

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
VOL. IX. No. 1.

TORONTO, JANUARY 29, 1897.

Published Monthly
5 cents per annum

The Algoma Missionary News

EDITOR:
REV. CHARLES PIERCY, BURK'S FALLS, ONT.
PUBLISHERS:
THE BRYANT PRESS,
20 BAY STREET, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Bryant Press, of 20 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and 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.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address, the prices are as follows:

For clubs of 5 or more, 45 cents each per annum.
For clubs of 10 or more, 40 cents each per annum.
For clubs of 25 or more, 35 cents each per annum.
For clubs of 50 or more, 30 cents each per annum.
For clubs of 100 or more, 25 cents each per annum.
All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. PIERCY, Burk's Falls, Ontario, Canada.

Greeting.

To the Reverend the Clergy and the laity of the Church in the Diocese of Algoma the Bishop of Algoma sends greeting. It is with a heart yearning towards you that he comes in the name of God to take up the work which has been assigned him among you. Henceforth he desires to be wholly yours, "to spend and be spent" for you all. He looks forward to seeing you each and all, "face to face," at as early a date as possible; but, since some time must necessarily elapse before he can visit many of the more remote parts of the diocese he wishes now, in a few words, to greet you in the Lord, to offer himself to you for service in every possible way; to assure you of his unflinching sympathy and prayers; and to express the hope that amid the cares and difficulties involved in such a work as he is entering upon he may have your kindest consideration and most earnest remembrances at the throne of grace.

His plans, so far as they are made at present, are simply these: To settle with his family at Bishophurst, Sault Ste. Marie, on or shortly after the 20th Janu-

ary inst. Then on the spot, and after consultation with those who know the diocese, to arrange for an early visitation of such parishes as may be profitably reached in the ensuing month. Communications may be addressed to him at Sault Ste. Marie, Ont., on or after the 20th; until then to Sherbrooke, Que.

Finally he commends you to the grace of God, which is the only hope of us all, and trusts that by the aid of that grace, and with your hearty co-operation, his labours among you may not prove wholly fruitless.

"The Lord of peace Himself give you peace always by all means. The Lord be with you all."

Notes by the Way.

A HAPPY NEW YEAR TO YOU.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New glances of the glory that waits thee above;
New light of His countenance full and unpriced;
All this be the joy of thy new life in Christ!

—Francis Ridley Havergal.

IN our first number of the year it has been our custom to glance back at the year last flown. This year we must do so next month. Our columns are so full.

THE January number of *The Canadian Church Magazine* contains an excellent portrait of the Bishop of Algoma (Dr. Thorneloe), illustrating an article on his life and work in the Diocese of Quebec.

A GLANCE at the *W.A. Leaflet* reveals the fact that many of our missions have

been gladdened with gifts from Churchwomen. Had we space this month we would classify and publish the list. Perhaps next month.

WITH much regret we hold over a report of the opening of the new Church of St. Thomas at Bracebridge. Next month, however, we shall be able to illustrate the report with a picture of the church. Our Bracebridge friends will forgive the delay.

It is simply impossible to publish this month all the news that has reached us ament happenings in the various missions—the Christmas services and festivities. Our readers will, we feel sure, easily forgive the delay since they are regaled with equally, if not more, substantial fare.

NO Church family in the diocese can really afford to be without THE ALGOMA MISSIONARY NEWS. It is an organ having interests and aspirations common to all. There is neither mission nor missionary in Algoma but owes not a little to the little diocesan paper. The doubling of our subscription list would not be much to ask as a mark of appreciation.

MR. T. J. HAY, catechist at Dunchurch, on Christmas Day took the first service in the church there. Many have been the discouragements that fell to the lot of the Church folk in the vicinity, both in connection with the services and a suitable building in which to hold them. Now, however, under the zealous leadership of Mr. Hay, a stride has been made in the way of better things. May it be but the first of many wise and well-considered steps forward!

A FEW lines from Huntsville tell us that the Christmas services were well attended, and characterized by more than ordinary heartiness. Archdeacon Llwyd has received for his church (All Saints'), in memory of the infant of Mr. and Mrs. H. Booth, the gift of a frontal, a "trice

holy" for retable, and a dossal, all of white felt, beautifully worked. The Christmas tree feast was held on the eve of the New Year, at which the Sunday School children were out in full force, and enjoyed the tea, games, etc. At 11 p.m. on the same night there was a "watch-night" service in the church, at which sixty-five persons were present.

UNDER Bishop Sullivan's rule we have taken the first steps towards such a measure of self-government as will place us on a level with other dioceses in this province. Before long we hope that Dr. Thorneloe will have the satisfaction of seeing this diocese take the final steps—and this with the approbation and support of the other dioceses in Canada. Before that date, however, there is some hard work to do. In the diocese the spirit of self-help must be further cultivated, and the Church people instructed in the elements of synodical organization. Without the diocese it can never be too often said that we are too poor to hope to support the Church's work in Algoma without help; and that we claim that help the more because we try to make the best use of it under Synod control.

Bishop Sullivan.

Sometimes we have been at our wits' end to provide suitable material for our columns month by month. But never was there so hard a task as that before us now—the chronicling of the fact that Bishop Sullivan has now completely severed his connection with us as our Bishop. We are more than pleased to know that we are spared from that shrinking sensation that accompanies every good bye. This knowledge is well-founded, too. For who that knows Dr. Sullivan does not know that while memory lasts Algoma must have a—we believe, the—first place in his memory and heart. Since 1882 the work of the Church in this diocese has been his care, and he retires from it (broken in health, as is well known) leaving marks of progress indelibly written on the page of Canadian Church history. We have not said good-bye. We do not say good-bye. While the official connection is cut, the ties of friendship formed by Bishop Sullivan in all quarters of the diocese will continue—in some cases to be refreshed by occasional meetings, in others to be a fragrant remembrance—and in the future he will be, we are sure, in season and out

of season, ready to plead for, and, if need be, defend, the work of the Church's skirmishers in Algoma. And in all this we, in a manner, express our loyalty to our new Bishop, whose rule we are anxious to obey, and whose hands we will uphold to the utmost of our power. Meanwhile our prayers and kindest wishes accompany Bishop Sullivan in his important work in the flourishing city of Toronto.



Cathedral at Quebec—Exterior.

Our Bishop.

—
**CONSECRATION OF THE THIRD
 BISHOP OF ALGOMA
 ON
 THE FEAST OF THE EPIPHANY
 IN THE
 CATHEDRAL OF THE HOLY TRINITY,
 QUEBEC.**

SERMONS, PRESENTATIONS, RECEPTION IN
 THE ANCIENT CITY.

Christ is gone up: yet ere He pass'd
 From earth to heav'n to reign
 He form'd one holy Church to last
 Till He should come again.

His twelve apostles first He made
 His ministers of grace;
 And they their hands on others laid,
 To fill in turn their place.

So age by age, and year by year,
 His grace was handed on;
 And still the holy Church is here,
 Although her Lord is gone.

We are satisfied that many who are not regular readers of this journal will, with our constant readers, look to find in the columns of THE ALGOMA MISSIONARY NEWS a reliable record of the consecration of Dr. Thorneloe to the episcopate. None need to be disappointed, since

every effort has been made—and successfully made—to secure good reports of the central event and of those of lesser moment which clustered around it. Our thanks are tendered to all friends of the Church and diocese who have so kindly contributed to our report, and more especially to Rev. E. Arthur Dunn, B.A., of Quebec.

The grand old English Cathedral of Quebec, which has witnessed so many splendid ceremonies since the opening years of the present century, was the scene, on the morning of January 6th, 1897 (the Epiphany), of a magnificent ecclesiastical function, when, in the presence of a crowded congregation and one of the largest assemblages of bishops and priests ever seen in the sacred edifice, the Rev. Canon Thorneloe, D.D., D.C.L., was consecrated to be the third Bishop of Algoma. About every seat in the cathedral was occupied. A large and efficient surpliced choir, supplemented by the Ladies' Auxiliary choir, rendered the musical portion of the service in a most efficient manner. Nearly forty members of the clergy were present at the ceremony, including all those of this city and district, the majority of the priests of this diocese, and, amongst others, the Ven. Archdeacons Mills and Evans, Chaplains to the Bishop of Montreal; Rev. James Boydell, representing the Diocese of Algoma; Ven. Archdeacon Roe, D.D.; Very Rev. Dean Norman, D.D.; Rev. Canons Von Iffland, Richardson, and Foster; Rev. Principal Adams, D.C.L.; the Very Rev. Dean Carmichael, of Montreal, Prolocutor of the Lower House of the Provincial Synod; Rev. J. G. Baylis, rector of Longueuil, Que., Registrar; and the Rev. George Dumbell, rector-elect of Sherbrooke. The bishops present were the Right Reverend the Bishops of Montreal, Nova Scotia, Ottawa, Fredericton, Bishop Sullivan, of Quebec, and, of course, Bishop-elect Thorneloe. It is, therefore, almost unnecessary to relate that the procession of choristers, clergy, and bishops was an exceedingly large and imposing one. During its entry into the church, and while the processionists were being seated, the hymn "The Church's One Foundation" was sung. Immediately following the processional hymn came the ante-Communion service, which was taken by the Bishop of Quebec, with the Collect for the Epiphany and the special Collect, Epistle, and Gospel from the Consecration Service, which were read respectively by Bishop Sullivan and the Bishop of Nova Scotia. The Holy Communion service was admirably rendered by the choir to the setting by Tours in F, with the exception of the Nicene Creed, which was sung to Merbecke. Then came the hymn, "Christ is Gone Up," which immediately preceded the sermon.

BISHOP SULLIVAN'S SERMON.

The Right Reverend Dr. Sullivan, the retiring Bishop of Algoma, preached the sermon. The text was taken from the Gospel of St. Matthew, chapter ii., verse 10.

"When they saw the star they rejoiced with exceeding great joy."

Who and what were these wise men from the East, and how did they know to follow the star to where the Heavenly Babe lay, five long months' journey across the desert sands, to bow themselves before the Child? Was it only for themselves that they undertook the journey, to satisfy their curiosity, or for what? After referring to the coming of Anna and Simeon to welcome the Babe and to Simeon's pathetic singing of the *Nunc Dimittis*, the

swer the question, and will gladly do so, showing the benefit of missionary work. An extract from the London *Times* was read by the preacher, showing the great increase in the Christian population of the world in modern times. Thanks to the missionaries who have worked in India the scene has almost completely changed there. The sacrificing of themselves and members of their families to heathen gods by the natives, the burning of the widow at her husband's burial, the sick left to perish on the banks of the Ganges—all this has almost totally disappeared through the efforts of Christian missionaries. Christian missionaries, through noble women, have established and are establishing and building Christian hospitals and dispensaries in the Hindoo lands for the care and advancement of the

dence may, even more, a special inspiration of the Holy Ghost—that the Church has been led to select for the commissioning of a chief pastor to care for the sheep of Christ's flock, who are scattered abroad over a wide field in this fair Dominion, the very day on which the first and earliest Epiphany was vouchsafed to the representatives of races dwelling in what were then "the uttermost ends of the earth." Brethren, I ask on his behalf your fervent prayers, your deepest sympathies, your most generous support. He will need them sorely. Some years since, England despatched one of her bravest sons to Egypt to maintain her supremacy there against the countless hosts of the followers of the Mahdi, and then, following a cowardly, hesitating policy, left him there unsupported, to fall a prey to his



Interior of the Cathedral of the Holy Trinity, Quebec.

Bishop said that we were brought by the solemnity of the hour and season to the consideration of missions. The heathen of London and New York, as well as those of the desert sands and of India, China, Japan, and Africa, who were formerly opposed to Christianity, have all thrown open their gates to receive the cross of the Babe whom the wise men from the East were amongst the first to receive. People sometimes ask whether these missions are worth maintaining; whether the expenditure incurred in them is justified. Such questions have a right to be asked by the Church's children if they are serious-minded people and are looking after the advancement of the Church, and the Church is bound to an-

swer the question, and will gladly do so, showing the benefit of missionary work. The earth shall be full of the knowledge of the Lord as the waters cover the sea." Let the Church take her full part in both domestic and foreign missionary work, and support them together. They reflect upon and help each other. But to day, brethren, argument is scarcely needed in favour of the close and intimate connection in which home and foreign missions are bound up together in the bundle of the Church's corporate life. The solemnities of the hour furnish ample illustration. Surely it is somewhat more than a happy coincidence—nay, may we not call it a directly divine provi-

enemies, thereby writing a bar sinister on her escutcheon, which no time can ever obliterate. Brethren, I beseech you, and through you the Church at large, to hold up the hands of him who to-day, in obedience to a divine call, goes forth from these walls to take up the heavy burden of the administration of your Missionary Diocese of Algoma. It would be a cruelty and injustice to leave him there unsupported. I speak that whereof I know when I say that the ordinary labour, cares, and anxieties attendant on the episcopal supervision of such a jurisdiction, weighty though they be, are trifles light as air compared with the utter heart-sickness that comes of seeing doors opening for the building up of the Church of Christ,

but no means of entering them, fields whitening for the harvest and no labourers to gather the golden grain -- nay, having strong men, with tears running down their cheeks, begging for the Church's ministrations for themselves and their children, only to receive the chilling reply "I cannot." But, my brother, I would not discourage you. God forbid! The call you have obeyed is a divine one: you did not seek it. It came to you from the assembled Church, only after solemn and silent prayer for the guidance of the Holy Ghost. And you obeyed it, not hastily, as a prize to be grasped at, but after deep searchings of heart and earnest and frequent asking, "Lord, what wilt thou have me to do?" Doubt not, therefore, that you are to-day treading the path of duty, and dismiss the fears and questionings that intrude themselves. The path before you will not be one strewn with flowers. You would not have it so if you could. Difficulties and discouragements will confront you, trying your faith, testing your patience, tempting you at times, not merely to despondency, but almost to despair, but "Be strong and of a good courage." Friends may seem to fail you, the Church's tender care may cool, may cease towards the child she bare, but God will take your very disappointments, and, in the secret alchemy of His good providence, transmute them into stepping stones, lifting you individually into a more perfect resignation to His will. Therefore, while working "for the edifying of the Body of Christ" "rest in the Lord and wait patiently for Him," for "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The sermon ended, the Bishop of Montreal (acting under a commission received from the Metropolitan, the Archbishop of Ontario) took his seat in the face of the congregation, and the two presenting Bishops (the Bishops of Fredericton and Ottawa) presented the Bishop-elect in the form prescribed in the Consecration Service, as follows:

Most Reverend Father in God, we present unto you this godly and well learned man to be Ordained and Consecrated Bishop.

The necessary oaths of allegiance and of due obedience to the Archbishop of the Province had been previously taken

by the Bishop-elect according to the canon, and consequently the acting Metropolitan simply called for the record of the election of the Rev. Canon Thorneloe, D.D., at the recent special session of the Provincial Synod, and this record of election was read by the Very Rev. the Dean of Montreal, Prolocutor of the Lower House. This done, the acting Metropolitan addressed the congregation, calling upon them to join in prayer, and saying:

Brethren, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer before he

(sitting again in his chair), with the other Bishops standing around him and the people all standing, questioned the Bishop-elect in the form prescribed, and offered a special prayer that he may have strength and power to perform all his sacred promises.

At this point (the people still standing), Mr. Bishop, the organist, played an interlude, the Bishop-elect meanwhile putting on the rest of the episcopal habit, and then all, except the Bishops, kneeling down, the *Veni Creator Spiritus* was sung, and further prayer offered, after which, while the choir and people still knelt, the acting Metropolitan and other Bishops stood over the Bishop-elect and laid their hands upon his head, the acting Metropolitan pronouncing the words:

Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

The acting Metropolitan then delivered a Bible into the hands of the newly consecrated Bishop, and addressed him, still kneeling, in the form prescribed.

The Bishops having returned to their former places, the offertory was read, and hymn 79, "As with Gladness Men of Old," was sung. This was followed by the usual Order for the Holy Communion, with only this deviation, viz., that towards the end of the service, and immediately before the Benediction, there was offered another special prayer for the newly-con-

secrated Bishop. After the blessing, as a recessional hymn was sung that beginning: "To the Name of Our Salvation."

PRESENTATION OF AN ADDRESS AND PECTORAL CROSS.

Immediately after the dispersion of the vast congregation the clergy of the Diocese of Quebec reassembled in the cathedral, and grouped themselves in their robes before the altar. They were joined presently by the Bishop of Algoma, who was led in by the Bishop of Quebec, the Archdeacon, and the Rev. G. H. Parker, rector of Compton. The Archdeacon then read and presented to the Bishop of Algoma an address from his



The Rt. Rev. George Thorneloe, D.D., D.C.L., Bishop of Algoma.

did choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and His Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

The Litany was then sung by the Rev. E. A. Dunn, B.A., Chaplain to the Bishop of Quebec, with the proper suffrage in behalf of the Bishop-elect, the Bishop of Montreal taking the concluding prayer (which is to be found in the Consecration Service). And then the acting Metropolitan,

brethren, the clergy of the diocese. The address had been beautifully illuminated by the Rev. Arthur Jarvis, rector of Napanee, Ont., Archdeacon Roe's son-in-law, and grand-nephew of the first Bishop of Quebec. It ran as follows:

THE ADDRESS

To the Right Reverend George, by Divine Permission
Missionary Bishop of Algoma.

REVEREND FATHER IN GOD,—Called by the voice of the Canadian Church, and singular manifestations of approval and confidence from every quarter, to be her missionary Bishop, you have to day been consecrated to that high dignity and grave responsibility. Your place for the future in the Church's warfare is to be among those chosen sons of hers whom the Lord makes princes in all lands, and whose work is to win for Him an ever-enlarging territory. And now that the hour of removing to your new home has come, we, your brother priests, are unwilling to suffer you to go forth from among us without some words of affectionate farewell. We desire to express to you our sense of the loss which your departure will be to the diocese, a loss felt more keenly by those of us who have been in constant familiar intercourse with you, and to whom you have been, to some for many years, our guide, philosopher, and friend. Our sorrow in parting with you is tempered by the assurance that the whole Church is a gainer through your advancement to a sphere in which the gifts intrusted to you—gifts of counsel and prudence, gifts of lucid teaching and loving pastoral care, gifts of wisdom in organization and eloquence in speech—will find larger and more influential scope. We recall with joy in this hour of separation how delightful our intercourse with you in the goodly fellowship of the Presbyterate has ever been, an intercourse extended over two and twenty years; and we place on record the fact that during those many years your brother priests have, one and all, felt for you an ever-deepening trust and affection. Your humility and gentleness, your brotherly sympathy and ever-ready help, your devotion and self-sacrifice in the Lord's work, spending and being spent, have formed an example of inestimable value, and will remain to us a cherished and fragrant memory. We will follow you in your future life with our love, our sympathy, and our prayers, and in those prayers we will not forget those dear ones who go out with you, and whom we also love in the Lord. And now we ask our Bishop to place upon your breast, over your heart, where He whom our gift recalls is ever enshrined, this Pectoral Cross—*Magni Amoris Pignus Parvum*—to be the outward sign and pledge to those to whom you are sent, that in your future bishopric of souls, as in the past, "you will seek to know nothing save Jesus Christ and Him crucified," and will glory in nothing save in the cross of our Lord Jesus Christ. Grace be with thee, brother Amen.

At the close of the address the Rev. G.

H. Parker, with whom the presentation originated, who had undertaken all the labour and research connected with the manufacture of the testimonial, handed to the Bishop of Quebec a beautiful Pectoral Cross. Thus the Bishop hung round the Bishop of Algoma's neck with the appropriate words: "*In hoc signo vinces.*"

BISHOP THORNELOI'S REPLY.

My dear brethren in Christ Jesus dearer to me than words can tell—never dearer than now, as I take leave of you—how can I adequately express to you what I feel at this moment? How can I thank

your example—from the unity of feeling and the loving, brotherly kindness which have long been a tradition among the clergy of Quebec. It will be no small comfort to me in my future work to recall your assurance that you will "ever follow me with your love, your sympathy, and your prayers." And should I ever grow despondent amid the hardships of my new sphere of labour, this silent preacher this beautiful cross will remind me not only of your love for me, but of a love that passes human comprehension, and will warn me that the way to success and happiness lies through trial and self-sacrifice, and that as a follower of the crucified Lord I must be ready to endure hardship. May God grant you all His choicest blessings and reward you for all your love and devotion. I shall prize your gift and your words beyond measure.

The Archdeacon then asked the newly ordained Bishop to give his brethren his first blessing, which he did very solemnly and touchingly, all the clergy kneeling before him. So ended one of the most solemn and beautiful functions ever witnessed in the fine old Cathedral of Quebec.

EVENING—SERMON BY
DR. THORNELOI.

At 8 p.m. the cathedral was again filled for festival, even song, and sermon by the newly-consecrated Bishop. The whole service was bright and hearty, and made a grand offering of prayer and praise to Almighty God.

"Unto me who am less than the least of all saints is this grace given."—Eph. 3: 8.

The Festival of the Epiphany is rich in glorious and hopeful suggestions. It shows us the whole world bathed in the sunlight of God's love. It brings to every child of man, however steeped in sin or lost in the wilderness of this world, an offer of divine mercy—a Saviour and an eternal home! The Sun of Righteousness, which at Christmas rises with healing in His wings, at Epiphany is high in the heavens, spreading His bright beams far and wide over the horizon, and giving promise of full noontide of spiritual blessing, when the knowledge of the Lord shall flood the earth as the waters cover the sea. From age to age, in the fulfilment of this promise, the Church of Christ, divinely organized, the shrine of His Holy Spirit, designed and commissioned to show forth Christ's death before God and man, has pressed out into all lands obedient to her Master's command, and eager to fulfil His purpose that none should perish. And though at times, through human frailty and wilfulness, her



The Right Reverend Edward Sullivan, D.D., D.C.L.
The Preacher at the Consecration of his Successor.

you for your most loving—your too kind address; for this costly, beautiful, and significant gift; and, above all, for all that you have been to me during the years that are past? Indeed, I can do little more than lift up my heart to God in gratitude for the priceless blessing of your friendship, which has been such as is rarely enjoyed even by clergymen. I do thank God; and I thank you, my brethren. The beautiful words of the address you have presented to me, although I dare not accept them as an accurate description of myself or of my life, will be to me a reminder of what a true pastor ought to be. And whatever of truth there is in the words of praise you have used towards me I feel persuaded must have come in no small degree from

progress has been retarded and her spirit chilled, yet her missionary character and divine commission have continually re-asserted themselves, as they are doing so marvellously to-day, sending her forth with renewed vigour against the strongholds of Satan—"conquering and to conquer." St. Paul was identified with the earliest conflicts and victories of the Church. The grand conception of the saving of the world under God by human agency, possessed, absorbed, even consumed him—impelling him to efforts and to sacrifices almost unequalled in the annals of mankind. In writing the text, he stood, as it were, face to face with this conception as it affected himself. He, unworthy as he was, by reason of his past sad history, and by reason of his many shortcomings, of physique, temperament, and spiritual character, had yet been specially called to a part in the great work; had been blessed with unspeakable revelations to fit him for it, and had been conscious of his Lord's personal interest in himself—as, for example, when the Lord beckoned him into new fields of labour, or stood beside him in moments of special peril. Above all, he was conscious that all these proofs of divine favour had been summed up in an abiding gift of grace, which, amplified as he sought and needed it, made him sufficient for the tasks and trials assigned him, whatever and however grievous those tasks and trials might be. And as he thought over these things, realizing his own unspeakable unworthiness and the glorious power entrusted him by God, he cried out, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Two feelings are evidently struggling for mastery in the

apostle's mind. First, there is the thought of his insufficiency. And we, who in this later age are called to a share of the apostolic office and responsibility, must of necessity share also in this feeling of the great Apostle of the Gentiles: It has been with no little searching of heart that I have pondered, during these few past weeks of preparation, the nature and extent of the tasks and difficulties awaiting me. (1) There is the physical strain of constant journeyings through the length and breadth of a territory more than 48,000

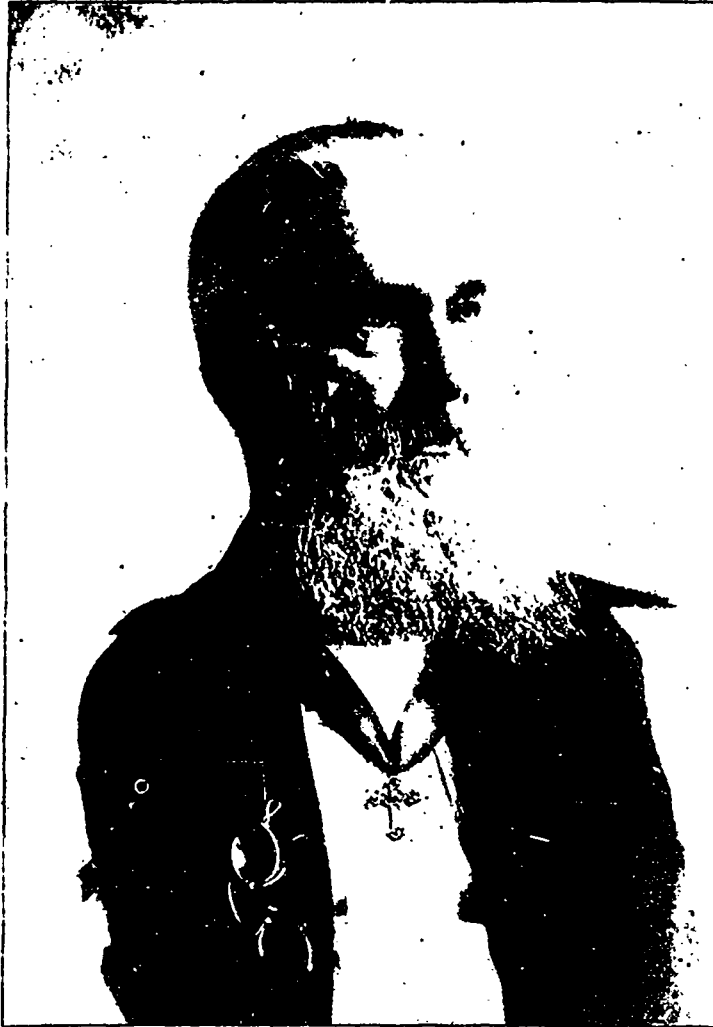
square miles in extent. And notwithstanding the increased facilities of travel by rail and boat, I can realize that if I am to penetrate into all the ramifications of settlement to right and left of the great lines of travel this will still involve some weariness. (2) Then there is the mental strain to be put upon me, not merely in the discharge of the duties of ministering and teaching incidental to my office, but in the administration of dio-

acter; of the difficulties contended against in special cases, of the efforts made under such difficulties; the patience to be extended to all; the justice to be done to all; the loving encouragement to be given to all—in short, the inspiration which, like living water, should flow forth from my life to refresh and to enrich the lives of those over whom I exercise my office. All this, to say nothing of sterner things. Surely this is no trifling matter.

(4) But specially I had pondered the financial strain which, in a missionary diocese, so largely dependent upon outside aid, must always be great. Under this head one finds it natural to ask grave questions (a) Can Algoma do more for herself in the near future? (b) Will the English societies generously treat her as a special case and postpone the withdrawal of their grants? (c) Will the Canadian Church, freed now by the splendid efforts of my predecessor in office from all responsibility respecting the episcopal stipend give more largely—say the sum thus set free—towards the Algoma Mission Fund? (d) Will it be necessary still for the Bishop of Algoma to leave his more legitimate work in the diocese and at short intervals canvass the country as a solicitor of funds? Whatever may be thought about the English contributors, and we know how generously they always respond to deserving appeals, two great sources surely must be developed—(1) Algoma herself. (2) The older dioceses of the Province of Canada. And it is for the zeal, wisdom, tact, and perseverance required for such work that the Bishop specially needs to pray. This part of the strain has been, and will still most likely be, the weightiest part of the Bishop's burden, calling at once for grace from on high, and for the help and counsel of his brethren. Such are

some of the matters I have been pondering, and is it any wonder if I have at times been ready to cry, "Who is sufficient for these things?" And why should the call have come to me, who am "less than the least of all saints"?

But St. Paul did not, and we must not, leave the matter here. After all, when we look into the text, and compare it with parallel passages, we shall find, I think, the apostle was more concerned with the grace given unto him than with his own unworthiness to receive it. He almost



Yours very sincerely

Arthur Hunter Dunn

The Rt. Rev. Arthur Hunter Dunn, D.D.,
Bishop of Quebec.

cesan affairs, and in the upbuilding, upon the solid foundations so well laid by my two distinguished predecessors in office, of the structure of diocesan organization. And here again I realize there awaits me no easy task. (3) But, thirdly, there is the spiritual strain to be encountered as I discharge the responsible duties of a father in God to my diocese; to the increasing body of clergy, and to the laity, settlers and natives, scattered through this vast extent of country; the due appreciation of their personal char-

seems to think his weakness an evidence of fitness, since he thus exemplifies God's method by choosing the weak things of the world to confound the things that are mighty. Certainly there is no foolish decrying of his own powers. That were unworthy of a Christian soldier. He simply reckons himself worth whatever God makes him. Capable of little or nothing himself, he can yet do all that is required of him through Christ strengthening him. There is no gift or faculty in his constitution, however humble and commonplace, which cannot be glorified and made instrumental in splendid work if it be wholly consecrated to God's service. So it is always. What is needed is not that we should decry our gifts, still less that we should exaggerate them, or that we should lay them at God's feet, asking Him who gave them to use them, to make them glorious by making them fruitful with His blessing.

And so in my preparation for what this day brings to me I have tried most of all to realize the sufficiency of God's grace pledged to all who seek it aright, and now specially given to me for the work laid upon me. I have tried to grasp the truth of the reality of this grace as a power in life: how it can supplement all kinds of deficiencies, physical and mental as well as spiritual. Yes, how even the indifferent abilities in such matters as finances God can supplement out of the marvellous resources of His grace—so that work we could never do alone somehow gets itself done, when with God's grace upon us we do our best, without any thought of self, as His instruments and for His glory. For I verily believe that this grace of God shows itself not so much in great unction of manner or special glibness of moving speech as in the quickening of all the instincts and faculties of the man, and in the adjustment of him to his environment, so that in whatever way he works for God his work is freer from slips and faults, nobler and more powerful for good, than it could otherwise have been.

And so I take courage from the text, and I look forward to my work with hope. For it is not I who am to do this great work, but God who has chosen me as His instrument. Because He has chosen me I may count upon Him. And because He has chosen me, the least of all saints, His will be the glory of whatever is

achieved by me among the isolated settlers and natives of the vast Diocese of Algoma over which I am placed. Only may I ever remember that not even high office and God's own great gift of grace will shield me from the consequences of unfaithfulness to my trust. Woe to me and woe to my work if I suffer my exaltation or the kind things said of me at this time to breed in me pride or disregard of those means of grace upon which all alike depend so largely for their souls' health and vigour—specially that Blessed Sacrament of Christ's Body and Blood, in which we plead continually the one only sacrifice for the sins of the world, and through which the Lord Himself deigns to feed us unto immortality.

Therefore, holy brethren cease not, as you labour for Algoma, and give to Algoma, and pray for Algoma, also to pray for Algoma's Bishop, that he may be found faithful.

The musical portion of the service was



Bishophurst—Algoma's See House—Sault Ste. Marie.

especially noteworthy and was highly creditable, both to the able and painstaking organist, Mr. Bishop, and to the choir, which was a large one. The processional hymn was the well-known "Onward, Christian Soldiers," and, like all the others, was admirably rendered. The Psalms for the day were chanted very regularly, and the *Magnificat* and *Nunc Dimittis* (by Timmel in D) were sung with much taste. The masterpiece, however, was the anthem. It was Stainer's beautiful one, "I Desired Wisdom," and was sung in a manner which no one present had ever heard equalled. The trio by the ladies was especially noteworthy, the dramatic accompaniment being well brought out by Mr. Bishop. At the conclusion of the service Lemmen's Portifical March was played by Mr. Bishop in magnificent style. The first part of the service was taken by the Rev. Mr. Scott

and the second by the Rev. E. A. Dunn. The Bishop of Nova Scotia read the first Lesson, and the Bishop of Ottawa the second. The Benediction was pronounced by Bishop Bond, of Montreal. The offerings were devoted to the Mission Fund of Algoma.

A SOCIAL FUNCTION.

Immediately after the evening service a reception, all arrangements for which had been made by the Quebec Church Helpers' Association, was given at the Cathedral Church Hall in honour of the new Bishop. At this reception he met with a tremendous ovation. All the Bishops present had something kind and encouraging to say to their new episcopal brother, and both the clergy and the laity present entered heartily into the spirit of the occasion. The Bishop of Quebec naturally seized the opportunity to thank the visiting Bishops and clergy for their attendance and Mr. E. A. Bishop

and the choir for their splendid musical services during the day. Bishop Bond spoke earnestly of the missionary character of the work in Algoma, and Bishop Sullivan, who was as happy as ever in his remarks, expressed his pleasure at seeing Dr. Thorneloe elected as his successor and knew no one to whom he would more willingly resign the reins of government, which he disliked to relinquish after fourteen years' service. It had been for some time taken for granted that anyone and anything seemed good enough for Algo-

ma. Now he was glad to see that this had been changed, as Dr. Thorneloe's selection proved. When the Right Rev. Charles Hamilton, D.D., Bishop of Ottawa, mounted the platform there was tremendous applause, which did not subside for some time. His Lordship said that he had always found an inspiration when he came to Quebec and looked upon its people, and thought that this might furnish an excellent hint to Dr. Thorneloe. The other speakers had mentioned the troubles that Dr. Thorneloe would have to face in his new diocese, but none of them had seen fit to mention the joys of the episcopate, for they were many and real. It was true that he would have many trials, but he would find a clergy solidly united to back him. He advised him to avoid entertaining the idea that he was about to enter upon a mendicant episcopacy. The Bishop of Nova

Scotta made a capital address, highly laudatory of Dr. Thorneloe, and referred to the work of the House of Bishops, to which he welcomed the new Bishop. He spoke also of the perfect unity and good will which prevailed in the House. Nor did he conclude before saying some very kind words about Bishop Sullivan, the new Bishop's predecessor. When Bishop Thorneloe was called to speak he appeared deeply affected, and only spoke slowly and with difficulty. First he expressed his thanks to all who had contributed to the brightness of the services and then he likewise extended his gratitude to all who had spoken so kindly and encouragingly to him since his appointment. He was fully aware of how much they had overestimated his ability and good qualities, but they did so fully believing in their estimate. The Bishop took a kindly farewell of his audience and hastily left the platform. At the conclusion of the speeches the doxology was sung, and then most of those who were present partook of light refreshments in the Guild room, and it was 11.30 p.m. before all had dispersed. Thus was brought to a close a most happy as well as a most solemn day—a day which will always be memorable in the annals of the Diocese of Algoma, and in a lesser degree in the history of the Diocese of Quebec and of the Ancient Capital.

Deo Optimo Maximo.

The following letter from the pen of a friend of Algoma and Algoma's Bishop is published because (1) it gives facts which we are glad to be possessed of, and which are of lasting value in connection with any sketch of the career of our new Bishop; and (2) because it gives emphasis to the words uttered by Bishop Sullivan at the reception in Quebec, in which he expressed his gladness that the day had gone when it was commonly taken for granted that anyone and anything was good enough for Algoma. We hope it will soon be very difficult to find a relic of so great a misconception of missionary work and enterprise. Our correspondent's words are welcome. He says:

After several years in business in the city of Montreal, George Thorneloe entered Bishop's College, Lennoxville, Que., where he remained five years—three in arts and two in divinity. While there he won many prizes, including the Prince of Wales' medal for classics, and on his departure carried away the love and esteem of all who knew him. Among other prizes, he won the S.P.G. Jubilee scholarship in 1872, the General Nicholls' scholarship for mathematics in 1871, the Mackie prize (English essay) in 1870,

and again in 1872, Prince of Wales' Medal for Classics in 1872, and others. He graduated with honours in the same year (1872).

He is the first graduate of Bishop's College who has yet attained to the high dignity of a Bishop in the Church of God.

He was ordained deacon by the Right Rev. J. W. Williams, D.D., then Bishop of Quebec, in 1874, and priest in the following year. After his ordination to the diaconate (1874) he married Miss Mary E. Fuller, of Lennoxville, Quebec, to whom no small part of his success in his past parish work is due.

His first parish was Stanstead, Quebec, where he laboured incessantly for eleven years with marked results, and after gaining the love and esteem of his people there was, in 1885, called to succeed the Rev. Isaac Brock as rector of St. Peter's, Sherbrooke, Quebec, which position he faithfully and nobly filled—the results of his labours are to be seen on every hand—till, by the grace of God, he was unanimously called, through the voice of the Anglican Synod, held at Montreal, in November, 1896, to be the third Bishop of the Missionary Diocese of Algoma. He was made a canon of the Quebec Cathedral in 1889, and his *alma mater*, in recognition of his ability, conferred upon him in 1895 the degree of D.C.L. He goes forth from our midst, to face the difficulties and worries of his new charge, with our love and prayers, and I feel sure I but voice the feelings of each and every one of his former parishioners when I say that, although grieved inexpressibly at his separation from us, yet we glory in the honour done him, than whom none more worthy follower of our Lord Jesus Christ could have been found.

A FORMER PARISHIONER.

Twice before has Dr. Thorneloe nearly been elected to theiscopate, first, as the choice of a successor to the late Rev. Bishop of Quebec, J. W. Williams, D.D.; and, secondly, on the death of Bishop Sillitoe, to the Diocese of New Westminster in 1894.

Our New Bishop Honoured with the Degree of D.D. by His "Alma Mater."

On Wednesday, the 10th of December, at 3 p.m., a special Convocation was held in the Bishop Williams Hall of the University of Bishop's College to confer the degree of D.D. upon the Rev. Canon Thorneloe, M.A., D.C.L., Bishop-elect of Algoma. There were present upon the

platform, besides the Chancellor, the Bishop of the diocese, the Principal (Dr. Adams) of the University, and the staff of professors, and others, including the Bishop-elect.

The Convocation was opened by the Chancellor, who in a brief but hearty manner referred to the merits of the Bishop-elect. Then the Principal (Dr. Adams) presented the Bishop-elect to the Chancellor. In conferring the degree the Chancellor made a very complimentary speech concerning the recipient of the degree. Following him the Principal referred to the career of Canon Thorneloe, his college life and honours won therein, and his ministerial work up to his election as Bishop, and alluded to the different ways in which he had, at various times, served the college.

The Bishop of the diocese also referred in the same manner as the Principal had done to the Bishop-elect's career.

The Bishop-elect then rose and spoke as follows: Mr. Chancellor, my Lord Bishop, Members of the University, Ladies and Gentlemen,—It is no wonder if, after so many complimentary references to myself, my ears should tingle and my cheeks burn, and I should seem a little overwhelmed. I thank you, one and all, for your kindness, and this is a proud and happy day for me, for I have received from the University, because I am Bishop-elect of Algoma, the great honour of the degree of Doctor of Divinity. In the name of Algoma, of the Provincial Synod which elected me, and of my humble self, I thank the University. As I go about my work in the great diocese which is henceforth to be my care, this hour will remind me, among other things, of the sympathy which, like red heart blood, throbs in the veins of you all for the work of missions. I take this gracious act which the University has done to-day as a happy augury of the close relations of mutual helpfulness which are to exist hereafter between this college and the missionary work of the Church of Canada. I hope that some day I shall come back with confidence to tell you of the simple story of my domgs. And now, as for myself, if I may be pardoned another word, I can only say that the words "thank you" give very inadequate expression to the feelings in my heart. I have ever loved my *alma mater*, but after to-day she will have a still warmer place in my affections; and I shall esteem it, not only a duty, but a privilege to show my devotion in every possible way, and how can I do this better than by simply trying to do what she has always taught me—my duty? This lesson of duty was impressed upon me, since I first entered college in 1862, by the lives and examples of the men who were charged with our training—the sainted Dr. Nicholls at their head. This is the lesson she sent me forth to practise in my sacred calling; this is the lesson which has brought me whatever measure of success has attended my efforts; this is the lesson which, if taught and practised by her rulers and sons, will

make this growing institution yet more glorious. I will try to thank you all by doing my duty simply, humbly, and faithfully, where God has been pleased to place me.

Fort William.

REV. E. J. HARPER, INCUMBENT.

Early in September last many of the clerical and lay delegates, on their way to attend the General Synod in Winnipeg, reaching this port on Saturday by C.P.R. steamer, were obliged to spend eight or ten hours in this growing town till the arrival of the train from the east. Several of the clergy, not wishing to travel on Sunday, remained over and assisted the incumbent of St. Luke's, Rev. E. J. Harper.

The church building, at that time, presented rather a forlorn appearance outside; the interior has always been neat and well ordered. On this occasion, as the Bishop passed through, permission was obtained from his lordship to enlarge the church to just double its capacity, and so quickly did the work proceed that on his return his lordship held a confirmation and preached to 250 people. Of course special effort was made to have the building ready for this event, though much remained to be done. Since then the contract has been completed and many improvements effected. The addition to the church erected in 1891 gives us now a good frame building 24 ft. by 70 ft., together with vestry, Sunday School library (in what was the old south porch) and west porch, with seating capacity for about 250, including the choir. The whole of the exterior has been painted, including the wood foundation course which, on the older portion of the building, replaces the unsightly attempt to keep out the cold by means of sawdust, kept in position by rough boards. Over the western gable a well-proportioned turret, surmounted by a cross, has been erected at the sole cost of two members of the congregation, Messrs. Reaveley and Tully. The interior is plastered and kalsomined, and the wood work stained and varnished. All the new seats required were obtained from the factory at Walkerton, Ont., whence orders for seating the church a few years previously had been filled. These extra seats are the gift of Mr. M. Sellers, a hearty and generous member of St. Luke's.

In the rearrangement of the interior a space twenty feet in depth and twenty-three feet wide was reserved for choir and sanctuary purposes—twelve feet for the former and eight feet for the latter. The altar is approached by five steps (symbolizing the five wounds of our Lord's body), viz., two to the choir level, one at communion rail, and two to foot-pace of altar.

Through the exertions of Mr. Tully, the Woman's Auxiliary was enabled to purchase, from the local firm of the Hudson Bay Co., at a special rate, a handsome Brussels carpet, of ecclesiastical design, for the sanctuary and choir. Willing hands put

this down and willing hands scrubbed the floors. Indeed, though many are deserving of special mention, all seemed to vie with each other in doing something towards helping the work in the little parish church.

While the contract was being carried out not a single Sunday service was omitted. The attendance at both morning and evening has been good hitherto, markedly at the latter, as people are now sure of securing a seat. This is a good deal to say, as during Advent, the close of navigation here, is a most busy season, and men have to work on Sundays as well as other days.

To the above description of our church we desire to add a brief report of the Christmas service, to the musical portions of which great pains were given by Mr. H. Sellers, conductor, and Miss K. Livingstone, organist. Carols were sung five minutes before the opening of the eleven o'clock service, and at the offertory. The anthem, one of Dr. Stamer's, the words taken from an ancient service, and entitled, "The Hallowed Day Hath Shined Upon Us," was most creditably rendered by the choir, assisted by several volunteer voices from other congregations. The church was full of worshippers—forty-six persons made their communion. The offerings were just \$45. The church was prettily decorated with evergreens.

As Fort William became self-supporting in 1895, great credit is due to the members of the congregation for what has been accomplished, not without some self-denial, as all the money for the above purposes, about \$800, with the exception of a generous donation from Dr. Sullivan of \$25, has been collected through members of the parish. Your numerous readers are asked to bear in mind that we are in Algoma, and that we still have needs to be supplied. About \$1,100 is due on the parsonage, while money is needed to enclose the lots on which the church stands with a neat fence. We dare not hope for a bell yet. May kind friends remember us in their prayers, and in the distribution of their gifts.

Parry Sound Deanery Meeting.

Only two of us got there—the Rural Dean, and the editor of THE ALGOMA MISSIONARY NEWS. The meeting was summoned for October 27th and 28th at the town of Parry Sound. The incumbent of the mission, Rev. Wm. Evans, had made arrangements for the entertainment of half a dozen brother clergy, and almost until the last moment thought they would turn up from some quarter. Those who were there were particularly disappointed at the absence of Rev. G. Gillmor, whom lumbago had seized and locked up at Rosseau. On the second day a letter from Mrs. Cobb told us that her husband was indisposed, while Rev. G. Gander (South River) had written lamenting his inability to attend, and Rev. J. C. Buckland (Powassan) the secretary's notice

did not reach. The roads were so bad that Rev. Mr. Johnson's absence was probably accounted for thereby. Absence from such meetings is a decided loss to all the scattered clergy, who seldom see or have opportunities of conferring with each other—a greater loss to our juniors.

As a preface to the services and business at Parry Sound, the writer thinks it well to describe his journey there. Having been forced to give up a preconceived plan to drive from Burk's Falls to Parry Sound about sixty miles he made a first trip on the railroad being constructed between Ottawa and a point three miles from our destination. In ordinary circumstances he would have stayed with the Rural Dean over night, and started with him in the morning from Emsdale, near which village the new road passes; but sickness in Mr. Chowne's family put such a proceeding out of the question. So getting up bright and early, the horse and buggy of the writer were made ready, breakfast partaken of, and a start made over the muddy road at 6 a.m. on the 27th. The morning was one of those dark, chilly, misty mornings which often precede a beautifully bright day. At half past seven o'clock we trotted into Emsdale village—we, because one of my sons had to go to take the horse home again. After the ten mile drive another breakfast would have been very comforting. Our good friend the Rural Dean is always in good time for a train, and a quarter of an hour before the train was said to start he greeted us near the station. Instead of starting for Parry Sound at 7.50 a.m., for the train started to move just about that time, we were shunted up and down the track for an hour while the trainmen were busy making up our train. At last we were off, and for a mile and a quarter kept the G.T.R. rails, when we were switched off to the metal of the new road. After a wait of fifteen minutes at the Y our steam horse moved on and made pretty good time—fifty miles in a trifle over three hours. Allowance must be made because the railway was not quite completed, and the train is not much more than a construction train, carrying freight and passengers for the public convenience—and a consideration. Following the engine were eight or ten freight cars and then a coach of a composite character being divided into three sections, the end ones having seats for passengers and the centre section affording room for baggage, mail bags, and trainmen. On board were about half as many travellers as the seats would accommodate, among them being a few who were bent on erecting rough camps in the bush preparatory to the deer hunting season, which commenced on the first day of November. It was not a little amusing to hear the comments on the new legal restrictions and regulations which the amendments to the game laws for the first time gave force to. After a little while one of a trio of sportsmen produced a bottle of whiskey, which, being uncorked, soon passed from mouth to mouth

around the car, missing the genial R. D. and your humble servant. A few more miles and the bottle was about to begin another round, when the owner plucked up courage to invite us to "have a little something," with an intimation that there was a tin cup we could use. Politely declining the sport's invitation, we settled ourselves down to note the improvements the struggling settlers along the line were here and there making on their farm lots. Our train was not governed by ordinary railway rules, for there was no buying tickets. You paid your fare to the man in charge of the train. Rough though the surroundings and equipment were, it is expected that in a few months the traffic will be governed by published timetables, and a good business done between the East and Parry Harbour, where there is suitable locations for wharves and elevators and deep water. It is likely that much grain from the west will cross the country by this route instead of going through Lakes Huron, Erie, and Ontario to the seaboard. In time the train drew up at a point where we alighted. There was no station, but beside the rails were drawn up busses and a wagon to convey travellers and the mail to the "Sound." Three miles of a jolt and pitch in a bus, over roads soft with deep mud, with an occasional yard or two of rock, took us all to Parry Sound, perhaps the oldest settled spot, north of Penetanguishene, on the shores of Lake Huron. The fact that the railway does not touch the town is a bitter disappointment to the residents. Some of them, however, whose hopes are not all quenched, talk about a spur to connect Parry Sound with the railway now constructed. The writer, who has not visited the town since 1889, noticed local improvements, the most noticeable being the comfortable and well-built parsonage, to which we were conducted by the incumbent, and welcomed by Mrs. Evans.

Having refreshed the inner man, there was an hour or two to rest before Evening Prayer. At 7.30 p.m. a good congregation assembled within the walls of Holy Trinity Church. The service was bright and hearty. Rev. Rural Dean Chowne and Rev. Mr. Evans read the prayers and lessons, and the sermon was preached by Rev. C. Piercy, who took as his text Jude 3—a verse from the Epistle for the morrow (St. Simon and St. Jude). His sermon was an exhortation to parents to "struggle" for the faith at home by the performance of the duties of Christian fathers and mothers. Not less care, not less interest, but more, should be shown in the training for a future life than for that lived on earth. The truths of the Christian faith should be dogmatically, *et cetera*, positively and definitely, stated. In conclusion, he appealed to his hearers as soldiers of Christ, signed with the sign of the cross, to fight, contend, struggle, manfully, earnestly, under the banner of the Captain of our salvation, for the faith once for all delivered to the saints.

Next morning (Wednesday), at 9.30, there was a celebration of the Sacrament of Holy Communion, the Rural Dean being the celebrant. There were twelve communicants. From 10.30 to noon and from 2 p.m. to 4 p.m. the three clergy met in the vestry for the business of the meeting. On account of the absence of so many, there was no one save the preacher of the previous evening who had a topic for discussion. His was "Catechizing," which he introduced with a brief and imperfect review of Rev. Spencer Jones' adaptation of the method of St. Sulpice. Not having sufficiently mastered the work as a whole, he referred only to the preface by Rev. Canon Body and the chapter on "Method." The discussion, or, rather, conversation, following elicited general agreement that the disuse of catechetical teaching had been a distinct loss in the work of building up our people in the distinctive principles of our holy religion.

The afternoon session, among other matters, gave time to consider the means to be taken to secure a full attendance of members of the chapter at the next meeting, the date of which was left to the judgment of the Rural Dean.

At 7.30 p.m. there were missionary addresses delivered in the church. Preceding them was read Evening Prayer, with the Litany. Rev. W. Evans gave the first address, followed by Rev. C. Piercy and the Rural Dean, the latter of whom also congratulated the congregation on the evidences of prospering work to be seen on all sides since the advent of the present incumbent of the mission.

As the visitors could not leave for home until 1 p.m. on Thursday, they met again in the church at 10 a.m. for Morning Prayer, at which there were a few other worshippers. The train was started at 2 o'clock, and without incident of note arrived at Emsdale at 6 p.m. The train north to Burk's Falls made a close connection, and home was reached at 7 p.m.

The Rural Dean was the guest of the incumbent, while Mr. Anesley, the postmaster, was the essence of hospitality to Mr. Chowne's fellow-traveller. When bidding him good bye and thanking him for his kindness he cut the speaker short by saying, "If you mean it, do it again." May the day soon come!

[The above has been unavoidably held over for two months past.—Ed.]

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small, great. —*Charles Reade.*

He who is faithful over a few things is lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.—*George MacDonald.*

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 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) Sustainment Fund, etc.

"AN INVINCIBLE FRIEND."—Rev. C. A. Moore, Rev. C. I. Machin.

THE CHURCH AGENCY LIMITED

6 Southampton Street, Strand, London, W.C., and Lombard House, E.C.

A General Agency for all Churchmen for all Purposes

Special Terms to Members
Advertising, Architectural, Bookselling, Church Furnishing, Commission, Glacier, Insurance, Legal, Medical, Passage, Printing, Publishing, Shipping, etc.
Export Agency—Educational Supply Association Limited. Agents for "Vino Sacro," "Baccarat," "Lacoin Fountain Pen," etc. Photographs of all the Bishops and leading Clergy.
"Our Mother Church of England"—A Service of Song for Church History and Defence. Words and Music 1s.
"The Children's Altar Book." In simple language for Children's use at the Choral Celebration. In paper covers 2d. (for parochial use 7s. 6d. 10s.). Limp cloth, 3d.; boards, 5d.
Prospectus, Form of Application for Members, &c., of the Manager.
Funds and Parcels for Foreign Missions Received and Forwarded.

THE Morley College AND Conservatory of Music

In union with the London College of Music
PRINCIPALS: Miss E. W. Morley, LL.C.M. (Mrs. Haydon, D.P.L.C.M.)

SUBJECTS TAUGHT: Thorough English, Geography, History, Grammar, Literature, Mathematics, French (Grammatical and Conversational), German, Latin, Science, Musical Drill and Class Singing, Vocal and Instrumental Music, Violin, Typewriting, Painting and Drawing.

The above Institution is about to be REMOVED from St. John, N.B., to Huntsville, Ontario

BOARDERS will have a comfortable home and secure careful Church supervision.

Reference: I believe the Principals and Staff of the above college to be in every way eminently 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 or guardians.—THOMAS LAWSON, Incumbent of Huntsville and Archdeacon of Algoma.