting sermon, the text being from Deut. xxxiv. 10: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." On Whitsunday there was an early celebration of Holy Communion at 8 a.m. Morning Prayer was read at 11 a.m., followed by another administration to about forty communicants. A children's service was held at 3 p.m., and full choral Evensong at 7 p.m., the prayers being intoned by the incumbent; the anthem was "Come Holy Ghost" (Attwood), Mrs. Crooks undertaking the solo, her interpretation being particularly effective.

The Woman's Auxiliary held a conversation in the Brotherhood House on Tuesday evening, the proceeds, which amounted to about forty dollars, being in aid of the funds of that institution. An interesting programme of music, vocal and instrumental, and comic readings, interspersed with some gymnastic displays, was listened to by the audience. Among those who assisted in making the affair a success being Mrs. Gibbs, Mrs. Langworthy, Miss Beebe, Mr. Burrows, Mr. W. C. Dobie, Mr. Rodden, and the ladies of the Woman's Auxiliary.

Daily Evensong is read in the Church at 5 p.m. And another noteworthy fact which I have to record is that the incumbent, Mr. Thursby, has arranged for a regular weekly celebration of the Holy Communion, as well as on all holy days.

The grounds around the church and parsonage have been receiving some attention, and present a most favourable appearance, which will be, no doubt, enhanced when in the near future the flowers and trees will be at their best. H.B.

Dunchurch Mission.

MR. T. E. HAY, CATECHIST.

Services were held for some time after Lent here each Wednesday evening. The subject of the addresses given by Mr. Hay was "Church History." The attendance was good, especially by the young people of other denominations. Such instruction seemed highly necessary, for no doubt many are ignorant that our Church can clearly be traced back to the Apostles themselves.

One Sunday lately an old settler attended Morning Prayer. He lives some distance away, is now quite blind, and though he had not had the privilege of hearing our liturgy for over twenty years was able to take part in the service.

Recently there was buried an old settler named Nixon, who lived at a distant settlement called Balsam. This man had remained true to the Church for twenty-five years. During the winter he sent for Mr. Hay, and desired to hear once more some of our grand prayers, and experienced much comfort in knowing that after his decease the funeral service of the Church of England would be read over his body. This is by no means a solitary instance of one having remained steadfast, even though without any Church privileges.

On Sunday morning, June 20th, a children's flower service was held in the Church of St. Andrew. Many children presented their offerings of wild flowers. It was especially interesting, as it was the first of the kind ever held here. The new seats and kneelers were placed in their position the day previous, and are very satisfactory, reflecting great credit on the maker, Mr. A. Ellsworth, of Ahmic Harbour, a Churchman. The flowers offered by the children were to be sent to the sick and persons unable to attend the services. At 3.45 p.m. a Jubilee service was held. The church had been tastefully decorated with flags, pot flowers, and the flowers brought by the children in addition. The Independent Order of Foresters at Dunchurch attended. The edifice was completely packed, about 125 being present. All the hymns sung were well-known ones, and when the National Anthem was sung at four o'clock a good volume of voice was to be heard. Mr. Hay delivered a well-thought out address on the Queen and her life. Rev. J. H. Ross, a priest from Niagara diocese, assisted in the service. He is staying with

Mr. Hay at present. This Jubilee service will be long remembered not only by the children but also by those who have, until recently, been years without the regular services of our Church. It is most gratifying to know that after a long period of religious desolation and darkness, we can now benefit by the means of grace, and, we trust, make spiritual progress. It is pleasing also to notice that although money has been raised by means of entertainments, yet the people have also given to the utmost of their ability. W.J.M.

Mission of Emsdale.

REV. A. W. H. CHOWNE, INCUMBENT.

In the Mission of Emsdale, Diocese of Algoma, the out station of Sand Lake has been furnished with a log church built by the settlers, who have devoted their energies to build a log church on stone foundation. For three years the settlers of this station worshipped in the barn of Mr. John Wilkins in the summer and in his house in the winter season. Mr. Reginald E. Compson and Mr. John Wilkins gave weeks of time and hard labour towards the erection of it, others giving shorter periods. But money is now wanted to seat it. The logs are in the mill to be sawn for the seats, and as that is work which requires skilled workmanship to make them, we must seek it among our fellow-churchmen. During the winter of 1896 the Bishop of Huron held a confirmation in this church (St. Mary's) in the absence of Bishop Sullivan, whose health had given way. The summer following, on his return from France, Bishop Sullivan visited this station, holding service, and this winter Bishop Thorneloe, the new Bishop of Algoma, visited and held service in this church; all three Bishops expressing themselves well pleased with what had been done. We now make an earnest appeal to those true Churchmen who, feeling they had been blessed by God in their health, their family, their store, and spiritual privileges, to give as liberally as they can towards furnishing the church as becomes the House of God, remembering that it is more blessed to give than to receive. Donations sent to the Treasurer, D. Kemp, Esq., Synod Office, Toronto, or myself, will be promptly acknowledged in the Church papers.

ALFRED W. H. CHOWNE.
Emsdale, G.T.Ry., Ont.

"Having visited Sand Lake mission, and convinced myself of the real nature

of the work going on there, I hereby endorse the appeal which the Rev. Rural Dean Chowne is now making. The people are evidently doing what they can to help themselves, and therefore deserve to be encouraged, and the Rural Dean, to whose devoted labours the existence of the mission and the building of its pretty log church are mainly due, assuredly deserves like encouragement. I trust the appeal will meet with a kind reception and will bring forth a liberal response.

"G. ALGOMA.

"Sault Ste. Marie, March 29th, 1897."

Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

A Jubilee service was held in All Saint's Church, on the anniversary of the Queen's accession, at 3.30 p.m. The Sons of England, the Orangemen, and other societies attended the service. The church was filled to overflowing with a devout and reverent congregation, which joined heartily in the singing and in the responses. The sermon was preached by Ven. Thomas Llwyd, incumbent. At 4.17 p.m.—standard time—the congregation, as with one voice, sang the National Anthem, which was taken up with the greatest enthusiasm by outsiders, who could not find even standing room in the church. The whole service was a most impressive one, and spoke fully for the loyalty, devotion, and affection which Huntsville cherishes for our Gracious Sovereign Lady Queen Victoria, "whom may God long preserve."

Sheguiandah Mission.

I write a few words again for the ALGOMA MISSIONARY NEWS just to let our friends know that we are still at work. The result of our efforts this spring in our work among the Indians is most gratifying, especially with regard to matters that are very closely allied to spiritual things. In spite of all that has been done for our red brethren, some of them have not distinguished themselves in the direction of cleanliness hitherto, but this spring there is a decided improvement. Both the Indian Department and the Church have made special efforts to induce a general cleaning both inside and outside of the habitations, with an encouraging result. The houses are whitewashed inside and out, and the village altogether presents a very neat and pretty appearance. I was over to Whitefish River Reserva-

tion, and exhorted the people to the same effect, I hope with similar pleasing results. There are a great many gardens, neatly fenced in, around the cabins, and this all adds to the general advancement.

Your readers will be glad to know that the Church work proper is still carried on. Our services are well attended, both here and at other parts of the mission, and we know and are sure that God's blessing rests upon our labours.

My own health is just middling. I caught cold the last time I was over to Whitefish, for we slept in a shed, and in the very early hours of the morning the cold was more severe than I thought and I got a chill, and beside this it rained most of the way home, and we went slowly because the wind was light. But I was soon able to be on the warpath again. I made a long journey also in the capacity of rural dean. F.F.

The Indian Home.

The report of the Shingwauk Home, recently published, says:

SHINGWAUK EXHIBITS IN ENGLAND.

The following account of our exhibits in England is taken from the December number of the *Greater Britain Messenger*, published by the C.C.C. Society, London, Eng.:

"The Colonial and Continental Church Society was some months since invited to take part in the Missionary Exhibitions to be held in Birmingham and Bristol, if it could contribute articles illustrating work amongst the native races to which it gives grants. The invitation was accepted, and we wrote to several friends in Canada and Queensland asking their help. In reply we received kind and generous promises of articles from both countries. Unfortunately only two boxes arrived in time for the Birmingham Exhibition. These were sent by Mr. G. Ley King, Principal of the Shingwauk Home, in Algoma Diocese, and the contents were most valuable in showing what Christianity can do for the wild red man, and also in reminding supporters of missions that the C.C.C.S. is doing its part to help them. Many were the questions asked by visitors: 'Colonial and Continental Church Society—a new society, I suppose?' or 'C.C.C.S! What can this have to do with missions?' Questions that were gladly answered by those in charge of the tables.

"In a prominent position in the hall,

and close to the British and Foreign Bible Society's stall, was pitched the Indian wigwam, and near by stood a table on which were shown articles made by Indians in their wigwams, and manufactures by Indian boys trained in the Shingwauk Home. The tailoring work, boots, and carpentering evoked much admiration from those who knew the trades, and the helpers were able to show photographs of both pagan and Christian

accounts of their visits to the Shingwauk Home, and related other experiences of work amongst the Canadian Indians. The Rev. F. Swainson, C.M.S. missionary to the Blood Indians, also gave several of the ten minutes' "talks" allowed in each court; he also held several receptions in the wigwam, attired in the costume worn by his first convert when taking part in the sun dance. This Indian, on becoming a Christian, gave the

Indian Affairs, says: Before closing my report, I may say a few words regarding this institution. It still keeps up its complement of pupils, and very great improvements have been made in the building. The dormitories have been considerably enlarged, and far better ventilation is the consequence; the new iron bedsteads are also a great improvement, and the hot-water furnaces gave great satisfaction during the past winter.



Dining Room—Shingwauk Home

Indians, and repeat the story heard all over the hall—beginning at the Bible stall—'The Gospel is the power of God unto salvation to every one that believeth.'

"The C.C.C.S. exhibits were in charge of Miss Woolmer, Deputation Secretary, and the Rev. W. Hamlyn, Association Secretary for the Southwestern District. They had the valuable help of Miss Day and the Rev. R. M. Hawkins, who gave

valuable dress to Mr. Swainson. Besides these workers, several lady and gentlemen stewards were indefatigable in explaining the exhibits to the crowds that thronged the hall at times; 100,000 people altogether visited the Exhibition."

REPORT OF THE INDIAN AGENT.

Mr. Wm. Van Abbott, speaking of the Shingwauk Home in his annual report to the Deputy Superintendent General of

Since the advent of Mr. George Ley King the changes made in the building are a great improvement, and it would not be recognized as the building of which he first took charge; and there has been very little sickness among the pupils under him. I regret to say that I have not been able to visit the institution for the last two months, owing to my time being taken up in other matters. The children all appear to be contented and

are getting on well in their studies. The food supplied is good and wholesome, and they appear to have plenty. A new bakery was to have been put up, but this I have not yet seen. Tailoring, carpentry, and farming go on satisfactorily. The clothes made by the boys are very good. Other branches of work are still continued, such as shoemaking, cooking, baking, and laundry work, the boys attending the school half of the day and spending the other half at their different trades. The recent improvements in the building were the work of the boys under the carpenter foreman, with but little outside assistance, and no little credit is due them for the manner in which they did the work.

I have the honour to be, sir, your most obedient servant,

WM. VAN ABBOTT,
Indian Agent.

Diocesan Regulations.

To the Clergy and Laity of the Church of England in the Diocese of Algoma :

MY DEAR BRETHREN,—The following regulations, almost identical with certain instructions published by my predecessor in office, are all of a very practical nature, and will, I trust, commend themselves to your judgment as calculated, when given a fair trial, to promote the welfare of the Church in the Diocese of Algoma.

Yours faithfully,
G. ALGOMA.

I.—ERECTION OF CHURCHES, ETC.

No church or parsonage may be erected in the diocese until the site of the proposed building has been deeded (for which purpose blank forms will be forwarded on application to the Bishop), and the plans, specifications, statements of local or other contributions have been submitted to him. This rule will also apply to all proposed alterations or improvements in churches or parsonages, and re-arrangement of church or chancel furniture.

II.—VESTRIES.

All male persons shall be entitled to a seat, and vote, in the vestries of the several congregations of the Church of England in the Diocese of Algoma, who (1) are baptized, (2) are of the full age of twenty-one years, (3) are habitual attendants at divine service in connection with said congregations, (4) have contributed to the funds of the parish during the year immediately preceding, and (5)

three months before the date of any meeting at which they claim the right to sit and vote have signed their names in a book, kept for that purpose by the churchwardens, as members of the Church of England, and of no other religious communion whatsoever.

III.—ELECTION, QUALIFICATIONS, ETC., OF CHURCHWARDENS.

(a) At the annual meeting of the vestry (due notice of the same having been given on the Sunday previous) one warden shall be nominated by the clergyman, and one elected by a majority of those present, and entitled to vote. Should either the clergyman or vestry decline or neglect to appoint a warden, then the vacancy shall be filled by the other party, *i.e.*, by the vestry or clergyman, as the case may be.

(b) No person shall be eligible to the office of churchwarden unless he be a member of the vestry of the church which he habitually attends, possessing all the five qualifications enumerated in Section II.

(c) The churchwardens shall hold office for one year, or until their successors are appointed. Persons nominated or appointed to fill a vacancy shall hold office until the next annual vestry meeting, or until their successors are appointed.

(d) It shall be in the power of the clergyman, or of the wardens, to call a vestry meeting when he or they shall think fit; and in any case it shall be their duty to do so upon receiving a written application signed by at least six members of the vestry.

IV.—DUTIES OF CHURCHWARDENS.

It shall be the special duty of the churchwardens of every church, within fourteen days after appointment or re-election in each year, to make a faithful inventory, in duplicate, of all the movable property of the church, and to insure the same, and all the buildings thereof, at their full assurable value, with some English or Provincial Fire Insurance Company, duly incorporated. The receipt and policy shall remain in the possession of the churchwardens; all policies shall be made payable to the Bishop of the diocese. At each appointment or re-election of churchwardens, the outgoing churchwarden or churchwardens shall present a true and faithful balance sheet, duly audited, of the accounts of the church, to be filed with the above-mentioned inventories in the vestry of the church, and also shall hand over to his

or their successors any balance of moneys remaining on hand.

To provide for the due care and preservation of the said movable property, together with the administration of the said real estate, during their tenure of office. Carefully to superintend and to enforce the execution of all contracts for furnishing, repair, and preservation of the church, parsonage, burial ground, and glebe, and to take the necessary steps to exact penalties in case of their non-fulfilment.

To secure the warmth, cleanliness, and ventilation of the church, and the supply of a surplice, communion linen, books, and bread and wine for the celebration of the Holy Communion.

To provide and use such books and documents as the Bishop may from time to time require to be kept. A service register shall be kept in each station, in which are to be entered the days, dates, and hours of services held, names of officiating ministers, number of persons present, number communicating, and amount of offertory at each service.

To afford the incumbent every assistance in their power in supervision of the sexton, the organist, the choir, and the inferior officers of the church.

To provide strangers with seats during the celebration of divine worship.

To maintain good order and quiet in and about the church and in the adjoining roads during divine worship. They are not to allow the church to be used for feasts, plays, entertainments, or any secular purpose.

To collect subscriptions, alms, and offerings of the congregation, and to keep a faithful account of the receipts and disbursements of the same. Also, immediately after any service having an offertory, to proceed to the vestry, and, in the presence of the incumbent or the officiating minister, carefully count and enter the amount of the same, with the date, in the service register.

To notify the incumbent of any grievous sickness or destitution among the members of the congregation, and generally, and so far as in them lies, to promote the comfort and the welfare of the clergyman and congregation.

The clergyman and churchwardens shall not expend church moneys, or take any action affecting the welfare of the congregation except by joint consent.

These instructions shall be read aloud by the chairman of the vestry at each annual election of the churchwardens.

V.—CLERGYMAN'S STIPEND.

Local contributions towards the maintenance of the church and its services shall be collected by the churchwardens, through the medium of the offertory, if possible. The clergyman's stipend shall be a first charge, and shall be paid directly and promptly every month.

VI.—SPECIAL OFFERTORIES.

I hereby appoint the following special offertories for the days or seasons assigned them respectively, and request that they be forwarded with the least possible delay to the Diocesan Treasurer, D. Kemp, Esq., Synod Office, Merchants Bank Chambers, Toronto :

- (1) Epiphany—Foreign Missions.
- (2) Fourth Sunday in Lent—Algoma Mission Fund.
- (3) Good Friday—The Jews.
- (4) Ascensiontide—Domestic Missions.
- (5) Thanksgiving — Superannuation Fund.
- (6) Christmas—The Clergyman.

Offertories on the occasion of the Bishop's visitation may be applied to local church purposes, on the condition that the foregoing regulations are being complied with.

VII.—REPORTS.

The Bishop desires to impress on the clergy the necessity for carefulness in filling, and promptness in forwarding, the blank forms of report required quarterly and annually, whether (1) to the Rural Dean at Easter, or (2) "S.P.G." quarterly, and (for statistics) annually, or (3) to the "C.C.S." semi-annually. In the case of the two latter, the grants made by the societies are conditional on the return of these reports to the Bishop by the date specified on each respectively.

VIII.—EPISCOPAL ACTS.

The Bishop will not baptize, marry, administer the Holy Communion to the sick, or bury, in any organized mission where there is a resident presbyter, save in very exceptional cases, and at the special request of such presbyter.

The Continuity of the English Church.

The learned and saintly Bernard Gilpin, rector of Houghton-le-Spring, in the bishopric of Durham, known as the Apostle of the North, is a witness to the unbroken continuity of the Church of England during the Reformation in the

sixteenth century. He had often to find fault with extreme men on both sides, and yet was able to serve as a parish priest during the reigns of Edward VI., Mary, and Elizabeth, without forfeiting his reputation as one of the most honourable and conscientious men in England. No new creed was added to those which had been recited for centuries, and men were not bound in conscience to accept the private views of Crammer on one side, or of Gardiner on the other. We have full permission to cite the following important statement made by Lord Selborne, twice Lord Chancellor of England: "For myself, I am entirely of Bernard Gilpin's mind. To me all such differences of ritual as those between the first and second Prayer Books of King Edward's reign seem to be of no importance whatever with respect to either faith or practice. And, as I cannot hold that a man ought to separate himself from the communion of the Church to which he originally belongs, on account of popular errors, either of teaching or of practice, which the Church has not made its own by any formal act to which its members are required by its public authority to assent, I think conformity in Queen Mary's reign, before the decrees of the Council of Trent had become binding upon the Roman Communion, was not inconsistent with fidelity to the truths, with which some of those decrees were at variance."—[From a letter to Rev. G. H. Ross-Lewin, Vicar of Benfieldside, dated September 1st, 1892.] The creed of Pope Pius IV. was not drawn up until several years after the accession of Queen Elizabeth, and has never been received by the Church of England. Our Church sent no representatives to the Council of Trent, and was not bound by its decisions. The instruction "Concerning the Service of the Church," which follows the Preface to our Prayer Book, together with that "Of Ceremonies, why some be abolished and some retained," shows us how our Reformers never dreamt of attempting to found a new Church. We read, "The service in this Church of England these many years hath been read in Latin to the people." or again, "And whereas heretofore, there hath been great diversity in saying and singing in Churches within this realm; some following Saltsbury Use, some Hereford Use, and some of the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." We may refer also to the Preface to the

to the Ordination Services, and indeed to the whole Book of Common Prayer. The unbroken continuity of our Church was not a new discovery of the Oxford tract writers. Archbishop Usher, one of the most learned men of his time, preaching before King James I. on the 20th June, 1624, could say, "We bring in no new faith nor no new Church. That which in the time of the ancient Fathers was accounted to be 'truly and properly Catholic,' namely 'that which was believed everywhere, always, and by all,' that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church." His successor, Archbishop Bramhall, declared that "we do not challenge a new Church, a new religion, or new Holy Orders; we obtrude no innovations upon others, nor desire to have any obtruded on ourselves; we pluck up the weeds, but retain all the plants of saving truth." Still earlier, an English traveller of high character—Sir Edwin Sandys—writing in 1599, tells us how intelligent Roman Catholics on the Continent were impressed by the conservative character of the English Church. "No Luther, no Calvin, the square of their faith. What public discussing and long deliberation did persuade them to be faulty, that taken away, the succession of Bishops and vocation of ministers continued, the dignity and state of the clergy preserved, the honour and solemnity of the Word of God not abused, the more ancient usages not cancelled." ["Relation of the Religion used in the West part of the World," by Sir Edwin Sandys.] Earlier still, the same Convocation of 1571 which enforced clerical subscription to the Articles [which are not of the nature of a creed, and may not be compared therefore with that of Pope Pius IV.], declared, in its instruction to preachers, that "nothing was to be taught as a matter of faith religiously to be observed but that which was agreeable to the Old and New Testaments, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops of the Church." This canon has been frequently cited by the great writers of the Church of England; we come upon it at every turn. The learned French writer known as Ferdinand Dalbus has recently shown what erroneous views were held by some men of high position in the Church of Rome at the time of the Reformation. Many of the Continental Reformers, too, held strange opinions, and it was the wisest course to follow the advice of

Bishop Cuthbert Tunstall, of Durham, who wrote in 1536 to Reginald Pole. "That time in the primitive Church of Christ, when the blood of Christ and the martyrs was yet fresh, the Scriptures were best understood, faith most firm, and virtue most in the ascendant, the customs then used in the Church must needs be better than any contrary use since, either by ambitions or covetousness, any ways crosen in."—*Irish Ecclesiastical Gazette*.

The Daily Service.

"Why don't you have prayer meetings in the Church?" asked a worthy Nonconformist to a Churchman the other day. "We do have prayer meetings," meekly replied the Churchman. "We have fourteen prayer meetings very week." The good Nonconformist stood aghast! "Yes," continued the Churchman, "every morning I hear the old church bell ring, and every evening the same, and I say to myself, 'That is the Church's daily prayer meeting.' Day by day the Intercessions go up, the same beautiful prayers used now for hundreds of years. Day by day the *Te Deum* of praise is said. Day by day the song of the Incarnation, the *Magnificat*, is uttered. In the daily prayer meeting of the Church all are remembered, those who are troubled in 'mind, body, or estate.' The people change, they disappear, opinions change, the world itself seems to change. Men rise up and make a great bluster, they decay, they agitate, and make a great deal of noise, but the Church goes quietly on her way, the old bell rings, the *Te Deums* and *Magnificats* are sung, the daily intercessions continue to be offered, and so will it be to the end of time, for is she not 'the Church of the Living God, the Pillar and Ground of the Truth!'"—*Milford Haven Parish Messenger*.

If a man thinks of himself solely as charged with the supervision of a particular parish, he is in that very fact neglecting his duty to that parish, because it is his duty to inspire all those over whom he is appointed to minister with such a desire for the spread of Christianity and truth over all the world as will make them ready to take their share, whatever share it may rightly be. You cannot really do what you have to do with your own people and those amongst whom you happen to be living, unless you fill them with a longing that the last command shall be

fulfilled and accomplished, until the glory of God shall shine over all the world, and the Gospel shall spread among all the nations as the waters cover the sea. *Archbishop of Canterbury*.

Not to enjoy life but to employ life ought to be our aim and aspiration.

In this world it is not what we take up but what we give up, that makes us rich.

To be good because it is good to be good is the highest kind of religion, and to be good because the world will find you out if you are naughty is the lowest kind, if it is any kind at all.

Sometimes our mind is a hard bare rock, and the world around us is sand. The meditation may be a rod of wonder; with it we make the rock yield waters, and the desert blossom and rejoice.

Everything useful or necessary is cheap. Walking is the most wholesome exercise; water the best drink; and plain food the most nourishing and healthy diet. Even in knowledge the most useful is the easiest acquired.

Every useful invention has been carried out and perfected by the co-operation of many minds, or by the successive applications of varied genius to the same object, age after age. The mechanic must aid the philosopher, or he must stand still in his demonstrations; and the philosopher must aid the mechanic, or he will work and work without wisdom.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—*Crates*.

He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain one.—*Alexander Pope*.

Calumny crosses oceans, scales mountains, and traverses deserts, with greater ease than the Scythian Abaris; and like him rides upon a poisoned arrow.—*Colton*.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*George Eliot*.

Acknowledgments.

Rev. Mr. Smitheman, desires to acknowledge with thanks the receipt of a copy of *The Guardian* and desires his unknown friend to address the same to Korah P.O., Sault Ste Marie. Korah is not in Muskoka.

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) Sustenance Fund, etc.

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