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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. IX. No. 9.

TORONTO, SEPTEMBER 1, 1897.

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## The Algoma Missionary News

EDITOR:  
REV. CHARLES PIERCY, BURK'S FALLS, ONT.  
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### Notes by the Way.

"For right is right, since God is God,  
And right the day must win ;  
To doubt would be disloyalty  
To falter would be sin."

Faber.

LIKE every ancient, independent Church, the Celtic Church was *un-Roman*, not *anti-Roman*.

UNDENOMINATIONALISM becomes more and more attenuated till it ceases to contain even a modicum of Christian spiritual diet, and sinks into mere secularism.

THE cold and wet weather in August drove home from the Muskoka lakes—charming summer resorts—a number of tourists, who generally stay into September.

REV. RURAL DEAN RENISON wishes to acknowledge the receipt of one dollar from Mrs. McInnes, of Brunel, per Rev. A. R. Mitchell, for the Indian Famine Fund.

OUR own needs:—More records of incidents of daily work and environment of our missionaries. More subscribers in Canada—within the diocese, particularly—and in England.

"We must go on patiently praying, and talking, and influencing, and help-

ing, and healing, as God gives us the opportunity, and let the increase bide His time."—*The Bishop of Mashonaland.*

BISHOP REEVE (Mackenzie River) in a pastoral letter dated Fort Simpson, Advent 1896, tells, among other things, of the ordination of Mr. T'ssietta, *the first and only native clergyman* within the Arctic circle.

THE Bishop holds an ordination at Sault Ste. Marie on Sunday, Sept. 19th. Examination of candidates commences on the 15th. We understand there are candidates for both Priests' and Deacons' Orders.

THE interest taken in the Colonies by our fellow-citizens in Great Britain will do much to dispel the prevailing ignorance there concerning the whereabouts of many places, amongst others the Diocese of Algoma.

THE season has been a late and wet one. For about ten days in July the heat was intense. Since then there has been much rain. The settlers have had difficulty in getting the hay made. Some of them have quantities more or less spoiled.

REV. RURAL DEAN MACHIN, Incumbent of Gravenhurst, has leave of absence from October 1st, 1897, to May 1st, 1898. During his absence in England, Rev. W. A. J. Burt, Incumbent of Port Carling, will be *locum tenens* at Gravenhurst.

MISS EDA GREEN, Kensington, is the lady who has recently been appointed General Secretary of the Algoma Association in England. We welcome her as a fellow-laborer and hope she may experience much success and happiness in the performance of the duties she has so kindly undertaken.

REV. F. FROST is now residing at Garden River, having removed thither from Sheguiandah. All correspondence, papers, etc., should be addressed to "Garden River, Algoma, Ontario." Mr. F. is now reported to be settled down to the work of his new post and to have been heartily welcomed by both Indians and settlers.

GLASTONBURY, of course, overflows with legend. Here is one versified, cut from the *Church Times*, which credits it to the *Pall Mall Gazette* :

Joseph of Arimathea, on his way  
Through Glastonbury town one New Year's Day,  
Smote with his staff a bare white thorn ; and, lo !  
The bush broke into blossom through the snow.  
Each year the grateful earth, by Jesus trod,  
Renewed the miracle of Joseph's rod  
With flowers fresh moulded from the hand of God !

THE Fourth Lambeth Conference closed with a choral celebration of Holy Communion at St. Paul's Cathedral on the morning of Monday, August 2, 1897. The Archbishop of Canterbury was both celebrant and preacher. There were 146 Archbishops, Metropolitans and Bishops present. The service, described as soul-stirring and grand, concluded with the *Te Deum*.

IN the near future preparations will begin for the holding of the Fifth Triennial Council. The subject of synodical organization in some form will be the great question. The Committee appointed at the last Council (1895) will, doubtless, have a well-considered report. Meanwhile clergy and laity will help by informing themselves of the obstacles that lie in the way and seeking methods for overcoming them.

THE Algoma "Quarterly" is to hand. Besides statements of funds, acknowledgments, etc., it contains a most interesting report of the annual festival of the Algoma Association. From its columns, too, we learn that the follow-

ing gentlemen are commissaries in England for the Bishop of Algoma:— Rev. Canon Wallace, M.A., 3 Harley Place, Clifton, Bristol; and Rev. W. G. Woolsey, 20 Avenue Gardens, Acton W.

Among the few changes in the "Diocesan Regulations" published in our July number, is one of which church officers and all laymen should take note, if they are to be legally qualified voters at the Easter and other vestry meetings. It is to be found under sub-head II., sec. 5. By it all vestrymen must sign their names as members of the Church of England and of said congregation in a book kept by the churchwardens *three months before they have a right to sit and vote.*

"Two things not only deserve but demand our attention. First, that England has had more Christian centuries of independence than of subordination. And secondly, that although sent as a monk by Gregory, and receiving afterwards from him the pallium which declared his own personal allegiance, Augustine's orders as Bishop came from Etherius, the Bishop of Arles, and so were Gallican and Eastern, through Polycarp and St. John."—*Bishop Doane (Albany, N.Y.)*

REV. C. J. MACHIN, Mus. Bac., Rural Dean of Muskoka and Incumbent of Gravenhurst Mission, leaves early in this month for England. There he is appointed for deputation work for the S.P.G. Those who know him best will be the most sorry to see him go—even for six months. We are certain that he will be successful in his work in England. It is not new to him. While we wish him *bon voyage*, we shall be pleased to welcome him back to Algoma. His experience and matured judgment have added weight to his counsels on the Standing Committees of the Diocese.

In our July number we announced that Mrs. Hutton's I.H.N. Society had undertaken the cost of educating a son of Rev. A. W. H. Chowne, of Emsdale. Our authority was given, viz., The W. A. *Letter Leaflet* (Montreal Diocese). There was an error in the above. A letter from Mrs. Hutton to Mrs. Chowne has been forwarded to us regretting the mistake. The Society

above mentioned "wished to undertake the rudimentary education of a child for a year or more, but had not the funds to do more, and have selected the little daughter of Rev. Mr. Boydell (Bracebridge) for that purpose."

"I AM sorry to say that last year (1895) the contributions from Eastern Canada and the United States fell off more than \$1,000—proving the truth of what was impressed upon me when I was there, viz.: the necessity of keeping our work before the public, not only through the press, but also by the living voice."—*From Bishop Reeve's Pastoral.*—Perhaps the "living voice" from Algoma representing our cause to the Church people in the various sections of Canada would be a move in the right direction. While Algoma has been loyal to the understanding at one time arrived at with the D.&F.M. Society other dioceses have freely appealed through authorized clergymen for aid needed for their work. We do not grudge them a cent. We only wish them success in their appeals to those who can help them. But it seems to the writer a mistake for Algoma to be silent—to fail to use the means which are certainly, in some measure, successful with others.

WHEN the appeal for the Ascension-tide offerings for Domestic Missions was sent to the Church in this ecclesiastical province the following letter was also put forth:—

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

Kingston, Ont., May 12th, 1897.

Reverend and Dear Brother:—

I am directed by the Board of Management to "ascertain how many Sunday Schools in this Ecclesiastical Province are willing to adopt the plan of giving at least "one collection per month to some Missionary object, either during the whole year, or "during that portion outside the season of "Lent."

In view of the great responsibility resting upon the Board towards its Missions in both the Home and Foreign Field, it is necessary to enlist for its work, by every possible means, the sympathy and aid of every member of the Church, young and old.

I need not say how essential it is to the development of Christian character that children should be induced, as early as possible, to do all they can towards the fulfilment of their own daily prayer, "Thy Kingdom Come."

Hoping to receive as soon as possible the information asked for by the Board,

I am very faithfully yours,

A. SPENCER,  
General Secretary.

In some of the Missions in this diocese the above letter only asks for the continuance of a practice not new in Sunday Schools. It would be interesting, however, to learn that in this missionary diocese there was no single mission where the children of the Church were not in this way taught to contribute regularly to the missionary cause.

### Bishop's Engagements.

AUGUST.

22. Preach in Cobourg.
23. Train for Toronto.
24. Train for Gravenhurst. Confirmation in the evening.
25. Visit Port Carling, confirmation, &c.
26. Huntsville.
27. Meeting at North Bay.
28. Train to Sault Ste. Marie.
29. Service—special thanksgiving—in Sault Ste. Marie.
31. Set out for Lake Nipigon.

SEPTEMBER.

5. Visiting of Indian Mission at Lake Nipigon.
10. Visit Murillo.
12. Port Arthur, a.m.
12. Fort William, p.m.
13. Schreiber.
- 15, 16, 17. Examination of candidates for Holy Orders at Sault Ste. Marie.
18. Quiet day with candidates for Holy Orders at Sault Ste. Marie.
19. Ordination, St. Luke's Pro-Cathedral, Sault Ste. Marie.

### The Bishop in England.

In a letter received from the Bishop, two days after his arrival on Canadian soil, are particulars concerning the results of the work he undertook in England for Algoma. Here is given a large portion of said letter:—

"My visit to England has, I consider, been eminently successful. It was, of course, a bad year for collections because so many things were before the public. But, notwithstanding this, my appeals have resulted in offerings to the amount of about £400, that is about \$2,000—some two-thirds of which is to go to the Mission Fund, the remainder being special. The Societies also have responded most generously to my appeals. The S.P.C.K. granted me *ten scholarships of ten pounds each, annually, for the Shingwauk Home—to relieve the Mission Fund.* It also granted me £100 towards the *rebuilding of the Wawanosh Home*, and, best of all promised £1,000, to form the nucleus of a *Mission Endowment Fund*, for stipends of clergy; to be paid—and this, of course, is the hard part—when we shall have raised £9,000 to meet it. The offer holds good for five years. \* \* \* \* Moreover it is payable in instalments to meet such portions of the whole amount as we may be able to raise within the time specified. I am not, therefore, without hope that much may come of it. *And I regard the raising of this money as the great purpose to be set before us continually henceforth until the Fund is completed.* The S.P.G. has also been generous, granting Algoma a bonus also of £250. This, it is understood, is

to go to the Mission Endowment Fund. The Society has also allotted us, out of the Marriott Bequest, for special Church Building purposes (not yet finally settled and determined) some £725. This, of course, represents extension of work, not relief of present necessities. The C.C.S., which in the past has also been most liberal to us, was not in a position to make further special grants but was, as represented by its courteous secretary, most considerate and kind. No words can be too strong, indeed, to acknowledge the kindness of the respective Secretaries of these Societies: Rev. Prebendary Tucker, of the S.P.G.; Rev. W. Osborne Allen and the Rev. E. McClure, of the S.P.C.K.; and the Rev. Canon Hurst, of the C.C.S. I felt it my duty to acknowledge their help and sympathy by preaching when I could for the Societies. It is surely the duty of our diocese to meet such generous help and sympathy in a spirit of unselfish appreciation and to do whatever may be done to hasten the time when we shall no longer require such substantial contributions for the support of the work.

Although some words of ours are already in type concerning the grants referred to in the Bishop's letter there is no excuse offered for mentioning again the kind offerings of the English Societies.

We are glad to have our Bishop back again amongst us and trust that his hopes for the establishment of the Mission Endowment Fund will be realized at no distant date. Let Algoma Church people testify by their liberal response in this behalf that the gifts above referred to do not spoil us by breeding a tendency to rely upon others to supply what we can provide. On the other hand let us strive more than ever before to show that the generosity of our fellow Churchmen in the mother land does but stimulate us to greater efforts.

### The Algoma Association.

The annual festival of the Algoma Association took place on the 30th ult. There was a celebration of the Holy Communion at St. Mary Abbot's, Kensington, at 11.30, at which the Bishop of Algoma was the celebrant. By the kind permission of Canon Pennefather, a meeting was held in the afternoon in the vicarage parish room, at which Archdeacon Thornton, who presided, spoke of the position of Algoma, stretching some 600 miles along the shores of the Georgian Bay and Lake Superior, and said how difficult it was for them to form any idea of the great extent of the diocese or of the rigours of the climate. The vicissitudes of travel and the fluctuations of weather were serious hardships which the clergy there had

to face, and it must be remembered that "the labourer is worthy of his hire," and that he ought to get it. The Red-men, the so-called Indians, also had a claim upon us; a people who had souls as much as we, and to whom we were bound to bring the knowledge of our faith.

The Bishop of Quebec referred to the great work done in the Diocese of Algoma in the past, and spoke of Bishop Sullivan as a grand worker and one thoroughly imbued with the missionary spirit. While much regretting Bishop Sullivan's resignation, he was deeply thankful that Dr. Thorneloe had been chosen to succeed him. The country was less prosperous and productive than some other parts, but it was sure to develop in time. There was much work to be done there to build up the Church, and they must be heartily glad that the new Bishop had had providential training for the special work laid upon him. Having been one of the clergy of Quebec he had now gone out to raise in Algoma the same spirit of self-support for which the diocese of Quebec had long been noted, but it was absolutely impossible for him to do it without help, and if he did not get that help he must break down.

The Bishop of Algoma said he came among them as one whom God had chosen to succeed that distinguished worker, Bishop Sullivan. Looking back the view might seem discouraging. The first Bishop died suddenly at his post of duty. Bishop Sullivan broke down entirely, and was obliged to resign. But he (the present Bishop) went forth in faith and hope, and believing that a great work would eventually be done in his diocese. The diocese was large—about the size of England. In three months he had travelled 2,700 miles—700 over the snow in sleighs, and 60 on the ice of Georgian Bay. In the west, bordering on Lake Nepigon, there were vast tracts of rock and forest where hundreds of Indians still in their pagan state were roaming, subsisting only by fishing and hunting. They listened most earnestly to the truth, and very many were ready to accept and live up to the Christian religion. The parsonage at Garden River had been burnt down and the missionary had been removed for the present. Just before he left for England the Bishop received a visit from the chief, who asked when he was going to help

them rebuild their parsonage, and to send them a missionary again. The Bishop's answer was, "I am going to England soon to see some of the Queen's people, and perhaps they will send you some help." Each Mission consists of a group of Mission Stations, which the clergyman served alternately. Three of these Missions were now self-supporting and three more would become so if the debts remaining on their new Churches could be paid. It was difficult for people in England to realize the conditions of Algoma when there were no Mission Endowments and congregations had to raise every shilling of their own expenses. In time the country would probably be greatly developed by the opening up of mines and by the increase of farming. Then the diocese would be able to do more for itself. At present, if English aid were withdrawn, many Missions would have to be closed. It was the strain of financial anxiety that broke down the Bishops. They needed a special missionary for the roaming Indians. The Bishop thanked the Algoma Association for the splendid help it had given in the past, and spoke gratefully of the help received from the S.P.G., S.P.C.K., and C.C.S. He spoke warmly of the noble band of hard-working clergy, who carried on their labours in such an uncomplaining spirit, and endured many real hardships without a murmur. He contrasted the carpe of the English vicarage with the simple and rude dwellings often occupied by the missionaries, and the grand English churches with the primitive structures in which the colonists worshipped God, but where the same God our Saviour was content to be present, and which, for His sake, the Church at large should help. He asked for prayer for the clergy that they might not sink down in their solitariness, but preserve their union with the Spirit of God and draw their inspiration from Him, the only true Teacher. He asked also for prayers on his own behalf, that he might be supported and enabled to be a real Father in God to his clergy and people. His aim was to avoid the necessity of running to England every year for help. He desired pledges for three years if they could be obtained.

General Lowry, in proposing a vote of thanks to the chairman, said he knew from his own experience of Canada how hard it was for settlers to sup

port their Church, and urged them to help their fellow subjects. When with his regiment he had visited most parts of the Dominion, and had been a member of synod in almost every diocese.

The Rev. A. S. Hutchinson proposed a vote of thanks to Canon Pennefather. The thanks of those present having also been offered to the chairman, the Bishop of Algoma closed with the Benediction.—*The Guardian*, July 14, 1897.

### Notes of the Bishop's Movements in England.

(Concluded.)

July 14.—Attend S.P.C.K. Committee meeting.

July 15-16.—Visit Coventry and Leamington. Attempt to establish "Branch" here.

July 18.—Preach in the morning in Christ Church, Wimbledon, for S.P.G.; in the afternoon in St. Mary's Parish Church, also for the S.P.G.; in the evening preach in All Saints', South Acton.

July 19.—Attend a meeting of the Executive Committee of the Algoma Association. A second cheque for £100 reported (anonymously.) Reception at Lambeth Palace to meet the Prince and Princess of Wales and the Duke and Duchess of York.

July 20.—Take train for Gloucester. Attend a service in the Cathedral, conducted by Rev. Canon Bowers. Immediately after the service address a meeting of the Branch Association in the Missionary College, Archdeacon Sherningham in the chair, Mr. Hannam-Clarke, Branch Secretary—an excellent meeting. Return to London.

July 21.—Reception of Lady Barbara Yeatman and the Bishop of Southwark. Dine with "The Worshipful Company of Grocers."

July 22.—Lambeth Conference resumes its session.

July 23.—Lambeth Conference.

July 24.—Take train for Leicester.

July 25.—Preach morning and evening in Holy Trinity Church for Algoma and the C.C.C.S. Address meeting in the Mission Chapel. Guest of Samuel Harris, Esq., Westcote's Grange.

July 26.—Return to London. Lambeth Conference.

July 27.—Lambeth Conference. Attend great service in Collegiate Church of St. Saviours', Southwark at 8 p.m. Cheque (anonymous) for £50 received.

July 28-31.—Lambeth Conference. Appoint Rev. W. G. Woolsey, of Acton, Commissary for special work. Guest of the Bishop of London and Mrs. Creighton at Fulham Palace.

August 1.—Preach in morning in St. Matthew's Church, Croydon, for C.C.C.S. Attend a great missionary service in St. Paul's Cathedral in the evening.

August 2.—Concluding service of the Lambeth Conference in St. Paul's Cathedral in the morning. Lunch at Grocers' Hall immediately afterwards as guests of the United Board of Missions.

August 3.—Take train for Emeline, near Wallingford, and address a garden party at Miss Ruck-Keenes Benson for Algoma and S.P.G. Rev. H. K. Simcox exceedingly kind and helpful. Return to London.

August 5.—Sail from Liverpool on the Parisian, bound for Quebec and Montreal.

### Generous Help.—An Offer to be Seized.

*The Mission Field* for July, 1898—(published by the S.P.G.) in an article on "The Society's grant for 1898" contains a sentence which proves that the venerable Society continues a generous policy to Canadian dioceses, of which Algoma participates. It says:

"Again, in Canada, the system of reducing the annual grants is being continued, but to the five dioceses of Algoma, Rupertsland, Saskatchewan and Calgary, Qu'Appelle and New Westminster, £1,250 is voted—not as counterbalancing the reductions for next year, which only amount to £410 in four of these dioceses, and New Westminster is not reduced at all—but as a kind of parting gift to enable the dioceses to adjust themselves to the change of circumstances caused by the gradual withdrawal of the Society's block grants."

The above means for Algoma, the fifth of £1,250, or £250, as an exceptional grant for 1898. We can but repeat the expressions of gratitude from the Church in Algoma for the fostering care of the S.P.G. While doing so, however, we must say that it is more than probable that this generation will pass away before Church people in Algoma will be able to sustain more than half of the mission work already taken in hand.

The Bishop has wisely begun to lay the foundation of a Sustentation Fund, the interest on the money invested to be used for all time for the maintenance and extension of the ministrations of our holy religion throughout this jurisdiction. In the prudent and judicious administration of a missionary diocese, such a fund is quite as important and necessary a factor as is a fund for episcopal endowment. They should be tied together.

The July Monthly Report of the Society for Promoting Christian Knowledge contains at the head of notices and reports from the Standing Committee the following;—

#### DIOCES OF ALGOMA—CLERGY ENDOWMENT FUND (NOTICE).

The Standing Committee reported that the Bishop of Algoma had asked for help towards the Clergy Endowment Fund of the diocese, and had written the following letter:—

The Mission Fund of the diocese, from which our Missionaries are largely paid, and which at the present time is some £700 in arrears, is in a very unsatisfactory state, and likely to be still worse off in the near future. It depends far too largely upon the fluctuating liberality of individual Churchpeople. It has not one dollar of endowment. The Canadian Church is not likely to continue its present liberal support. The S.P.G. has already begun—according to its traditional policy—to withdraw its grants. The outlook

in Algoma does not warrant the belief that, rough and rocky as the country is, it will be likely to develop very rapidly in its power of self-support. In order, therefore, to make our Missionary work secure, it seems almost essential that we should at once establish an Endowment Fund, to be invested as a trust in the usual way, the interest accruing from it to be applied for the payment of stipends of our Missionaries. The Fund should be at least £10,000. I venture now to ask your ever-generous Society for £1,000 towards this object.

The Standing Committee had further heard from the Bishop how necessary it was to provide some Fund for the sustentation of the clergy, and the impossibility at present of the diocese being self-supporting. They therefore gave notice that, at the next October Monthly Meeting they would propose that a grant of £1,000 should be made, to meet £9,000 raised from other sources, the whole sum of £1,000 and any part of it, to be permanently and securely invested to the satisfaction of the Standing Committee, in trust for the endowment of the clergy of the see of Algoma; the grant to be claimable in instalments of £100 to meet £900 raised from other sources.

In assuming that the above mentioned proposal will be carried into effect we trust that the clergy and laity of the Diocese of Algoma and their friends in Canada and England will undertake, in a spirit of trust in God, to do all that in their power lies to raise the £9,000. It is not for ourselves so much. It is for our children and neighbours; the children of Englishmen and Canadians who in the 20th century will live in this northern portion of Ontario.

How much can be accomplished in the three remaining years of this century? Could the £10,000 (\$50,000) be all raised? Yes, if our faith were sufficient. The intensity of our faith would be evidenced by producing the works necessary to establish a Clergy Endowment Fund. The birth of a new century would find us not only better equipped for the aggressive preaching of the Cross of Christ by reason of such provision, but encouraged and fired to attempt greater things in His name.

### Mission of Port Carling.

REV. W. A. J. BURT, INCUMBENT.

CHRIST CHURCH, GREGORY.—This church, with the exception of a few articles of furniture, is now completed and will, we hope, be free from debt by the end of August. The offertories this tourist season are slightly under the average owing to the number of wet Sundays and consequent smaller congregations. At our last Easter Vestry it was determined to engage a sexton—a church beadle. This was a new

venture, but one not without a cause. Since we were now using the church in winter and a bell had been added to the church's effects, such an officer was much needed. Accordingly the churchwardens, the Incumbent acquiescing, engaged a young man for the purpose by name Harry H. Woods. This young man proved to be just the person for the post. He was fulfilling his duties satisfactorily, when, alas! in three short months, the time, all too soon, to our short vision, had arrived that to him time should be no more. The call came on Saturday. On the Friday he had spent most of the day at the church, superintending the scrubbing and preparing the church for the following Sunday. On Saturday he started out in the morning to convey turf from the mainland to one of the islands opposite his father's house, when the boat swamped taking all down to the bottom. That evening the body was recovered and on the following Tuesday it was laid to rest near the church. This was the first funeral-gathering at this church, the first burial on the church grounds, and as above stated, the person buried was the first sexton. This sad taking-off cast quite a gloom over the neighborhood. Tourists and settlers alike were shocked for the young lad was a favorite with all. Quite a large congregation assembled on the day of interment to pay their respects to his memory.

**ST. GEORGE'S CHURCH, PORT SANDFIELD.**—On Friday, August 6th, a concert was held at Prospect House, when over \$60 were raised for repairs on this church.

**ST. JAMES' CHURCH, PORT CARLING.**—This season will see, we trust, the commencement of repairs on the church, and also the debt on the parsonage extinguished. Assistance from any kind friends, who read these words, towards the restoration fund of St. James' Church will be thankfully received and acknowledged.

**ST. JOHN'S CHURCH, BEAUMARIS.**—This church is out of debt, but requires a stone foundation. Means are now being devised towards this object. A concert takes place next Thursday. There is still a debt on the organ of about \$35. Small gifts of furniture have been made this season.

His Lordship, the Bishop of Algoma, who has just arrived in Canada on his

return from the Lambeth Conference in England, visits this Mission either the last of this month or in the first week of September. This will be his first visit and we anxiously await his advent. Quite a large class-candidates for confirmation—is in readiness looking forward to the receiving of the Apostolic Rite. We bespeak the Bishop a very cordial reception.

The Rev. F. Burt, of Parkdale, assisted the Incumbent during the month of July.

The Rev. J. Francis, of Cayuga, is once more in our midst; he assists in maintaining extra services during the month of August. A. W.

LATER.

**ST. JOHN'S CHURCH, BEAUMARIS.**—On Wednesday morning, August 25th, the Lord Bishop of the Diocese, accompanied by Rural Dean Machin, arrived on the morning boat from Gravenhurst. They were met at the boat by Professor Hutton, of Toronto University, and taken to his cottage for breakfast. At 10.30, the Incumbent and Wardens Riley and Broadley had the church in readiness, the candidates for confirmation in waiting, and met His Lordship at the west door. At 10.45, Morning Prayer was said, followed by the Office for Laying-on-of-Hands, when nine persons were presented by their pastor. The Bishop and Mr. Machin then repaired to the summer residence of Mr. Rueben Miller of Pittsburg, U.S.A., where lunch was served, the Incumbent hurrying back to Port Carling for a two o'clock wedding. At 1.30 p.m., the Bishop and Rural Dean were conveyed in a steam yacht to Port Carling, arriving there between two and three o'clock, where the Rev. Canon Bland, of Hamilton, and Mr. Burt met them. The whole party went aboard Mr. Bland's yacht, in which they were conveyed to Gregory.

**CHRIST CHURCH, GREGORY.**—His Lordship the Bishop, and the aforementioned clergy arrived here for afternoon shortened service and confirmation. The Incumbent was assisted in the service by Mr. Bland. The Bishop asked the Rural Dean to read the Preface in the Office for Confirmation. Mr. Burt presented three candidates who were duly received into full communion in the Church of God. The Bishop, Rural Dean, and Incumbent

then went to the residence of Mr. Gregory Allen, one of the church wardens for tea, after which they were conveyed in Mr. Ames' yacht to Port Carling.

**ST. JAMES' CHURCH, PORT CARLING.**

Here a large congregation had assembled to see and hear the new Bishop as well as join in the solemn service of dedication, when nine more persons entered into the fuller privileges of their Christian religion by receiving the Gift of the Holy Spirit in God's ordained way. The Rev. Canon Cayley met the Bishop and clergy at the wharf and also took part in the service and read the Preface to the Confirmation Office. The Incumbent was assisted in the shortened evening service by the Rev. J. Francis, B.D., of Cayuga. At each of the three services the Bishop delivered a practical and soul stirring address, making clear the scripturalness and blessedness of the Apostolic Rite of Confirmation.

Of the twenty-two confirmed three had been brought up in religious communions outside the Church of England.

The Incumbent accompanied the Bishop and Rural Dean as far as Gravenhurst on the following morning and had just said good-bye to the Bishop of Algoma that is, when, returning to the wharf, he was greeted by the Bishop of Algoma that *was*. Bishop Sullivan is stopping at Maplehurst Hotel, Rosseau. A.W.

### The Bishops of the Anglican Communion at Glastonbury—An Object Lesson.

We have read with interest of the official visits which, in connection with the Lambeth Conference of 1897, have been made to sites hallowed by their intimate associations with the earliest ages of the Church in Britain. Questions of important interest have, in recent years, been brought into the foreground. As ever when the assaults on the Church among the English have been most desperate, she has had doughty champions to defend her. The trouble lies, in some instances, in the presentation of some facts and to the exclusion of other facts. If this state of affairs has been caused by ignorance the error will be corrected; if by design, the truth must fight its way to recognition. Canterbury, Ebbs Fleet,

Richborough have brought before us the landing of the missionary Augustine, sent by Bishop Gregory of Rome, to the fair-haired but pagan Saxon invaders of Britain. It is an event ever to be remembered. But we must not suppose, because our school history books in this province do not know that a Celtic Church existed in Great Britain hundreds of years before Augustine's advent, that he was the first Christian priest in that land, or that he did so very much more than bravely reintroduce the faith on shores from which Christians had been driven westwardly to a safe distance from the Saxon heathen invaders. It suits the ideas of those who owe allegiance to Leo XIII. to forget some of these facts; to obscure the meeting of Augustine with British bishops on the banks of the Severn and their resistance of his claim to oversee them. In this connection we must say that there appears to be an influence in this province sufficiently strong to delay the correction of errors in the history taught in our common schools, notwithstanding the representations made to the Department of Education by authorized representatives of the Church.

But the visit or pilgrimage of the Archbishop of Canterbury and 108 of his brother bishops to the ruins of Glastonbury Abbey serves to bring into prominence the ancient British Church. This visit was proposed last year, and in December last the Bishop of Bath and Wells (Dr. Kennion) began his preparations. It was a unique service within the ruins of a famous abbey, imposing even in its decay. Above blue sky, beneath green grass. The more than a hundred bishops, some 600 clergy, 150 choristers, and a band of students from Warminster College wended their way in procession to a position in the sometime choir, whilst thousands of the people waited to join in the service by adding their voices to the strains of the processional hymn and Litany.

An address by the Bishop of Stepney followed (whose acceptance of the revived see of Bristol was that day announced). Dr. Browne is one of the foremost historical and antiquarian authorities in England and his address is full of meat. We wish we could hope that it would be digested by every Churchman. It is high praise to be referred to as the best hated man by

the Romanists in London a character acquired by the Bishop of Stepney because of his learned and manly defence of the Church of England against the attacks of "The Italian Mission."

Here is appended some of the words uttered by the Bishop at Glastonbury, on August 3rd:

Those who look to pre-Norman history for any blending of the British with the English Church, or any descent of the English Church from the British, can only see it by shutting their eyes very tight. Whatever else is merely legendary, this is not—that the earliest oratory or church here was built of wattle-work, and that this *Vetusta Ecclesia* was for many centuries preserved. Gildas, we are told, and the younger Patrick were buried in it. To the east of it a British saint built a little church of stone dedicated to the Virgin Mary. Later still, but still before the Saxon time, some visitors from North Britain built a third church to the east of the other two. Then Aldhelm, the Saxon Abbot of Malmesbury, and afterwards for four years (705-709) first Bishop of Sherborne, advised Ine, King of Wessex, to build a considerable basilica of stone to the east of the other three, and he dedicated it to St. Peter and St. Paul, about the year 680. The four churches were all enclosed within one wall, reminding us of the group of churches within one enclosure in Ireland, as at Glendalough, or at that renowned ecclesiastical settlement where the Shannon sweeps around Clonmacnois. The Normans appear to have found standing the *Vetusta Ecclesia* of the Celtic time and the *Maior Ecclesia* of Ine as rebuilt by Dunstan. They preserved the wicker-work church, no doubt by that time cased in wood and covered with lead, and they built a new *Maior Ecclesia*. They lost the whole of both churches by fire in 1184. They rebuilt the *Vetusta Ecclesia* in stone on its own site, and dedicated it in 1186, and there it stands to-day. They laid out the plans for a great church eastward of it 400ft. long and 80ft. broad, and this was built in the Early English style and joined on to the Norman *Vetusta Ecclesia* by an Early English building, which served as an extension of the *Vetusta Ecclesia*, and afforded an entrance to the great church still to be seen. And thus, about the year 1350, the mighty temple was completed among whose ruins we are gathered now.

The dedication of a church here to St. Peter and St. Paul by Ine, King of Wessex, is a fact which I must not pass by without special mention. It bears in an important manner upon a document issued four years ago, signed by all the Bishops of the Roman communion in England with Cardinal Vaughan at their head. The document claimed that England was dedicated in the

earliest times of the English Church to St. Peter. In support of this they declared that "the second monastery at Canterbury was dedicated to St. Peter himself." Unfortunately for them it is not true: it was dedicated to St. Peter and St. Paul and the emphatic "himself," "was dedicated to St. Peter himself," is a serious aggravation of the error of the statement. "To the west," they continue, bringing us into Wessex, "the Royal Cathedral of Winchester . . . bore the same patronal title." It is quite true that it did, but the patronal title was "St. Peter and St. Paul," not "St. Peter." Bede makes this quite clear, and the passages in the *Saxon Chronicle* which name St. Peter are interpolations of late date. Then, to come to Ine himself, they say that Ine gave up his crown and went to Rome "to visit the Blessed Apostle"; and they continue, "about this time," says the Venerable Bede, "the same thing was done through the zeal of many of the English nation, noble and ignoble, laity and clergy, men and women." But Bede says that Ine went that he might visit the thresholds of "the Blessed Apostles"—that is, St. Peter and St. Paul—"which thing was done through the zeal of many," &c. This throws into special prominence and importance, in regard to claims made to-day in the name of history, the fact that when Ine built a large church here, he dedicated it to St. Peter and St. Paul. We should, indeed, have expected that it would be so, for early dedications to St. Peter alone are rare. I may add that beyond all possibility of question the earliest dedications in England to single Apostles were dedications to St. Andrew and to St. Paul, not to St. Peter.

\* \* \* \* \*

As we look back upon the past, and see how internal dissensions led now one side, now another, to seek the intervention of a foreign power in disputes that ought to have been settled at home, and how a spiritual power that would have been more than human if it had refused these aggrandizements made a very mundane use of the opportunities which now the shepherd and now the sheep offered for fleecing the flock, we feel that the day was bound to come, if the nation was to live, when the lion would rise up in the shorn lamb. We see the wrath gathering. The statutes, and the preambles of the statutes, of provisors and *praemunire*, and appeals to Rome grow in the intensity of their national force, till it came to pass that the heaven was black with clouds and wind, and the lightnings struck the very mountain of God, and Glastonbury and her compeers fell. They fell by human means. How foul the means were is one of the enhancements of our sorrow that they fell. We have this one relief, that at least those who

wrought the destruction were art and part in the errors of those whom they destroyed. They were not those who thought as we think. They were not those who, some years later, cast to the winds, to follow the usurped authority of Rome, the accretions of the dark ages, the devouring growth which had covered, in the most ignorant and unintelligent centuries, the faith once delivered to the saints. There are persons foolish enough to declare that the Church of England before the Reformation was a Roman Catholic Church. It never was. It was always the *Ecclesia Anglicana, Anglorum Ecclesia*. But if they will have it so, then it was the Roman Catholic Church who threw off the supremacy of the Pope in England, and it was men of Roman Catholic belief and practice who destroyed the monasteries and took the plunder. And it was the head of the Roman Catholic Church himself who guaranteed to one and another of them—as, for instance, to Sir William Petre—that they should not be disturbed in the possession of the property thus acquired. And it was a Roman Catholic Sovereign, Queen Mary, who passed the stringent Act against any one being disturbed in the possession of “the sites of the late monasteries and other the religious or ecclesiastical houses or places, and all the . . . manors . . . glebe lands, advowsons . . . of monasteries, abbeys . . . rectories, vicarages . . . churches, archbishoprics, bishoprics.”

Poor Richard Whiting! It was, so far as we can judge, a foul perversion of justice that sent him to die on the top of Glastonbury Tor, and scattered the jewels and the gold and the broad lands of the abbey. No Act of Parliament directly gave this great house into the hands of the king. The Act gave such of the greater houses as should surrender to the king, and such as should be forfeited. The abbots of Glastonbury and Reading would certainly not surrender, and therefore they must be found guilty of treason. The king's instrument, Thomas Cromwell, had them examined in the Tower, and he had left behind him his memoranda. There we read among business entries, “Item the abbott Redyng to be sent down to be tryed and executed at Redyng with his complycys. Item the abbott of Glaston to [be] tryed at Glaston and also executyd with his complycys.” When we ask, Of what faith was this king? we find the answer in an Act of Parliament of the same year, which condemned to death all who denied transubstantiation and other characteristic Romish doctrines and practices. So far as faith was concerned, it was a “Roman Catholic” king who struck the foul blow; it was a “Roman Catholic” Queen, in a fuller sense, who prevented the vast property from being restored to the Church, and we may fairly add, first,

that centuries before Henry VIII. monasteries had been suppressed by the help of the Pope, and to such an extent that when Henry came to the throne only 800 out of 1,205 were still in existence; and next, that no Roman country in the world takes such scrupulous care of the abbeys it destroyed as “Protestant” England does.

### Recessional.

RUDYARD KIPLING.

God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captain and the king depart—  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord!

Amen.

### Invincible Ignorance.

Bishop Randolph in an address to the Council of Southern Virginia upon the Lambeth Conference says in reference to the Church of England: “Its bishops, priests, and deacons, are practically the creatures of the will of the State. Their livings are assigned and paid for by the State.” The first two statements are incorrect, palpably so as regards priests and deacons, and although the nomination by the Prime Minister might give some colour to the statement about the Bishops, still the practical working of the *conge d'elire* is to carry out the will of the Church. The discipline is not the discipline of the State, although in certain exceptional cases the secular arm enforces ecclesiastical judgments, as is the rule in every branch of the Catholic Church. The last statement is absolutely false, the endowments of the Church are in no sense State endowments. The greater part of such endowments have been the

gifts to God of pious benefactors both in pre and post reformation days; such as are not, in no case belong to the State, they are remnants of the Church's property left to her by the State, and belong to the latter, only in the sense that all the property of the robbed belongs to the thief.

We are accustomed to the “invincible ignorance” of our neighbours to the south upon matters connected with the Motherland, but that a Bishop should exhibit such a monumental want of knowledge upon matters that every schoolboy is acquainted with, is some what startling. It reminds one of the persistent misrepresentation that the Church had to submit to in the days of the Liberation Society. One expected it, however, from the Church's enemies; one did not expect to see the old, worn out slanderers resurrected, with a Bishop's imprimatur.—*Church Evangelist*, (Toronto.)

### Little Tangles.

Once upon a time there was a great king, who employed his people to weave for him. The silk, and wool, and patterns were all given by the king, and he looked for diligent work-people. He was very indulgent, and told them when any difficulty arose to send to him and he would help them, and never to fear troubling him, but to ask for help and instruction. Among many men and women busy at their looms was one little child, whom the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men and women were distressed at the sight of their failures, the silks were tangled, and the weaving unlike the pattern, they gathered round the child and said: ‘Tell us how it is that you are so happy in your work. We are always in difficulties.’ ‘Then why do you not send to the king?’ said the little weaver; ‘he told us that we might do so.’ ‘So we do, night and morning.’ ‘Ah,’ said the child, ‘but I send *directly* I find I have a little tangle.’

In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made was ever made in vain.—*F. W. Robertson*.



THERE is more mercy in Christ than sin in us.

WE must never think the door of hope shut against us if we have a purpose to turn to God.

A MAN who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil.—*St. Dominic.*

### Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR DIOCESE OF ALGOMA, for April, May, and June, 1897.

#### FOR GENERAL FUND.

Diocese of Montreal, \$125; Mrs. D. McGrath, \$4.51; Sudbury, \$7.41; do Sunday-school, 50c.; per English Algoma Association, £118 11s 8d.; Galt Trinity Sunday-school, \$37.50. *From W.A.—*Cherter, 35c.; Orillia, \$4.25; Port Hope, St. John's, \$6.52; Toronto All Saints', \$13.05; St. Anne's, \$4.90; Ascension, \$25.50; St. Cyprian's, \$1.72; St. James' \$1.43; St. Margaret's, 50c.; St. Paul's, \$1.75; St. Phillip's, \$2.30; Redeemer, \$19.90; St. Simon's, 70c.; St. Stephen, \$3.90; St. Thomas', \$3; Deer Park, \$2.50; Brampton, \$1; Shanty Bay, 25c.; York Mills, \$10; Dixie, \$5; Toronto, St. Peter's, \$90; All Saints' Infant Class, \$25. Mrs. Osler, \$15; Dr. Bethune, \$10; Norway, \$1.75; Sundridge, \$1.70; Diocese of Fredericton, \$100; Diocese of Huron, W. A., \$33.90; Diocese of Niagara, \$27.05; grant Domestic and Foreign Mission Board, \$500; Miss Louisa Boswell, \$3; St. Matthew's, \$21.69; Cathedral, Quebec, anon., \$15; Beauce, St. George's, \$3.15; Rev. C. Tamba, \$15; Mrs. M. S. Bruce, £3; Montreal's St. Martin's, \$36; Rev. W. Craig, \$1.27; J.F.R., \$1; J.H.P., \$10; Watford Sunday School, \$2.25; Granby W.A., \$11. Montreal W.A. \$15; St. John's, Que., \$12; Diocese Ontario Sunday-school, \$10; Diocese of Ontario, \$6.10; Huron Diocese W.A., \$10; Memorial Church, London, \$5; Parishioner, Stayner, \$10; Parry Sound, \$10; Haileybury, \$25.

#### FOR SHINGWAUK.

Port Dover Sunday-school for boy, \$7; Walkerton St. Thomas' Sunday-school for D. Wilson, \$3; Lachine Branch W.A. for Elijah Penance, \$15; Shawville Sunday-School for Westley Jones, \$17; Thorold and Port Robinson Sunday-school, \$5 17; Toronto St. Luke's W.A. for Ruby May, \$6 25. *From W.A.* Toronto Ascension, \$50; Orillia, \$65; Cavan St. Thomas' \$3.79; Baileboro', \$4.59; Ida, \$2.46; York Mills St. John's Sunday-school, \$3; Hamilton Ascension, for Peter Monass, \$37.50; Brantford, Miss Balachy's Sunday-school class, \$4; Cavan St. Thomas', \$1.56; Baileboro', \$1.06; Diocese of Fredrecton, \$3.62; Diocese of Toronto for Henry Peters, \$32.60; Diocese of Quebec for boy, \$50; Diocese of Huron, \$25; Parkhill, St. James' Sunday-school, \$3 10; Berlin Sunday-school to May 31st, 1897, \$28.12; Hawkesbury, \$10; Deer Park, \$12.50; do. for Mike, \$1; North Bay W.A. for Siba Day, \$8; Portsmouth, St. John's Sunday-school, \$13 77; Lennoxville W.A., \$50; Diocese of Ontario W.A., \$5; Diocese of Montreal, \$8 20; Brockville, Trinity Sunday School, \$3.80; Truro, Sunday-school for boy, \$37.

#### FOR INDIAN HOMES, N.W.I.

South River, \$2; Port Arthur, St. John's Sunday-school, \$5.50; Fort William, St. Thomas', \$2.68; St. Luke's, \$14.12.

#### FOR TEMISCAMINGUE CATECHIST.

*From W.A.—*Churchill, \$5; Collingwood, \$5; Cobourg, \$5; Lakefield, \$3; Lindsay, \$5; Port Hope, St. John's, \$10; Vaughan, \$2; Toronto, All Saints', \$10; Deer Park, \$6.80; Parkdale, Epiphany, \$15; Chester, \$1; Toronto, St. George's, \$25; St. James', \$25.50; St. Luke's, 50c.; St. Phillip's, \$56; Redeemer, \$5; St. Simon's, \$9.45; St. Stephen's, \$5.50; St. Thomas', \$5.50; Trinity, 30c.

#### FOR SPECIAL PURPOSES.

*Wawanosh New Girl's Home.*—Lunenburg Sunday-school, \$22.50; Mrs. A. Tennant, £10.

*Garden River Parsonage.*—Sherbrooke Sunday-school, \$22.30.

*Goulais Bay Church Building Fund.*—W. A., Toronto Diocese grant, \$41.88.

*Uffington.*—Credit, St. Peter's, \$4.

*Rev. R. Renison.*—London, St. John Evangelist, \$7.75.

*Rev. A. H. Allman.*—London, St. John Evangelist, \$2.

*Rev. G. Gauder.*—London, St. John Evangelist, \$1.50.

*Rosseau Church.*—S.P.C.K. grant, £10.

#### FOR W. AND O. FUND.

Broadbent, \$1.56; Seguin Falls, \$1.27; Dufferin Bridge, \$1.17.

#### FOR SUPERANNUATION FUND.

Rosseau, \$2.87; Sundridge, \$1.55; W.A., Montreal, \$1.

#### FOR DOMESTIC MISSIONS, GENERAL FUND.

Rosseau, \$1.10.

#### FOR FOREIGN MISSIONS, GENERAL FUND.

Leskard, \$2.55; Rosseau, \$2.04; Haileybury, \$3.30.

#### GOOD FRIDAY COLLECTIONS FOR LONDON SOCIETY.

Ilfracombe, \$2.10; Novar, \$1.22; Ravenscliffe, \$1.17; Sudbury, \$5.50; Powassan, \$2.05; Spragge, \$2; Schreiber, \$2; Little Current, \$1.64; Sucker Creek, 36c.; Manitowaning, 65c.; Port Carling, 25c.; Rosseau, \$1.05; Haileybury, \$1; Liskeard, 80c.; Gore Bay, \$1.15; Port Arthur, \$10.35.

#### GOOD FRIDAY COLLECTIONS FOR BISHOP BLYTH.

Burk's Falls Sunday-school, 76c.; Burk's Falls W.A., \$1; Burk's Falls, \$2 31; Shingwauk Chapel, 46c.; Huntsville, \$5.62; Sundridge, \$1.70; Gravenhurst, \$5; Bracebridge, \$3.41; Falkenburgh, 45c.; Port Carling, \$1.85; Gregory, \$1.26; Fort William, West, 65c.; Fort William, St. Luke's, \$3 80; Ehberson, 50c.; Emsdale, \$1; Sault, St. Luke's, \$2.25.

#### RECEIPTS AT SYNOD OFFICE, TORONTO, for July 1st, 1897, for Diocese of Algoma.

#### FOR GENERAL FUND.

Seaforth Branch W.A., \$6; Diocese of Montreal, \$125; Spragge, \$9.25; Blind River, \$13; Spragge, May collection, \$1.50; "A Friend," Brockville, \$5; Maria McLaren, \$20; Barrie, \$4.95; Chester, 70c.; Deer Park, \$1.15; Orillia, \$3.25; Port Hope, St. John, \$8.50; Shanty Bay, 25c.; Weston, St. John, \$1.70; Toronto, All Saints', \$8.70; St. Margaret's, 70c.; St. Phillip's, 80c.; St. Paul's, 75c.; St. Simon's, 50c.; St. Stephen's, 75c.; Trinity, \$2.05, Redeemer, \$5.20.

#### SPECIAL PURPOSES FUND.

*For Shingwauk*—Port Dover, St. Paul's S.S., for boy, \$7; Walkerton St. Thomas' S.S. for D. Wilson, \$3; Quyon, Mrs. McColgan, \$1; Dartmouth, Christ Church S.S., \$14 88; Rothesay, St. Paul's S.S., \$5; Pupils, Harmon School, Ottawa, \$3.50; "A Friend," Brockville, \$5; Toronto, St. Paul's S.S., for Frank Day, \$37.50.

*For Indian Homes, N.W.T.*—Port Sydney, Christ Church, \$1 33; Newholme, 19c.

#### DOMESTIC MISSIONS, GENERAL FUND.

Ascension collection, Port Sydney, \$1.26; Newholme, 25c.; Beatrice, 20c.; Ufford, 64c.; South River, \$1; Eagle Lake, \$1; Uffington, \$1.50; Purbrook, 55c.; Oakley 50c.; Huntsville, \$4; Port Carling, St. James', 50c.; Christ Church, 80c.; St. George's, \$1.

#### FOREIGN MISSIONS.

Good Friday collection, Port Sydney, 84c. D. KEMP, Treasurer.

#### 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) Sustentation Fund, etc.

## THE Morley College AND Conservatory of Music

In union with the London College of Music, Eng.

SNEINTON MANOR, HUNTSVILLE, Muskoka, Ontario.

Visitor—The Ven. Archdeacon I. Wyld. Principal—Miss E. W. Morley, L.L.C.M., A. Mus. L.C.M., Silver Medalist for Painting (Representative of the London College of Music for Algoma), assisted by Mrs. Hayden, D.P.L.C.M., and a staff of competent Teachers.

Subjects Taught—Thorough English, Geography (Political, Physical, Mathematical, and Commercial), History (Ancient, Modern, and Musical), Literature, Mathematics, French (Grammar and Conversational), German, Latin, Greek, Botany, Physics, etc., Vocal and Instrumental Music, Harmony, Counterpoint, Theory, Form, Transposition, Composition, Painting (oil, water), Drawing, Stenography, Typewriting, Bookkeeping, Musical Drill.

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

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

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

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