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"Go ye into all the world
and preach the gospel to every
creature."



"And lo, I am with you al-
way, even unto the end of the
world."

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

September, 1898

CONTENTS:

The Bishop's Appointments for the Month.

A Pastoral Letter on Marriage.

A Letter on "Truck."

Notes By The Way.

Algoma's Synod. Shingwauk Notes.

Our English Letter. C.E.T.S.

Diocesan News:—Temiscamingue, Korah,
Port Sydney, North Bay,
Etc., Etc.

The Algoma Missionary News.

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The Algoma Missionary News

EDITOR

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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. WADSWORTH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments.

SEPTEMBER.

1. Thurs.—Sault Ste. Marie.
2. Fri.—“ “
3. Sat.—“ “
4. 15th Sunday after Trinity.—Sault Ste. Marie.
5. Mon.—Sault Ste. Marie.
6. Tues.—“ “
7. Wed.—“ “
8. Thurs.—Take chair at a meeting on behalf of S.P.C.K. in St. Luke's hall.
9. Fri.—Take train for Montreal.
10. Sat.—Arrive at Montreal.
11. 14th Sunday after Trinity.—Preach in Montreal morning and evening.
12. Mon.—Lachine.
13. Tues.—“ “
14. Wed.—Take part in opening service of Provincial Synod in morning and afternoon attend Synod.
15. Thurs.—Preach for Woman's Auxiliary in Christ Church Cathedral and attend Provincial Synod.
16. Fri.—“ “
17. Sat.—“ “
18. 15th Sunday after Trinity.—Preach in St. Stephen's chapel, Montreal, morning; evening, Lachine.
19. Mon.—Provincial Synod.
20. Tues.—“ “
21. Wed.—St. Matthew, Apostle, Evangelist, and Martyr.—Provincial Synod.
22. Thurs.—“ “
23. Fri.—“ “
24. Sat.—Take train for Sherbrooke.
25. 16th Sunday after Trinity.—Sherbrooke and Lennoxville.
26. Mon.—Sherbrooke and Lennoxville.
27. Tues.—“ “
28. Wed.—“ “
29. Thurs.—St. Michael and All Angels.—Sherbrooke and Lennoxville.
30. Fri.—“ “

Notes by the Way.

WAS not at Preachers' language or expression. How know'st thou but thy sins made him mis-carry?

Then turn thy faults and his into confession, God sent him, whatso'er he be. Oh, tarry, And love him, for his Master's His condition, Though it be ill, makes him no ill physician.—*Robert.*

He conquers who awaits the end,
And dares to suffer and be strong.

WITH pleasure we refer our readers to Mr. Wilgress' letter in another column.

THE Bishop is spending the latter part of August on a trip to the Indian mission up the Nepigon River.

THE W.A. Letter Leaflet welcomes the Algoma Diocesan Branch which was organized in North Bay in June last.

If you do not wish for His Kingdom don't pray for it. But, if you do, you must do more than pray for it, you must work for it.—*Ruskin.*

AT the service in connection with the triennial meeting of the W.A. in the Cathedral, Montreal, on the 15th inst., the Bishop of Algoma is to be the preacher.

REV. FRANZ ULBRICHT, the incumbent of Sudbury, who has been at Sault Ste. Marie, undergoing treatment for rheumatism, has returned home. He is still far from well.

REV. C. J. MACHIN, one of the clerical delegates to the Provincial Synod, at the conclusion of the business thereof, leaves for England once more to perform deputation work for the S.P.G. until next summer.

A CONTEMPORARY informs the public that Rev. R. Renison, of Sault Ste. Marie, when in Ireland this summer, received his M.A. from Trinity College, Dublin. We extend our congratulations to our con-fre.

THERE have been several changes in charges during the past month. Rev. T. J. Hay, from Sturgeon Falls to Murillo; Rev. C. Piercy, from Burk's Falls to Sturgeon Falls; Rev. C. H. Buckland, from Powassan to Burk's Falls; Rev. A. J. Cobb, from North Sequin to Powassan.

THE Bishop of Meath, speaking at Westmeath, referred to the evils of mixed marriages. He pointed out the singular fact that the descendants of Cromwell's Puritan soldiers who settled in Ireland are now almost entirely Roman Catholics through inter-marriage with those about them.

THOUGH no word has reached us of the visits to Algoma missions of the S.P.C.K. deputation, Rev. Mr. Gomery, we presume that he is not only filling all appointments but that he is meeting with encouraging meetings. That the clergy will render him every assistance in their power goes without saying.

FROM the report of the Calgary Synod we are pleased to note that our friend and former missionary in Algoma, Rev. H. P. Lowe, M.A., is very much to the fore. He took an active part in Synod and Committee work; is one of the two clerical delegates to the General Synod; also a delegate to the Provincial Synod.

CALVIN in his "Institutes" (Lib. IV., c. iii. 3) says: "Not even is the light and heat of the sun, not even is meat and drink so necessary for the support and cherishing of our present life, as the Apostolical and Pastoral office for the preservation of the Church on earth."
Quoted by Canon Bardsley in Ordination Sermon.

IN a letter to the Secretary of the Council, Mr. James Purvis, of Sudbury, signifies his intention to attend the Provincial Synod in the stead of Mr. Aulph. Later—Mr. Purvis finds that business will prevent his going to Mon

treal. Rev. C. Piercy has, therefore, entered into communication with Mr. Keefer, of Port Arthur, the next substitute.

BURK'S FALLS Mission, now under the charge of Rev. C. H. Buckland, no longer includes the village of Sundridge and vicinity, distant some fourteen miles. This permits the clergyman to give two services every Sunday in the one village. Such privileges should cause the Church people there to be liberal in their gifts to the Church, not looking for the charity of others to do what can be done within themselves.

WHEN Rev. R. Renison returned to the Sault from his trip to the Old Country the Church people of the See town welcomed him with an address. An address was also presented to Rev. A. J. Cobb shortly before he left North Seguin for Powassan. It expressed the regret of many at his departure and was accompanied by such tangible tokens of esteem as "a handsome silver tea set, butter dish, fruit stand, cake plate and purse."

THIS month our readers will note an improvement in our paper in the form of a cover. Our circulation is rapidly increasing, and THE ALGOMA MISSIONARY NEWS is now a valuable advertising medium. Our cover we hope in the near future to fill with suitable advertisements, and while we serve our patrons reap some little benefit ourselves. For advertising rates please address Rev. W. H. Wadleigh, General Post-office, Toronto, who will promptly give all information.

REV. J. G. WALLER, one of Canada's missionaries to Japan, will spend a deserved vacation of about two months in his native land, arriving at Bartonville, near Hamilton—his old home—about the 1st of September. He will meet with a warm welcome from companions of his youth as well as from his fellow students at Trinity University, Toronto. His visit will, no doubt, quicken interest in his work in the "tight little (?) island" of the Pacific.

JUST before going to press a letter from Rev. J. Hickland, dated from Montreal, is to hand, in which he desires to specially thank the Rev. W. A. Read, R.D., Pembroke, Diocese of Ottawa, for granting him the use of his church on Sunday, August 14th last, to lay the claims of the Diocese of Algoma in general, and Lake

Temiscamingue in particular, before his people, and also helping him to make a collection on behalf of the Bishop's Fund, which amounted to \$30. Both the Rev. Mr. Read and his people hope that the Bishop of Algoma will soon favour them with a call at Pembroke church.

REV. JAMES HICKLAND, our missionary at Temiscamingue (a mission lately visited by the Bishop, whose visitation is referred to in another column), is *en route* to Belfast, Ireland, his native land. Before setting forth, the people to whom he has so faithfully ministered presented him with an address, in which regrets for the severance of the ties that bound them together are mingled with rejoicings because Mr. H. is going home to see his family, which he left three years since. As in other instances we have not been able to give room to the text of addresses, so, to avoid any distinction, we are compelled to omit that now referred to.

WHY not in every place take steps to beautify our church grounds and parsonage properties by the planting of shade trees and hedges? There is, probably, no more beautiful shade tree than the maple, the leaf of which is one of our national emblems. Nor are hedge-rows very difficult to obtain. Both cedar or spruce shrubs form compact evergreen hedges in a few years. The trees and shrubs are easily obtained—in every bush. They are so common that they lack the appreciation they deserve for ornamental purposes. A "bee" for the planting of a hedge or of shade trees would accomplish a work that would increase in beauty year after year, and, while it added value to our church properties, would in the next generation fill the diocese with beauty spots when the forest would be less in evidence.

The Evangelical Churchman of August 15th says: A sad illustration of the power of ignorant bigotry is completed in the resignation of the Rev. Dr. Whitsitt, President of the Southern Baptist Theological Seminary. He is a scholar who is loyal to truth, but he gave unpardonable offence to his brethren by his candour. In his historical researches he came to the conclusion that baptism by immersion was not practised in England prior to 1641, and that in America it was not practised until a later date; and that probably Roger Williams, the founder of the American Baptists, was baptized by

sprinkling. For holding this view and publishing it Dr. Whitsitt has been pursued as a heretic. Friends stood by him, but his enemies continued their assaults, and at last assailed the seminary of which he was president. This has now forced him to resignation. He could not be convinced of error, and he is turned out of office.

In *Church Bells* of June 24th, 1898, under the title "Church Architecture" is published an interesting interview with Mr. G. H. Fellowes Prynne, the new President of the Architectural Association. From it we learn that Mr. Prynne, who is distinctly a "church architect," and maintains that to be such it is absolutely necessary to be a good Churchman, was once a young man resident in Toronto. In fact, it was there that he made his start in his profession. The son of an honoured vicar of St. Peter's, Plymouth, he spent a couple of years on a farm in the West, after which he journeyed to Toronto and secured an engagement in the office of Mr. R. C. Wyndyer, a well-known architect in that city. There he began his studies, which, continued in the world's metropolis, in the office of the late Mr. Geo. Edmund Street, R.A., laid the foundation of a reputation that has steadily increased until it lifted him into the president's chair referred to. We, in Algoma, have not been able to give much thought to the style of our little churches, though there are a few that rise higher from the church architect's point of view than the primitive "Bethels" of the backwoods. But the test of time establishes centres where the Church in town or village may be expected, not only to always exist, but to make continued growth. In such places, especially, more care should be exercised in the building and repair and alteration of churches. The House of God should be easily distinguished from all other buildings. Perhaps this anticipates some knowledge of architecture by our missionaries, and it is a subject to which we should do well to devote some attention. There is an instructive symbolism in the construction of a church which should not be sacrificed to utilitarian principles, nor is it necessary to do so in compliance with the conditions of a new country and a cold winter climate.

THE Provincial Synod meets in Montreal on the 14th inst. We hope that a sense of the importance of its delibera-

tions will cause steps to be taken to secure full reports of the business—not forgetting the services—in the daily press of the country. Thence the news will after a time find its way into the columns of our larger and smaller weeklies. Other religious bodies manage these matters, as a rule, better than we do. And this not only in Canada, but in the Old Country, where the subject has very lately formed the topic for editorials and correspondence in a portion of the Church press there. It is in the general interest of the Church, and, we believe, in that of the public generally, that such reports should have the very widest circulation, and that they should be written by pens in the hands of those who understand and are in sympathy with us, and with the services of the Church. We have everything to gain by publicity in such things. Church papers are not to be found in the homes of a majority of our people in Canada. More's the pity. They may be reached by the secular press though, and so may thousands of our separated brethren. A little information will beget a desire for more; the individual will be benefited; the Church press will be benefited; the public will be better and more correctly informed, and the work of Christ's Church extended. The day is past when the Church can afford, in the prosecution of her work among men, to stand aloof from this very rapid and powerful educational influence of our time. She must awake to the importance of up-to-date methods if she is to maintain her claims to be a teaching and educating force in the world; must make use of them as of talents given to her to be busy with in the service of the King. We do hope for an improvement. Newspaper men are generally unprejudiced common-sense men and would certainly be more in sympathy with the Church if Church-people—especially clergymen—evinced a greater interest in them and in their fascinating profession.

Algoma's Synod.

Algoma's desire to secure synodical organization has been to the front during the past three years and has found voice in both our Diocesan Council and the Provincial Synod. The Committee appointed in 1895 in Algoma has performed a good and laudable work in its draft of a constitution, canons, etc., for the government of such synod—so valuable was it esteemed that at our late Council in North Bay the utmost care was taken to

preserve the results of deliberations of the Committee, which, without doubt, merited the thanks freely accorded it. However, no further step was taken. Years have gone by and with them has come over us a feeling that to hasten slowly was the path of wisdom. Our position is peculiar, and may not be judged on the same lines as that of those dioceses which comprise the thickly populated and wealthy and flourishing communities of the Dominion. Then changes have taken place that are mentioned in the portion of the Standing Committee's report to the Council of 1898 and printed below. However, the desire to help ourselves is greater than ever and is urged by the Bishop on every opportunity. It will grow, too, though slowly: slowly because of circumstances beyond man's control. We ask our brethren at the Provincial Synod, which assembles this month at Montreal, to continue in us and for us the kind sympathy and help which in the past they have extended to us, assuring them that we are doing our utmost to perform the skirmishing and upbuilding work in the backwoods. It is our duty. We are happy in its performance, for we believe it is our God-given work and we rely, under His guidance, on the sympathetic help of those who are stronger than ourselves.

The report of the Standing Committee, above referred to, contained the following, which with the remainder of the report was unanimously adopted at Algoma's Fifth Triennial Council:

The Standing Committee, as an Advisory Board, begs to draw attention to the following facts:

First—The resignation of Bishop Sullivan, which was laid before the House of Bishops and came into effect at the General Synod, Winnipeg, in September, 1896, by which the personnel of the head of the diocese was, for a time, in abeyance.

Second—The election of a new bishop, which was accomplished at the Special Synod of the province at Montreal, in November, 1896, the Reverend Canon Thorneloe, rector of Sherbrooke, Que., being there elected third bishop of the diocese.

Third—The consecration of Dr. Thorneloe took place in the Cathedral, Quebec, on the Feast of the Epiphany, 1896.

Fourth—The Bishop left for England to attend the Lambeth Conference in May, 1897, and returned to the diocese in August of the same year.

Fifth—During practically the whole of this period, from the resignation of Bishop Sullivan to the return of Bishop Thorne-

loe from England, the diocese was administered by the commissary.

Sixth—The Bishop has expressed to the Standing Committee, at a special meeting, a strong feeling in favour of a pause in the work of synodical organization.

In view of the foregoing facts the Standing Committee beg to recommend that the whole matter of synodical organization be left *in statu quo* until the Diocesan Council of 1901, and that the Bishop be respectfully requested to embody this recommendation in his report to the next Provincial Synod.

"Truck"—A Letter.

To the Editor of THE ALGOMA MISSIONARY NEWS.

SIR,—Your remarks on the truck system introduce to the attention of your readers a subject of much importance; indeed, one may almost say a crying evil, all through this back country. It seems to me that your view of the matter is, in the main, correct. Money is very scarce, and backwoodsmen are much hampered for the want of it; although, in consequence, they are compelled to live in that style of primitive simplicity which is more praised than practised; but, at the same time, the steady growth of trade and expansion of business gradually circulates more of the useful medium. Unfortunately this does not universally prevail, for as some settlements progress, others decline, dwindle, and die—and so is the fate of mission stations various.

The British Truck Act of 1831, afterwards amended and extended in 1887, is intended to regulate certain trades with reference to payment of wages by masters to servants, but does not affect the ordinary mercantile dealing of buying and selling between men.

In these districts, where cash is the reverse of plentiful, it is the merchants who generally trade or barter, instead of giving cash for farm produce. Nor is it surprising that they do so; indeed, the state of affairs is inevitable. The merchant receives more trade than cash for his wares, and must pay the wholesale house in cash. The country merchant, too, gives a good deal of credit, and it necessitates his writing off some old accounts every year.

The employers of labour in the district, principally lumbermen, pay their men cash, and they can spend it where they like, except where the lumber company constitutes the town or village, and the store performs the company's.

There is, however, one change which I want most strongly to suggest: that is, that lumbermen, and all employers of labour, should pay their hands every Saturday night, instead of every fifteenth of the month. The former is, I believe, the universal British custom, not a law, but a custom which is stronger than many a law, and enables one to pay cash. The latter, on the contrary, necessarily builds up the credit system. Shopping

must be done at least once a week in even the smallest family, and the weekly wage enables a man to pay as he goes. The consequence of this American system is that the shantyman's or millman's wages are all bespoken before he draws them. The wife has to run a bill at the store for goods which the merchant puts down at his own price, and she cannot go from store to store with money in her pocket until she gets what she wants at the right price:

My idea is, in short, to introduce weekly payment of all wages, if necessary by statute.

You seem to invite criticism. Kindly publish this, and it may elicit opinions from others.

G. S. WILGESS.

Huntsville, August 3rd, 1898.

English Letter.

When missionaries come home and touch the heart of the home Church, they should touch it.—*The Bishop of Stepney.*

It has been said that the fire of primitive Christianity had three main tongues of flame,—the love of Christ, the aspiration after holiness, and the passion for saving souls.* Without endeavouring, in the brief limits of this missionary paper, to discover what is the distinguishing enthusiasm of the Church in our own day, we may well be sure that, however necessary (e.g.) the Church discipline or Church reform which have marked other ages, there can be no time and no age which for one moment can afford to lose sight of or let slip into the background the Apostolic type of Christian life. For in that type was shown, in essence as it were, the divine character of the Church as it had been formed by its Divine Head. Those who exhibited it had been schooled and trained by their Master. Having taught, He sent them forth, the fire of His love burning brightly in their hearts, inflaming their desires, ruling their lives. The fire that He came to send upon the earth was kindled†, it is not too much to say that its glory and intensity reached to a white heat, and although, in the centuries that followed, zeal changed its course or slackened, Christ has never left His Church without witness, and we have always seen and still see individuals who have been and are consumed with that same all-constraining love, a love that at its best and deepest is as balanced in its exercise as it is pure in spirit.

But at the root of that threefold enthusiasm of the early Church lay a profound, unhesitating faith, a force of conviction which could not be silent, a supreme allegiance to the Risen Lord, which knew no rest, whilst others disowned or were ignorant of Him. And surely this unswerving belief in a simple devotion to our Lord and Saviour Jesus

Christ must, yes **MUST**, inspire every Christian man and woman with the desire to make others Christians, not in name or in word only, but in very deed; must inspire to a service and self sacrifice hidden, it may be, in numerous cases, but none the less unflinching in its quiet, prayerful energy, its unstinted generosity of purpose.

If we connect these thoughts more particularly with the missionary service of our Lord we know that their application may not be limited. Never could there be a greater or more disastrous mistake than to think that mission work is for the few who are more or less interested in it, and not obligatory upon every Christian according to his or her ability. Well has it been said of the Gospel: "We must take it where we can go, and send it where we cannot go." The spirit of the disciple must be, in its degree, that of the Master, and it can never be for His glory or the advance of His Kingdom that the great majority of those who profess His Name should care so little for the souls of their fellows, and turn the cold shoulder on the world He *so loved*, forgetting that *all the corners of the earth* are equally His care, that all alike claim a share of our sympathies, and that the refusal to do the utmost which lies in our power can never be made consistently with our Christian profession. It is not a question of interest but of principle, not of taste but of duty, and even duty seems a cold term compared with that "passion for saving souls" which should move us.

To be filled with the spirit of missions is to be filled with a deep sense of the will of God and the need of man, and, if this spirit more distinctively characterized the Church in England to-day, not only would there be a vast deepening of the spiritual life in our parishes, but, when missionaries came home they would indeed "touch fire." They would not need to work so hard to rouse us, for we, by our sympathy and our voluntary offerings, should send them back to their hard lives and lonely posts strengthened and refreshed and happy in that realization of the "Communion of Saints," which the Archbishop of Canterbury has told us is a "dead" doctrine in this country. And, further, those who are missionary in will at home would, as they came in contact with others who have not yet realized their responsibilities, inspire and draw forth, by their own earnestness, a like enthusiasm. For it is not possible to touch fire and be unconscious of its heat; instinctively we catch something of the glow of a living faith.

If only the mainspring of our energy be the constraining love of Christ, and our own souls athirst for that holiness *without which no man shall see the Lord*, we may not only hope for great things in the mission field of souls, but confidently expect them in His Hallowed Name Who wills *that all men should be saved, and come to the knowledge of the truth.*

A. B. T.

Holy Matrimony—A Pastoral Letter.

DEAR BRETHREN—

Holy Marriage is a foundation stone in the fabric of our social order. It is a thing so sacred and significant that it has been chosen to represent the union between Christ and His Church. Therefore in enjoining her children never to enter into it otherwise than "reverently, discreetly, advisedly, soberly, and in the fear of God," and in providing for its solemn celebration with all due ceremonial in the House of God, the Church is both right and wise.

Whether it come from advancing temporal prosperity, with its increased facilities for getting whatever the heart desires; from intellectual pride, resulting not unnaturally from the wider diffusion of knowledge; from the spirit of individualism fostered by religious divisions, whereby every man becomes a law unto himself, or from other and more subtle causes, it is hard to say; but there is an undoubted tendency in the present generation of English-speaking Christians to break away from old-time restraints. People are impatient of control. They despise those safeguards which, acting under the guidance of inspiration and experience, our wise forefathers erected to secure our well-being in body and soul. Religion itself is made largely a matter of impulse and emotion. And in Matrimony, as in almost everything else, men and women are disposed, as they have rarely been disposed before, to act upon momentary feeling rather than enduring principle, and to rush blindly and with thoughtless irreverence into obligations out of which they can never righteously withdraw. Or, their mood changing, they withdraw from such obligations without regard to righteousness.

How large a part of the misery which is in the Christian world to-day comes from this setting aside of religious restraints in regard to Matrimony may not be easily determined. But something of the magnitude of the evil may be gathered from the daily papers, whose columns are filled with the sad records of divorce cases, and of other grievous scandals, resulting from the belittling of the marriage vow. When men repudiate the sacred character of Matrimony and reduce it to the level of a mere civil contract, to be entered into and broken at will; an experiment which, if unsuccessful, may be abandoned; a means of gratifying the impulses of passion, not necessarily more lasting nor binding than the feeling which prompts it, we need not wonder that misery is the outcome. A hundred plausible pretexts may be invented to excuse, if not justify, this state of things. But it is absolutely heathen, and, as Christian people, we are bound to repudiate it with abhorrence.

Nay, more. With us as Christians rests the responsibility of teaching the truth about Matrimony. We are bound

*Rev. W. Patterson, *Expository Times*, p. 200, Vol. V. 15. Luke xii. 49.

to resist the evils referred to, and to avoid everything which tends to foster and encourage them. In their public utterances and their private dealings with their people the clergy are specially responsible for doing all they can. At least they may, and should, point out from Inspiration the sacred and life-long character of the marriage tie, and firmly, though lovingly, enforce the Church's rules as to the celebration of the Holy Rite, with due religious solemnity, in the House of God.

They who clamour for a private marriage, fearing the publicity of a public ceremony, may feel aggrieved when their clergyman refuses to break the rule of the Church to gratify their wishes. They may think the Church which holds to its rules in these matters narrow and bigoted in comparison with the sects which are so ready to please them by falling in with their fond and foolish fancies. But, in the end, it will be seen that we are right and wise, in thus upholding the sanctity of which Inspiration tells us is the sign of the Church's union with its Lord; the Holy Ordinance; and in refusing to adopt practices which must inevitably tend to lower it to the level of a mere civil and social contract.

The weighty words put forth in the Encyclical Letter of the last Lambeth Conference should be carefully pondered by every faithful Churchman. "The maintenance of the dignity and sanctity of Marriage lies at the root of social purity, and therefore, of the safety and sacredness of the family and the home. The foundation of its holy security and honour is the precept of our Lord,—'What, therefore, God hath joined together let not man put asunder.' We utter our most earnest words of warning against the lightness with which the life-long vow of Marriage is often taken; against the looseness with which those who enter into this holy estate often regard its obligations; and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond." And in view of this weighty utterance of the whole Anglican Episcopate, I am the more strengthened in enjoining upon our clergy and people alike a faithful obedience to the rules of the Church and of the Diocese affecting this matter.

GEORGE ALGOMA.

N.B.—The rule referred to is that "Baptisms, marriages and funerals be solemnized in church whenever possible." The Bishop has written the above at the request of the recent Triennial Council.—EDITOR.

Mission of Lake Temiscamingue.

REV. JAMES HICKLAND, INCUMBENT.

On Saturday, the 23rd of July, the Right Rev. the Bishop of Algoma and the Venerable the Archdeacon of Algoma visited this mission. They were met at the pier of Baie des Peres by the incumbent of the mission, Rev. James

Hickland, where most cordial greetings were interchanged. After about an hour's conversation in re missionary work and other general matters, we enjoyed a generous lunch on board, and it was manifest that the balmy air of this great lake had stimulated our illustrious visitors with an excellent appetite. After a delay of about two hours, the favourite vessel, the *Meteor*, steamed direct for Liskeard, which we reached about 11 o'clock p.m. Here we were met by Mr. Wm. Murray and Mr. John Armstrong, the local magistrate and Crown Land Agent, who had everything in readiness for us. We all retired to rest about midnight, and on Sunday morning Mr. Hickland, accompanied by the Bishop and Archdeacon, visited nearly all of the adherents of the Church in Liskeard. The Bishop's genial and courteous bearing and fatherly advice were highly appreciated by all with whom he came in contact. The Archdeacon had the pleasure of seeing several of his old Huntsville friends in this mission, and it was, doubtless, refreshing to him to find that their spiritual wants were so well attended to. Divine service was held on Sunday morning at 11 o'clock. The prayers were read by the incumbent, the lessons by Mr. Llywd, and a powerful sermon was preached by the Bishop on "The Christian Life," based on Philippians iii. 13. When service had concluded we repaired to Mr. Murray's for lunch, and the two sisters, Miss Lottie and Miss Catherine Anne Beavis, were most assiduous in their efforts to supply our wants.

The Archdeacon just when going to dine took suddenly ill, which, I confess, alarmed me very much. He was surrounded by a band of devoted servants, who did all in their power to do the necessary, the Bishop himself, with his own hands, rubbing the limbs and applying the cooling lotions to the parts affected. After an interval of about two hours we were again on the lake, rowed by two of Mr. Taylor's sons, to Dawson Point. Here the people of that neighbourhood were anxiously awaiting our arrival. Service was held in the new school and the Rev. Jas. Hickland presented to the Bishop five candidates for confirmation.

We next proceeded to Mr. Dawson's and partook of a liberal and varied tea, while two boats from the other side of the lake were awaiting to take us across to Haileybury, Mr. Paul Cobbold and Mr. John Westron acting as oarsmen. Here the school building was crowded and a good many were standing outside, especially Indians and their squaws and their little children, who had come from their tents, where they were encamped on the edge of the lake. Five candidates were also presented here for confirmation.

At end of service the Bishop, the Archdeacon, and the incumbent were invited to Mr. Cobbold's to tea and spend the evening. After a most enjoyable evening we parted for the night, the Bishop and Archdeacon remaining at Mr. Cob-

bold's and the incumbent retiring to his little, lonely parsonage, situated on Mount "Nebo." The following morning a Eucharistic service was held, and, subsequently, a meeting in re the quota of missionary's salary, and the affairs of the new church were discussed. Mrs. Farr supplied a well-spread table, and a final lunch was given by Mrs. Cobbold and her mother, Mrs. Proyben. At this stage the sound of the *Meteor* whistle intimated that our time had expired. We joined the steamer about 2 o'clock on Monday afternoon and sailed to Ville Marie, where service was held at 7.30 p.m., the Archdeacon reading the prayers, the incumbent the lessons, and the Bishop preached. The Archdeacon also gave an address. At the conclusion of the service all the people were introduced to the Bishop, and everyone seemed so highly pleased at meeting and hearing their Bishop and expressed regrets at his rather quick departure.

The Bishop expressed himself very much satisfied with the entire work of the mission. The arrangements were of an accurate character and in every respect satisfactory. My own deep conviction is that if our beloved Bishop could only afford to spend about double the time here many persons would become adherents or members of the Church who are at present either leading dissolute, indifferent lives or are connected with the dissenting bodies which so sorely oppress Church work in Temiscamingue.

JAMES HICKLAND.

After receiving the above a letter reached the editor from the pen of the Archdeacon, giving a description of the above visitation. We subjoin nearly the whole, withholding only a few sentences which are simply repetitions of what Mr. Hickland has written:

At 8 p.m., July 22nd, we met at North Bay by appointment and took the train the same night for Mattawa, where we were met and hospitably entertained for the night by the Rev. G. S. and Mrs. Anderson. On Saturday at 9 a.m. we took the train for Gordon Creek, on the new line of the C.P.R. running north along the east shore of the Upper Ottawa. At 2 p.m. we went aboard the *Meteor* (Captain Redmond), Mr. Lumsden's new steamer plying the waters of Lake Temiscamingue. On reaching Baie des Peres, we were joined by the Rev. J. Hickland, Temiscamingue missionary, who gave us a hearty welcome to his distant and northerly mission. At 11 p.m. we arrived at our landing place, the new village of Liskeard. The *Meteor* standing out in the lake a boat called a "pointer" took us up the mouth of Wabis River to the village. Here we were met by Mr. Murray, a first settler, whose guests we were to be, Mr. Hickland being the guest of Mr. Armstrong, Crown Lands Agent.

A sad drowning accident caused by the upsetting of a boat, and involving the loss of two lives, a man of sixty years, and a

boy of thirteen, had covered the neighbourhood with gloom. Searching parties were out on the lake looking for the bodies. On Sunday morning we made several calls, among them, one to the bereaved parents of the drowned boy. We also inspected the site of the proposed church. The site is an eligible one, donated by Mr. Murray, who also handed to the Bishop the deed conveying the land to him in trust for the congregation of the Church of England in Liskeard.

At 11 a.m. divine service, with confirmation and Holy Communion, was held in the schoolhouse; there was a good congregation. After dinner Messrs. Fred. and Herbert Taylor rowed us in two boats over the bay to Dawson's Point. Here, also, we had service, with confirmation, at 4 p.m. in a schoolhouse. A most devout and appreciative congregation entered heartily and enjoyably into the sacred exercises.

While we were at tea, guests of Mr. and Mrs. Dawson, two boats manned by Messrs. Cobbold and Westron arrived to take us to Haileybury for 7.30 p.m. services. This, also, was a schoolhouse, for this most extensive mission has not yet a church building in any of her stations, although one is being built at Haileybury. Here the congregation filled the building, and several Indians were gathered about the door and windows outside. We were helped in the singing by an organ brought in for the occasion. Evening prayer was said by the Archdeacon and Mr. Hickland. Three persons received the "Laying on of Hands," the Bishop preaching the sermon. For the night we were made the welcome guests of Mr. and Mrs. Cobbold.

On Monday we breakfasted with Mr. and Mrs. Farr, after which we inspected the church building in course of erection, and visited the missionary in his parsonage of one room. At 11 a.m. we had a celebration of the Holy Communion in the schoolhouse, at which the confirmees of the previous evening received their first communion. Following was a business meeting re the new church, then dinner at Mr. Cobbold's, after which we again entered a "pointer" and were rowed out to the *Meteor*, which had, by the courtesy of Captain Redmond, been awaiting us in the offing. We steamed down Lake Temiscamingue to Baie des Peres, which place we reached at 5 p.m. Tea and visits to parishioners brought us to 7.30, the hour for our service, the first held in a new hall built by the villagers. Mr. Hickland read prayers, the Archdeacon and the Bishop giving addresses.

From the service we returned to the *Meteor* for bed, and took leave of our indefatigable missionary, the Rev. J. Hickland, who has laboured most acceptably in this northern field.

At 11 a.m. on Tuesday we returned to Gordon Creek, and after dinner took train to Mattawa, had tea with the Andersons, and at 2 a.m. on Wednesday left Mattawa—the Bishop for Sault Ste.

Marie and the Archdeacon for Huntsville. T. L.

The following letter speaks for itself:

DEAR MR. EDITOR,—I would esteem it a favour if you would publish *in extenso* (1) a list of subscribers to "Parsonage Fund," and (2) merely the amount which I collected towards the erection of the new mission hall, Ville Marie, known as "The Victoria Hall." I did not purpose publishing either of these, but both the Bishop and Archdeacon, when here on the 25th inst., said that I ought to do so. I fear your space would not permit of the catalogue of names for Victoria Hall, and I shall feel satisfied by your saying that on the 10th May, 1898, I paid into the hands of the treasurer, Mr. Robert Miller, of the Hudson Bay Co., the sum of \$58.51 towards this hall, for which the Bishop holds the receipt. I am, dear sir,

Yours very sincerely,

JAMES HICKLAND,
Priest-in-charge.

Haileybury, "via Mattawa,"

July 30th, 1898.

I collected the annexed monies up to this date (August 1st, 1898) for the erection of parsonage at Haileybury.

Farr & Cobbold, \$5; Thos. Carr, \$1; Jas. Moor, \$1; Frederick Wilcox, \$1; Mr. Robb, \$1; Jacob White, \$1; S. E. Persson, \$1; John Taylor, \$1; Geo. Adair, \$1; Walter Kristim, \$1; Wm. Craig, \$1; C. Pierce, \$1; A. J. Fernholm, 75c.; Chas. A. Ambler, \$1; Geo. Broughton, \$1; Jas. A. Rowand, \$1; Andrew McKnight, \$1; T. J. O'land, \$1; Jas. Turner, \$1; A. C. Stephenson, \$1; C. A. Phillip, 25c.; J. D. Parmlie, \$1; John and Thos. Fleming, \$1 each, \$2; Edward C. Wright, \$1; F. P. Bronson, \$10. Total, \$38.

Shingwauk Notes.

Capital progress was made in the classes during the past quarter, as shown in the result of the examinations.

The schools closed on the 8th of July for the summer holidays, and will re open on the 18th of August.

A few boys who have not seen their relations for two years or more, and who are entiled under the regulations to leave of absence, have been allowed to go home for one month during vacation.

Honourable discharges have been granted pupils "Argus" and "Dan," aged respectively twenty and twenty one years. The former has left for Ottawa, where he expects to obtain work; the latter has accepted an offer of employment with a hardware merchant in Detroit, and leaves for that city on the 25th inst. Both lads have done well in the Home, and have shown by their diligence and general good conduct a desire to make progress and to get on in life, and both carry with them the best wishes of all at Shingwauk for their future success and prosperity.

Acting upon medical advice Andrew Logan, the little Delaware boy, who has been suffering from pelvic scrofula since March last, and who was confined in our hospital for two months, has been sent

home to his relatives on the reserve in the hope that a change may prove beneficial. We hope Thorold and Port Robinson Sunday-schools will kindly accede to our request to transfer their support temporarily to "Kicknosway" during their *brother's* absence.

We are delighted to hear that the W. A. of Holland Landing are again working for the Home and heartily thank the members in anticipation of this very acceptable gift.

Special efforts are now being made to pay off a balance of \$27.56 still due on the organ purchased three years ago for Bishop Fanquin's Memorial Chapel. The smallest contribution in aid of the debt will be thankfully received and should be sent addressed to Mrs. King, Shingwauk Home and marked distinctly "for organ fund."

Friends and supporters who have not received a copy of our last Annual Report are kindly requested to drop a card to the Principal.

Missionaries and agents in charge of Indian Missions desirous of having boys entered as pupils in the Shingwauk Home should apply direct to the Principal, who will forward proper application forms to be filled up. All applications for admission are filed, and dealt with in order received whenever a vacancy occurs, and under no circumstance should a boy be sent to the Home until he has been duly accepted.

Why are the boys so round-faced and happy? Because they fully appreciate the benefit derived from the Home and are anxious to improve themselves in every way. G.L.K.

Korah Mission.

REV. J. P. SMITHMAN, INCUMBENT.

On July 21st the second anniversary of the Ladies' Guild of Christ Church, Korah, was held at Mrs. Richard Moore's, and it was decided at that meeting that it would be well to give some account of our two years' work in THE ALGOMA MISSIONARY NEWS. When the Guild was started, two years ago, it was with the idea that the women could help with the Parsonage Fund, and right nobly they have done so. The men give all credit where it is due, as was shown by the hearty vote of thanks given at the last Easter Vestry meeting. The ladies started a silk quilt at one of the first meetings, and on that quilt some \$87 were realized and it is still unsold, as no one feels able to pay the sum asked for the valuable article. Other quilts were made and sold, and two summer sales have been held, harvest dinners, jubilee dinners, socials, etc., besides Christmas entertainments and picnics. Over \$200 has been raised by the efforts of the Guild alone, which speaks volumes of itself. The members number sixteen, but there are several auxiliary members, and it is not at all unusual to have thirteen members present. Since Easter the members of the Guild have

pledged themselves to help with the clergyman's stipend, as it was in arrears last year, and they have already paid in some \$30. The clergyman's wife acts as honorary president, and one is chosen president, the two churchwardens' wives take the offices of first and second vice-presidents, and two young ladies act as secretary and treasurer. Perfect harmony has prevailed, and it has often been remarked that the meetings have been the means of drawing the people together and promoting social union to a greater degree than was ever before known in the parish. Long may it flourish and do good as it has done in the past. B. S.

North Bay Mission.

REV. W. A. I. BURT, INCUMBENT.

Our cemetery is now enclosed with a good substantial combination wire and board fence. We hope very shortly to clean up the grounds and re-stake the plots. When this is done "God's acre" will be consecrated.

Money is coming into the treasury from various quarters towards the debt on the church. We shall be glad when we are in a position to say that the floating debt is removed. Considering the season of the year—many away on their vacation, and no entertainments—the receipts are very creditable for the months of June, July and August. The incumbent has received the following sums towards wiping out the debt: Major Henry McLaren, Hamilton, \$5; Mrs. Reuben Miller, Pittsburg, Pa., \$5; James Humphrey, Esq., Scarboro', \$5; Senator Sandford, Hamilton, \$1; Mrs. Robert Baldwin, Toronto, \$1; Miss Bakewell, Pittsburg, Pa., \$2; Mrs. Musson, Kansas City, Mo., \$1; Mrs. Barnett, Toronto, 50c.; John Labatt, Esq., Hamilton, \$2; Mrs. Burkholder, Hamilton, \$1; Young People, Woodington, Muskoka, per J. A. McCaul, Esq., \$3.05.

The old church, used now as a church hall, is undergoing repairs, so that it will be both warm enough and present a more respectable appearance.

The incumbent will be glad to hear of any Sunday School desirous of exchanging S.S. library, or of any school that has one to give away.

It is expected that the annual S.S. picnic will be held this month (August).

Port Sydney Mission.

REV. A. R. MITCHELL, INCUMBENT.

The teachers and scholars of Christ Church Sunday-school, Port Sydney, enjoyed a very pleasant picnic on Friday, August 5th. A number of tourists from Toronto joined with us and added to the enjoyment. No pains were spared by the congregation to provide everything necessary. The day was fine with the exception of an occasional shower, and everything passed off well.

On Wednesday, August 8th, Miss

Montizambert (Provincial Secretary W.A., who is enjoying the pure Muskoka air) addressed both branches of Christ Church Woman's Auxiliary in the parsonage grounds. In spite of it being a very busy season, very few members were absent. The junior branch (which we think was the first formed in this diocese, perhaps, some one will correct us if we are wrong) met at 3 o'clock, and listened to the words addressed to them with great attention. After this the youngest member presented to Miss Montizambert a basket of flowers in the name of the junior branch. This token was received and responded to very appropriately. The senior branch met at 4 o'clock, and in her address the Provincial Secretary laid great stress upon the missionary character of the W.A. The primary object of the Auxiliary, she said, was the advancement of the Church of our Lord. The work of this noble society was pointed out to us as being what its name implies, "a help to the Board of Missions in its great enterprise in spreading the Gospel of Christ in all lands." Several tourists and friends joined us in the grounds, and all partook of a social cup of tea and dispersed. A.R.M.

Ritual Controversies.

The following is the conclusion of the Bishop of Rochester's address, which want of space last month compelled us to cut in two:

"But to them, whoever they be, and wherever they are, I would venture to address counsels which indeed apply in principle, not to them only, but to others very unlike them in opinion, and in a degree to us all.

"I would urge that in considering what shall be done, adopted, changed, there should be a strong controlling sense of responsibility to the whole body, and not only to a single congregation, or to a circle of those who agree. I know that this might be so applied as to forbid the existence of what I hold to be, within limits, right—a variety of use in setting forth the common forms of worship. But here, as throughout, the appeal must lie, not to mere logic, but to good sense and to charity. I make bold to say that if this principle had been sufficiently remembered we should not, for instance, have had a revival of the word 'mass' as a title of the Holy Eucharist. If it means that there is nothing to protest against in more respects than one in the Roman treatment of the sacrament, then it is clearly contrary to the mind of the Church of England. If, on the other hand (as I believe and hope), in most cases this is not so, then the fact that, while in itself almost meaningless, it has historically been the name round which all associations of abuse have clustered thickest, should, to my thinking, have decided against its revival, in spite of the First Prayer-book of Edward and other arguments.

"Again, it may rightly be urged on men that they consider the temperament of their nation, and even the tinge and bias which historical circumstances have given to that temperament. It is useless to treat Teutons as though they were Latins, or Englishmen who have lived through the Reformation, and what provoked the Reformation, as if they lived before these things, as if these things have never been.

"For once more—and this is the gravest matter of all—it is frankly disloyal to that part of God's guidance which He gives through history to make no account of results. The results of exaggeration, whether in practice or in protest, the results of reaction, and those of strife and misunderstanding, are written for our ensamples. I have already said that such historical teaching reads us very impartial lessons. But let me apply it to those to whom I am now appealing. You find the restoration of freedom of private confession an invaluable help to you in recovering some souls and strengthening others, and you are tempted to run on and say, 'Confession for all,' 'Confession practically indispensable,' forgetting what has come of it in the past, forgetting all the difference between what is compulsory and what is free: forgetting in the face of history the difference between the first generation of a practice and the second and third. It is, in my mind, impossible to ignore that there are in several directions grave dangers of what under the guise of most religious becomes least religious—of lowering, of materializing, of making religion lull the conscience instead of awaken and strengthen the conscience, of making the way of God seem an elaborately technical thing, instead of the old way of the conscience and of simple faith, going out towards the fulfilment of itself and of its needs in Christ Jesus and the work of His Spirit.

"It is not from a timid love of middle ways, or from opportunist dread of practical complications, but for reasons of deep religious significance, as well as for reasons of charity, that I asked the 'advanced' men to reconsider some features and tendencies of their action, and I ask it with the voice of authority, though used now not to dictate but to persuade.

"I think that I may venture to take into my own mouth the words which Addison wrote in his *Spectator* nearly two centuries ago:

"If I can any way assuage private Inflammations or allay public Ferments, I shall apply myself to it with my utmost Endeavours, but will never let my Heart reproach me with having done anything towards increasing those Feuds and Animositities that extinguish Religion, deface Government, and make a Nation (might he not have added a Church?) miserable."

"And, as my last words, I bid and invite you all to the happy, vigorous, prayerful, united prosecution of our common

work, the work of our beloved Church. The man, whoever he be, who looks to his own party, and thinks only of his party, has little to restrain his movement so long as it be in one direction. The man who thinks of his Church is swayed by restraints of the most tempering, wholesome, natural sort.

"Life unites where opinion divides. That in the last ten or twenty years this has largely been found true is your experience as well as mine is, perhaps, our brightest ground of hope. That we may find it increasingly true, year by year, is the object to which every loving son of the Church should lend his continual effort and care."

C. E. T. S.

Speaking at the Canterbury Diocesan Conference in July on the teaching of Temperance in schools, the Archbishop of Canterbury (Dr. Temple), in commending the subject to the conference, said:

"I have no doubt at all that there are very few things which it is better worth while for a clergyman to take in hand, and which will do more to promote the success of his Christian work in his own parish, than to deal with the sin of intemperance. There are, no doubt, very various modes in which the sin can be dealt with, but the Church of England Temperance Society has met with so large a measure of success as very clearly to indicate that if we are willing to support what it has undertaken we shall be more likely to do our duty in this respect than by any other means that we can devise. The Church of England Temperance Society is, as you are aware, a very broad-minded society, because it does not in any way interfere with any man's conscience. It does not require of any man either to become a total abstinence or to speak of total abstinence as the one way in which alone intemperance can be fought. It does not ask for any man to go against his own conscience in this matter, but it lays stress upon the importance of two things—namely, in the first place the importance of not being indifferent to what is so great a curse in this country, and in the second place the importance of enlightening the great body of the people upon the true character of the intoxicating drinks which are the cause of so very much misery. The ignorance of people upon this subject is very considerable, and sometimes almost ludicrous, but every experiment that has been made—and a great many experiments have been made—has shown, and shown repeatedly, that the use of intoxicating liquors is not conducive to strength nor conducive to health, and is not in the slightest degree necessary, and that, on the average, it certainly shortens life. It is well that all such facts should be known, and especially that they should be known in the class which is most tempted to use such liquors. We who for the most part do work with our brains do not always

appreciate the temptation that comes to those who work mostly with their bodies. The thirst that always accompanies manual labour adds to the temptations which attend all alike, and very greatly increases the difficulty which men have in resisting the temptation. For their sakes it is desirable that, if possible, they should be instructed in what is now well known with regard to the use of alcohol. I think that it would be a very great gain if everywhere the clergy would use the opportunities that they have now of procuring such information for the children in their schools."

Appropriated Places in Church.

In an interesting article in the *Free and Open Church Advocate* for July the Rev. Arthur Symonds, rector of St. Thomas's, Stockport, states that the system of appropriation of seats is a comparatively modern invention, and that down to the end of the fourteenth century no seats were reserved in churches.

"So late as 1492, Chief Justice Hussey decided that 'The Church is common to every one; wherefore it is not reason that one should have his seat, and that two should stand, for no place is more for one than another.'

"It is generally recognized that it is since the Reformation that the custom of appropriating seats or pews has sprung up. But, however it came into existence, there is ample evidence that it soon developed into an abuse. Hardly had George Herbert's words, 'All equal are within the Church's gate,' been written than we find Bishop Corbet saying (1635), 'Stately pews are now become tabernacles, with rings and curtains to them: there wants nothing but beds to hear the Word of God on.'

"All through the seventeenth century we find protests against the abuse, though it was not until quite the end of the century that the Church had sunk so low as to make a profit out of it. Still, having commenced by making distinctions between persons, the time was bound to come when money would control the question, and so there is no reason to be surprised at finding Sir Christopher Wren saying at the beginning of the eighteenth century, 'There is no stemming the tide of profit, and the advantage of pew-keepers, especially, too, since by pews in his chapel of ease the minister is chiefly supported.'

"According to the law of the land (leaving out of sight the law of God), the use of the church was still common to all parishioners, but they had 'taken the Houses of God in possession,' and amongst many others we find John Wesley protesting against the introduction of the abominable system into his chapels. By the end of the century it was beginning to be recognized by thoughtful men that the closing of the doors of the places of worship of the Establishment was alienating the people of the country from the Church."

THE man whose religion costs him only ten cents pays for all he gets.

EVERY penitent tear that falls from the eye springs up a flower of comfort.

MANY consult God about their safety who would never consult Him about their duty.

GOSPEL has been aptly defined as putting two and two together and making it five.

MEASURE not men by Sundays, without regarding what they do all the week after.

THE mind is something like a trunk. If well packed it holds a great deal; if ill packed, next to nothing.

THE trouble we expect scarcely ever comes. How much pain the evils cost us that have never happened!

WE judge ourselves by what we feel capable of doing while others judge us by what we have already done.

DETH is ours, results are God's. We are not sharp-sighted enough either to see how much good we may be doing when we undertake to do any good thing.

NEVER do we approach nearer to our Maker than when we cause the sunlight of Heaven to pour upon the broken soul of our suffering brother.—*Cardinal Gibbons.*

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Saint 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 Act's.

*The above 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 Centenary Fund, etc.

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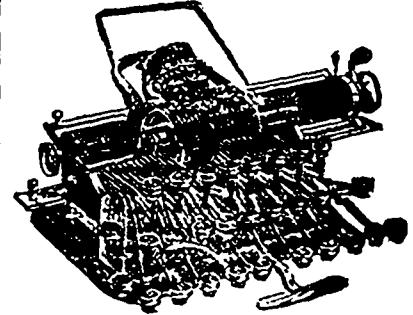
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