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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series - Enlarged.  
VOL. X. No. 4

TORONTO, APRIL 1, 1898.

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## The Algoma Missionary News

EDITOR.

REV. CHARLES PIERCY, BURK'S FALLS, ONT.

PUBLISHERS

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

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

## Bishop's Appointments.

APRIL.

1. Fri.—Sault Ste. Marie.
2. Sat.—Take train east.
3. Sunday, 6th in Lent.—Celebrate Holy Communion and preach in Bruce Mines; preach in Ottetail.
4. Monday before Easter.—Return to Sault Ste. Marie.
5. Tuesday before Easter.—Sault Ste. Marie.
6. Wednesday before Easter.—Sault Ste. Marie.
7. Thursday before Easter.—Sault Ste. Marie.
8. Good Friday.—Preach in St. Luke's Pro-Cathedral.
9. Saturday.—Easter even.
10. Easter Day.—Celebrate Holy Communion, and preach in Pro-Cathedral.
11. Monday in Easter Week.—Attend annual meeting of St. Luke's Vestry.
12. Tuesday in Easter Week.—Attend meeting of the Shingauk Home Committee.
13. Wed.—Sault Ste. Marie.
14. Thur.—Sault Ste. Marie.
15. Fri.—Sault Ste. Marie.
16. Sat.—Take train for North Bay.
17. Sunday, 1st after Easter.—Confirmation and celebration of Holy Communion in St. John's Church, and preach in the evening.
18. Mon.—Attend Vestry meeting at North Bay.
19. Tues.—Take train west.
23. Sat.—Go to Blind River.
24. Sunday, 2nd after Easter.—Celebrate Holy Communion and preach in Blind River; preach at Algoma Mills.
25. Mon.—St. Mark, Evangelist and Martyr.—Return to Sault Ste. Marie.

## Notes by the Way.

Why comes Temptation, but for man to meet  
And master, and make crouch beneath his feet  
And so be pedestaled in triumph?

—Browning.

WITHOUT adversity grace withers.—  
*Mason.*

THE Triennial Council meets at North Bay on May 31st.

It is not unlikely that there will be some few changes in the incumbencies of missions this spring.

THE report of the Committee on S.P.C.K. deputation arrangements will be found in another column.

If thou intend and seek nothing else but the will of God and the good of thy neighbour, thou shalt thoroughly enjoy inward liberty.—*Thomas à Kempis.*

CHRISTIANITY, as a religion of human helpfulness and fellow feeling, needs a wider extension into the industrial and commercial life of our time.—*Gilman.*

We should often have reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring.—*La Rochefoucauld.*

WITH many thanks we beg to acknowledge the interest taken in the extension of the circulation of THE ALGOMA MISSIONARY NEWS by Miss Frances Swanson, of Fort William.

VERY evident. What is? That the pioneer in Northern Ontario—that is, in Algoma Diocese—who farms and does not "dabble" in lumber or go shantying, succeeds better than he who does.

A MEETING of the Rural Deanery of Parry Sound was held at Emsdale in the first week of March. There were present, besides the Rural Dean, Rev. Messrs. Gillmor, Cobb, and Johnston.

THE daily (Toronto) papers report gold finds on Michipicoten Island, Lake Superior. If a "boom" takes place there the Church should have a missionary on the spot. It is in this diocese.

THE snow has gone earlier than usual. It has made it difficult to get about and, what is worse, cut short the hauling of "pulp" wood and other forest produce to points of shipment. This means real hardship to the pioneer.

LAY delegates to the Triennial Council must be communicants in good standing, and must present at said council credentials to that effect, signed by the clergymen in charge of the parish or mission which they represent.

IN a recent address the Archbishop of Canterbury expressed the wish that his clergy might preach twenty missionary sermons a year, not in the way of appeals for money, but as part of the necessary training of Christian people.

WE are sorry to report the serious illness of Rev. E. Lawlor. He has been confined to his bed for several weeks. We are sure that his friends, both in Algoma and beyond diocesan boundaries, not only sympathize with him but hope that he will soon be well enough to resume his duties.

THE report of the Committee on Synodical Organization is in the hands of every missionary, who also has copies for the use of the lay delegates from his mission to the Triennial Council. It is hoped that it will be well read by every delegate (clerical and lay) before the council meets.

AT the approaching Easter meetings two delegates will be elected to the Triennial Council. The ballot for election of lay delegates to the Provincial Synod must also be then marked with three names. The selection of said three names is decided by a majority of those present and entitled to vote.

The first missionaries to New Zealand worked for seventeen years before making a single convert. To day, three out of every four of the natives are members of Christian churches, and two of the three are members of the Church of England. Seven dioceses have been established in the islands.

New railway projects from Toronto northwards will give increased and competitive facilities for reaching the delightful summering and tourist resorts on the Muskoka lakes. The Church's responsibility will be increased thereby. So are the Church's claims on folk who make the region their summer home.

A PROPOSAL has been made to the clergy of the diocese that the railway fares to and from the Triennial Council be added together, and an equal share of such expenses be borne by each. As the proposal has not met with the consent of all concerned it must, we suppose, fall to the ground.

It is to be hoped that the gentlemen who are elected to be lay delegates to the Provincial Synod will also be delegates to the Triennial Council. Otherwise they will not be well able to voice Algoma's aims and wishes, or discuss methods of diocesan synodical administration on the floor of the forenamed Synod. Algoma's situation is unique.

FROM England we learn of a successful sale of work on behalf of Algoma on the 2nd of March, at Bristol. Our friends there took great pains to make the sale a success, with the result that something over \$100 was cleared. Rev. C. J. Machin, incumbent of Gravenhurst and Rural Dean of Muskoka, was present, and gave an interesting address to the friends of the diocese present.

ON Sunday, March 20th, the Bishop visited the mission of Little Current and Sheguindah. At the Church of the Holy Trinity at the first-named place there were eight persons confirmed, while at the latter station three persons were presented. The Bishop also preached to the Indians at Sucker Creek. On the next day (Monday) the Indians at Birch Island received an episcopal visit. A large number were

present. The Indians were very glad to see their Bishop.

As we go to press we learn with much sorrow that the parsonage at North Seguin was burned on March 20th. Rev. Mr. Cobb and Mrs. Cobb are reported to be slightly injured, besides suffering the loss of their worldly goods. The report that there was no insurance is very probably a mistake, as the rule to insure is never, to our knowledge, permitted to have an exception. While extending our hearty sympathy with Mr. and Mrs. Cobb, we hope to learn at an early date that no serious results follow the injuries referred to.

THE Archdeacon of Algoma and the Rural Dean of Parry Sound visited conjointly Trout Creek, Powassan, and Emsdale. In each place they met the Church people in meeting assembled to seek information and advice in relation to matters of finance. They went also to Sprucedale, and after looking into the matter will report to the Bishop in favor of moving the church from its present site to a new site in the village, which has grown rapidly since the building of the Ottawa & Parry Sound Railway, which has a station there.

SUNDRIDGE is a village on the line of railway connecting the Northern Railway with the Canadian Pacific Railway, and is operated by the G.T.R. According to a report in *The Globe* (Toronto) of March 21st, a number of men, women and children from Dunchurch and vicinity left Sundridge during the third week in March for the great Northwest. Among the party were seventeen adults, among whom were three men who had never before seen a railway train. Dunchurch is about thirty miles from Sundridge. Really, some of us are more in the backwoods than we thought; among people poor and in possession of few advantages. Pioneer life in Parry Sound District is a hard one. The Church has a mission established at Dunchurch, at present ministered to by a layman under the direction of the priest at Magnetawan.

THE more of what is termed worldly wisdom man has, the less heavenly wisdom he possesses.

### Batchewana Lumber Camps.

I have just returned from an eight days' visit to these camps and am thankful to Almighty God for safe preservation in travelling over Lake Superior. I drove by land from Korah to Goulais Bay to the house of Mr. Peter Jones—commonly called Pete, the Finn—whose shanty is on the edge of Batchewana Bay, on the east side. Pete has married an Indian, and among my sack of books and papers, which I took for distribution in the camps, I found an Indian A B C book, with English on the one page and Indian on the opposite, and this I gave to his daughter, to her great delight. From Pete the Finn's I proceeded to the first camp, and because the ice would not carry my pony I walked the eight miles across to Batchewana Island. Rain had fallen three days previously, and had covered the first ice, and then the water had frozen, but the second ice was not very strong. I walked on snow-shoes through the slush, and now and then broke through the top ice, and I was very glad when I got to the island. After supper the foreman kindly called the sixty men together in the eating camp, and we sang familiar hymns and prayed and expounded God's Word. As far as my experience goes, the chief sins of shantymen are debauchery and drunkenness. I suppose that after six or seven months in the bush, cut off from the more visible temptations of the world, when they get to the nearest town they break loose. And so I took as my text: "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." In conversation with some of the men after service, some expressed the opinion that it was impossible to live a godly life in a lumber camp, in the midst of so much cursing and swearing and impure talk. I reminded them of the Apostle's words: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it," and again, "I can do all things through Christ which strengtheneth me." On the following morning I walked back the eight miles to the Finlander's house, and found the ice much stronger, it having frozen hard in the night. I then started over the ice a distance of 13 miles to the

next camp, and ere I reached it I thought my earthly course was finished. The horse broke through the ice in several places, but the worst place was where the cutter went through too. I sprang out and fortunately wasn't far from shore, and eventually, with some difficulty, got the horse and cutter to land. It isn't a pleasant sensation when you feel your horse and cutter going through the ice, and you don't know how deep the water is. However, I arrived safe and sound at the second camp, and followed very much the same order of service as at the first. I gave a day to each camp, as the men could only be got all together at night. The third camp is four miles from the second, and here I found much kindness from Mr. Dean, of North Bay, the clerk of the camp. In the fourth and fifth camps, as in fact, in the whole five, I was well received and attentively listened to. It was a great opportunity and responsibility to visit these camps and encourage some 250 men to live a godly, righteous, and sober life, and I prayed to God to give me grace to faithfully use the opportunity, and I was not without some sensible tokens of His favour. The population of Batchewana is mostly Indian and Roman Catholic. I found only two families not members of that Church, and one of these belonged to the Church of England. Mr. Chapman said I was the first clergyman of any kind who in the ten years he had been at Batchewana had entered his house, and he begged me to baptize his two little daughters. Although cut off by a great distance from actual visible fellowship with his brethren, he had used his Prayer Book in those ten years, and thus we see once more what a great chain the Prayer Book is in binding together the scattered members of the Church. When at the fifth and last camp I was sixty miles from home. My horse stood the journey well, and did the return journey of 60 miles, notwithstanding the kick in the eye he received from Pete the Finn's horse. The Indian dogs seem to be kept in a half-hungry condition; one ate my whip and another stole my lunch. My horse fell down twice, once he broke the breeching strap, and the second time he broke a shaft of the cutter. However, as I always travel with rope and wire, repairs were soon made. I am indeed thankful to Al-

mighty God for preserving me from drowning, and for enabling me to speak a word in season to 250 shanty men.  
J. P. SMITHMAN

### S.P.C.K.

The committee appointed to make arrangements for the visit of the S.P.C.K. deputation (in the person of Rev. Mr. Gomery, Montreal) to the Diocese of Algoma, met in Bracebridge. There were present: Ven. Archdeacon Llywd, convener, and Revs. J. Boydell, M.A., and Charles Piercy.

The committee decided to recommend to the Bishop (1) that Mr. Gomery visit the diocese next August, beginning his addresses on the 10th of the month, as proposed by him; (2) that Mr. Gomery give a month, as proposed, to Algoma, visiting such points as time and circumstances permit.

The committee drew up the following programme, believing it to be the best possible arrangement for the visitation of 1898:

Tuesday, Aug. 16—At Gravenhurst.  
Wednesday, Aug. 17—At Uffington; Rev. A. Allman to drive from Gravenhurst and return to Bracebridge.  
Thursday, Aug. 18—At Bracebridge.  
Friday, Aug. 19 } By boat to Port Carling and  
Saturday, Aug. 20 } Rosseau, spending three days  
Sunday, Aug. 21 } in these missions.  
Monday, Aug. 22—Stage to PARRY SOUND for evening.  
Tuesday, Aug. 23—By train to North Seguin; Rev. Mr. Cobb to drive from and to railway.  
Wednesday, Aug. 24—Train to Huntsville for evening.  
Thursday, Aug. 25—At Port Sydney; Rev. A.R. Mitchell to drive from and to Utterson station.  
Friday, Aug. 26—At Novar.  
Saturday, Aug. 27—Train to Emsdale.  
Sunday, Aug. 28—In Emsdale Mission.  
Monday, Aug. 29—At Burk's Falls.  
Tuesday, Aug. 30—At Sundridge.  
Wednesday, Aug. 31—At South River; Rev. G. Gander to drive from Sundridge.  
Thursday, Sept. 1—At Powassan.  
Friday, Sept. 2—At North Bay.  
Saturday, Sept. 3—Train to Sudbury.  
Sunday, Sept. 4—At Sudbury.  
Monday, Sept. 5—Train and steamboat to Manitoulin Island.  
Tuesday, Sept. 6—At Gore Bay.  
Wednesday, Sept. 7—At Manitowaning.  
Thursday, Sept. 8 }  
Friday, Sept. 9 } St. Joseph's Island.  
Saturday, Sept. 10—Steamboat to Sault Ste. Marie.  
Sunday, Sept. 11—At Sault Ste. Marie.  
Monday, Sept. 12 } Embark for Fort Arthur  
Tuesday, Sept. 13 } for appointment there,  
Wednesday, Sept. 14 } and at Fort William  
Thursday, Sept. 15 } and Scheiber (C.P.R.).

### Fort William.

REV. E. J. HARPER, INCUMBENT.

ST. LUKE'S.—Lenten services are being better attended than in past years, owing in a large measure to the fine weather.

On Saturday evening, March 12th, Mrs. Wm. Wiegand was called to her rest, after a long illness, borne with marked patience and resignation to the divine will. The funeral took place on Monday, when a large number of friends paid their respect to the memory of the deceased. Two hymns were sung at the office of the Burial of the Dead, Ps. XXXIX., and the Nunc Dimittis was chanted.

Much sympathy is felt for Mr. Wiegand, who has been called upon to part with four members of his family within two years.

After Evensong in the church on Sunday, 13th March, a few short, bright addresses were given on different phases of the work of the great S.P.C.K. These were followed by Fays Te Deum, nicely rendered by the choir, and an orchestra of five pieces and organ. Special prayers, prescribed by the Bishop, were offered that God's blessing may continue on the work of the Society.

For the addresses we were indebted to Messrs. F. H. Keefer, of Port Arthur; Reading and Waddington, of the congregation. The rector ventured the remark that more information concerning the S.P.C.K. was gleaned from the speeches made than had ever been given before in Fort William. The church was full. The "offerings" of the faithful will be duly forwarded to the Society.

WEST FORT ST. THOMAS.—At the 9 o'clock celebration of the Holy Communion in this church on March 13th, thanks were returned to Almighty God for His blessings on the S.P.C.K., and an offering taken up for its work.

The incumbent of the East Fort gives a service here on Wednesday at 7.30 p.m. during Lent. The attendance is very fair.

The Sunday School under Mrs. Geo. Cleaver is wonderfully well attended. Nearly all the little ones of the neighbourhood gather here at least once on Sunday.

OLIVER—ST. JAMES'.—The incumbent of Fort William married Miss Greer, eldest daughter of Jos. Greer, of Oliver, to Mr. Neil McKinnon, of North Dakota, on February 15th. The ceremony took place in St. James' Church before a number of friends and well-wishers.

The good people of this township are anxiously looking forward to the

return of their pastor, the Rev. Mr. Kirby, and family.

### Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

Thus far the new year has not revealed here anything of a specially novel or exciting character. The report is simply one of daily duty attempted, with a view to accomplishment, for the Master's sake, and for the sake of souls redeemed by Him.

The Church's services have been held at the accustomed places and times, and notwithstanding the broken character of the winter, good average attendances have been realized. Pastoral work in general, and special visits to the sick and needy, have occasioned long journeys, as usual. In the winter, however, it is possible to obtain some pleasure in duty, when the sleighing is good, and to travel from 130 miles and upwards in a week without being over-wearied by it.

At Uffington a regular mid-weekly service has been maintained, with an attendance varying from 10 to 22, which means that several of those present had come some two or three miles to join in public worship after a day's work. As the days lengthen the difficulties in the way of keeping up an attendance increases. Two cottage lectures have been recently given, in each case for the benefit of an aged and infirm member of our Church, and the result showed plainly that sympathy and appreciation was felt.

The Sunday School register (at the home centre) contains a list of about 50 scholars, and the average attendance is about 30. A Sunday afternoon Bible Class, held fortnightly for elder scholars, is growing, and is evidently appreciated by those who have come along steadily since it commenced. The beginning of the year witnessed the starting again of a Sunday School at Vankoughnet, and faithful perseverance will yet accomplish something there. At Purbrook and Clear Lake the blocked state of the roads during winter necessitates the suspension of Sunday School work, but the opening up of spring will (D.V.) witness renewed efforts on behalf of the children at each point.

In January last special vestries were duly held to nominate delegates to the Provincial Synod. Since then two concerts have been given in order to

help some local needs, but it sometimes happens that the worst storms fall upon us on Sunday, or on some day marked out for a particular occasion. But even though times, seasons and persons may be adverse, one knows that "the Lord reigneth," and may calmly rely upon the inspired words of the Psalmist: "Verily there is a reward for the righteous: verily there is a God that judgeth the earth." A H.A.

### Gravenhurst.

REV. W. A. J. BURT, LOCUM TENENS.

At the last Triennial Council it was decided that each missionary should contribute, to the columns of THE ALGOMA MISSIONARY NEWS, items of news at least once in three months. I have endeavoured since then to do my share in this matter, but, at times, not with any too great pleasure, for it is very difficult to write about one's own work, and especially so when nothing out of the ordinary happens. It is just three months since anything appeared in THE ALGOMA MISSIONARY NEWS from my pen, so I suppose I am obliged to write again.

The Christmas services passed off very satisfactorily. Quite a large congregation assembled in the morning, and a fair percentage of that number remained to join in the Eucharist.

The Epiphany service was fairly well attended, and the offertory was devoted to the Mission Fund.

Lent is once more here, special services are being held twice weekly, which, so far, are not very well attended. The Solemn Season was ushered in by an early celebration of the Holy Communion at 7:30 o'clock on Ash Wednesday morning, when a representative number partook. In Holy Week there will be services every day.

On Sundays the services and the number in attendance are very encouraging. The morning congregation has been steadily increasing, while the evening has not diminished in numbers; but the early celebrations have not been so well attended as one would like to see in a town like Gravenhurst. However, as the warm weather is at hand we shall look for improvements in this most important matter.

The services at Northwood are very well attended, and especially the Lenten services, notwithstanding the fact

that the people are farmers, and this season finds them very busy.

During my absence at Toronto on Sunday, 27th of February, the Rev. Eustace A. Vesey, incumbent of Harrison, officiated, both morning and evening, in St. James' church.

Mr. Vesey was at that time away on sick leave from his parish, but has now returned, much benefitted by his stay in Muskoka.

The incumbent of this mission, now in England, is expected to sail for Canada about May 1st, getting here in time to attend the Triennial Council.

On January 1st I accepted the offer made me in November by the Bishop of the mission of North Bay. I expect to take charge on May 6th, so that on and after that date all communications should be addressed to me there.

W.A.J.B.

### Burk's Falls Mission.

REV. CHARLES PIERCY, INCUMBENT.

Churches must sometimes be moved—bodily. When some of the structures were erected a few years ago they were placed on sites then deemed the best. But a railway crossed the country, the course of trade was diverted, the timber and lumber trade is almost gone, new roads were opened, and the Church building is now out of the way and far away from those who would assemble there on the Lord's Day. Not a few of our buildings but have been or will be moved.

At Burk's Falls the church is in the village, but in a most awkward spot. The site is on the top of one of the hills on which and about which Burk's Falls is situated. It is difficult of access—a fact that tells against it. At one time it was not so bad in this respect, but a diverting of the road for the general benefit and improvement of the village was its misfortune. Now it is situated where it is unlikely that the "powers that be" will improve the approaches. Once talking to "an old resident," advocating the removal of the building to a more favourable spot, I was met with the objection that the present site would then be a loss, since it was a gift for a church. Looking over some papers of the year 1881 I have apparently come across a similar statement, and its complete refutation.

In *The Evangelical Churchman* (June 16, 1881) appears the following paragraph:

A Church of England is in course of erection on a lot given by Mr. F. Burk, at Burk's Falls, Magnetawan River. Mr Burk has added a subscription of \$15.

Two weeks later, June 30, 1881, the letter following appeared :

To the Editor of *The Evangelical Churchman*.

MY DEAR SIR,—My absence in the south must plead my excuse for not noticing a paragraph in your issue under date June 16th, relative to the church which I am endeavouring to erect at Burk's Falls. Allow me to tell you that Mr. Burk did *not* give the site; I paid \$50 (fifty dollars) for the lot, of which Mr. Burk returned \$15, upon certain conditions, which I shall do my best to carry out. So far from *giving* the lot, a degree of pressure had to be brought to bear upon the owner before he would sell at all a site upon which we could erect our church—said site being the choice of our dear Bishop.

I am certain you will favour me by insertion, as by your paragraph my friends south, and about the place itself, might think I had been making false statements.

I remain, yours etc..

WILLIAM CROMPTON,

Travelling Clergyman,

Diocese of Algoma.

This has reference to the church that was subsequently burned down. However, another building, now standing, was erected on the same site. It needs some repairs, but before doing anything of a permanent character, the question of a change of site should be gravely and dispassionately considered.

At Sundridge the idea of moving the church there is mooted. It (the building) is at the far end of the village from the railway, and in a position that in bad weather and dark nights tells against good congregations. In the near future this matter will be a subject of discussion at Sundridge. It is not out of place to hope that if there is a removal the church may be oriented.

At Burk's Falls there were services commemorating the bi-centenary of the foundation of the S.P.C.K. On March 8th there was a celebration of Holy Communion at 9 a.m., and the next evening (Wednesday) the incumbent gave an address replete with information anent the work of the Society. Offertories were received and forwarded for the helping on of the S.P.C.K. The offerings were small, coming as they

did immediately after an appeal to the people in the diocese in aid of the Diocesan Sustentation Fund.

The weather and roads, or want of the latter, made it impossible for the missionary to keep his Sundridge appointment on March 13th.

### Weighty, Significant, Noble.

Some of our readers, especially those resident in the Dominion of Canada, will gladly read and with pleasure keep the following address read by the Archbishop of Canterbury to the Lambeth Conference of Bishops (1878) from the "General Assembly of the Church of Scotland":

*To the Archbishops and Bishops in Conference at Lambeth and Westminster.*

MOST REVEREND AND RIGHT REVEREND BRETHREN,—We the ministers and elders of the Church of Scotland, now met in General Assembly, offer you our cordial greeting.

We have been informed that you propose to celebrate the thirteen hundredth anniversary of the landing of St. Augustine in the Isle of Thanet, and we desire to associate ourselves with you in a devout remembrance of the great and far-reaching consequences of this most interesting event.

To us it is a significant circumstance that the arrival of St. Augustine in Kent occurred very near the time when St. Columba fell in sleep before the altar of the Church in Iona. In the administration of His grace God is not limited, and we cannot forget that, as illustrative of this, the Celtic missionaries whom the example and spirit of Columba inspired rendered conspicuous service in the Christianizing of England. But we recognize also that you have special cause for commemorating the work of Augustine in the conversion of the King and Kingdom of Kent, inasmuch as to this work must be attributed the organization of the Church which ultimately comprehended the entire realm of England. The distinguished prelate who will preside over your deliberations is the successor in an unbroken line of the first Archbishop of Canterbury; and notwithstanding many dynastic and social changes, the Anglican Church, of which and of whose branches you are the chief pastors, has continuously ministered the Word and Sacraments of Christ to the English nation and to

English speaking people throughout the world. We are not called to review its history; but we can thank God with you that, disengaged from the domination of the Roman See, and reformed in doctrine and worship, it is to-day an inheritor of all that is good and true in the centuries which have passed since, under the direction of Gregory the First, its external constitution was sketched by Augustine.

You will meet shortly after the national recognition of the long reign of our gracious Sovereign; and it gives us satisfaction to be told that some of your sessions will be held in the Church House, which memorializes this reign. We trust that the new Church House will be for generations to come a centre of ever-widening influence and blessing.

We are persuaded that, although in respect of Church government and ritual there are differences between the National Churches south and north of the Tweed, you recognize, as we do, that the unities of faith and love are both higher and deeper than all such differences. We rejoice in every evidence of the prosperity of the English Church; and we bid you heartily God-speed in your efforts to impart a sound religious instruction to the young, to preserve inviolate the faith once delivered to the saints, to promote the well-being of the people, to impart the Gospel of Christ to the heathen; in short, to realize the ideals and aims of the Church of the Lord Jesus. As national Churches in union with the State, we are partners in the responsibility of maintaining the great principle of national religion; and we hope that in any day of trial which may be in store for the Churches we shall cooperate in resolutely upholding this principle.

The time in which we seek to fulfil our ministry is full of generous aspirations, but it has also grave perils. All forces for good and for evil are intense in their action. If we have much to encourage, we are conscious at the same time of much that bids us watch and pray.

Most Reverend and Right Reverend Brethren, let us remind one another that our sufficiency is of God. Let us recall the promise of our risen Lord, "Lo, I am with you always, even unto the end of the world." Let us strengthen ourselves in the abundant grace and

manifold gift of the Holy Ghost. That you may be wisely guided in all your deliberations; that by the Spirit of God you may have "a right judgment in all things and evermore rejoice in His holy comfort"; that you may be blessed in your dioceses and in the discharge of all your high duty; and that the Church which looks to you as their "Fathers in God" may ever, under your oversight, make increase to the edifying of themselves in love—is the hearty desire and prayer of your brethren in the fellowship and service of the Lord, the ministers and elders of the General Assembly.

In name and by authority,

WM. MAIR, D.D., Moderator.

Edinburgh, May 31, 1897.

In accordance with the invariable rule of the Conference, no corporate answer can be returned to this address. The Archbishop, however, undertook, with the warm approval of the Conference, to write himself, expressing warm appreciation of this mark of brotherly regard.

### 1698-1898.

THE 200TH BIRTHDAY KEPT ON ALL CONTINENTS

During the past month—on the 5th day, and days immediately following, we joined our brother Churchmen the world over in services commemorating the beginning of the Society for Promoting Christian Knowledge. Linked around the world, from east to west, Christian men and women thanked the Giver of All Good Things for the blessings received at the hands of the society, and prayed that in the future the blessing of God should abide upon and with it.

The beginning of the Society for Promoting Christian Knowledge, like that of many other great institutions, was small and insignificant. It had its origin in the closing years of the 17th century, when the condition of the Church and the English nation was alike unsettled. Towards the end of that century many pious people, much grieved at the profaneness and impiety which had resulted as a reaction from Puritanism, formed themselves into societies for the advancement of Christianity and reformation of morals. They were members of the Church, and their work was naturally done in connection with the Church. There is

ample contemporary evidence of the need of such efforts. The austerity of the Puritan movement had been followed by the laxity of the times of Charles II., which had only too deeply left its mark on the morals of the time. In 1691 an address from the English Archbishops and Bishops led to the issuing of a proclamation requiring all magistrates "to execute the laws of this realm against profaneness and immorality," and declaring that by their neglect and the "connivance of the officers concerned, these dissolute enormities had universally spread themselves."

It was at such a time when religious life was at a very low ebb, that the S.P.C.K. was founded—a notable venture of faith—a launching forth amid surroundings and influences which, to the onlooker, were all unpropitious. The names of the five men who assembled on March 5th, 1698, the first, the inaugural meeting, deserve to be remembered with affection and honour by all posterity. Their beginning has resulted in the firm establishing of a society which was destined to exercise an enormous beneficent influence all over the world. Thus began (to quote the late Archbishop Benson) "the greatest and most important society that we have working within the great Society of Christ. . . . Of all our societies in England this is the oldest and grandest, and its work the very largest ever conceived."

Who composed that little band of zealous Christian men? What names were borne by the five good Churchmen whose hearts were stirred up to see what could be done to check the irreligion and wickedness they saw around them?

FRANCIS LORD GUILDFORD,  
SIR HUMPHREY MACKWORTH, BART.,  
MR. JUSTICE HOOK,  
COLONEL MAYNARD COLCHESTER,  
REV. DR. THOMAS BRAY—

the last, perhaps, the noblest of them all. Of these five, one was a peer, two were lawyers, another a soldier, the fifth a humble parish priest, who was the leader and inspirer of them all. Their first meeting was held, it is said, in Hook's chambers, Gray's Inn.

The parish priest, who was the virtual founder of the S.P.C.K., was a remarkable man. His means were narrow, but he was large hearted, his intellect was, perhaps, not much above

the average, but he was imbued with the spirit of holy self-sacrifice which "gave a permanent impulse to five at least of the noblest works on which a Christian can be engaged." "He is," Canon Overton truly says, "a striking instance of what a man can effect without extraordinary genius, and without special influence, and it would be difficult to point to any one who has done more real and enduring service for the Church." He was the great founder of parochial and clerical libraries, and for two years the Commissary in Maryland of Bishop Compton, of London. Dr. Bray's experience in the American colonies proved that the Church's work abroad in the colonies was of so urgent a nature and of such gigantic proportions that it needed all the energies of a separate organization, and in three years—1701—the S. P. C. K. brought into being the Society for the Propagation of the Gospel in Foreign Parts. To the S.P.G. was intrusted the work of carrying the Gospel to the colonies and dependencies of the British Empire. The living agents were provided by it. In the two or three years, however, in which the S.P.C.K. undertook the work, it secured "in Maryland a sufficient maintenance for sixteen clergymen, settled their glebes, fixed libraries, and dispersed among the people many thousand practical and devotional books with good effect." It was rapid growth. The elder institution in 1710 enlarged its operations by undertaking the maintenance and the extension of the mission to the heathen established at Tranquebar, Southern India, by Frederick IV. of Denmark.

The first efforts of the founders, however, were directed to letting in the light of Christian knowledge on the darkened minds of the young. The society has been justly named the "pioneer of education." Its founders were about two centuries in advance of their day, for it was not until 170 years after the S.P.C.K. had established its first school for the children of the poor, that the State awakened to the fact that it was its duty to see that the means of education were provided for every one of its children. Between 1698 and 1712 the society was instrumental in establishing no fewer than 117 schools, educating 5,000 children in London and Westminster, and during the same period 500 schools had by it been established in England and Wales, and the good



vary, and has there striven to realize how hateful to God must be the sin that demanded such a sacrifice, how terrible the bondage from which only that Redemption could bring deliverance he that has watched through those long, dark hours of unutterable agony, and has seen what Love has borne for him—he will know best the thrill of holy gladness which will fill his soul as he hears the joyous message, "The Lord has risen indeed."

But, as I have said, it is the risen life which must be the outcome of this day's rejoicing. The feast the Apostle would have us keep is no outburst of joy for a few brief hours, but a life joy an abiding spring of thankfulness, a secret consciousness of blessing. You know how some great earthly blessing fills your heart, so that whenever your thoughts turn to it there is a fresh sense of secret peace and happiness. It would be so with the memory of this day's great event. It should be a thought of strength and joy to which we can turn from time to time as we go on our way. More especially is it well to bring back the remembrance of this ground of rejoicing each Sunday, making it a "Day of rest and gladness," "an Easter Day in every week." For the very reason why the first Christians made the first day of the week their holy day, instead of the seventh as of old, was because it was the Lord's Day, the Day of Resurrection.

O risen Saviour, we glorify Thee for Thy victory over death and Thy triumph over the grave; and we pray Thee give us grace to rise with Thee, from the death of sin to newness of life, that, being risen with Thee, we may seek those things which are above, where Thou sittest at the right hand of God. Amen.—*Bishop How.*

SUBMISSION is the footprint of faith in the pathway of sorrow.

CHARACTER, like porcelain-ware, must be painted before it is glazed. There can be no change of colour after it is burned in.

Not only is it difficult to say the right thing in the right place, but far more difficult still to leave unsaid the wrong thing at the tempting moment.

ONCE having determined in your conscience that you are sailing under the right colours nail them to the mast.

FAITHFULNESS is a higher attainment than mere success, and, unlike success, it is within the reach of every man. Perhaps the progress of our spiritual life would be swifter if we, remembering this, would strive less after success and more after faithfulness.

THE way to avoid great faults is to beware of small ones, therefore pull up in time if you would not be dragged by your neighbour into the ditch.

EVERY moment of time may be made to bear the burden of something which is eternal.

REASON is the eye and faith the ear of the soul. The eye sees and knows, and the ear hears and believes; and the ear hears what the eye cannot see. The eye sees the flute, but only the ear hears the music.

EVERY act of self denial will bring its own reward with it, and make the next step in duty and in virtue easier and more pleasant than the former.

### Acknowledgments.

The Rev. Laurence Sinclair begs respectfully to acknowledge with thanks the receipt of \$1 for the church at Silverwater, from Mrs. Osler, the Rectory, York Mills, Ont.

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

#### FOR GENERAL FUND.

Port Arthur, per Bishop, \$20; Quebec, St. Matthew's W.A., \$32; Diocese of Toronto, on account grant, \$287.50; Collingwood, \$7.05; Port Dover W.A., \$5; Stratford, \$19.50; Brantford, St. Jude's, \$5; Sima, \$25; London, St. James', girls, \$5; Shekunda, \$3.53; Little Current, \$3.47; A Friend, \$1; Strathroy, \$2; London, St. James' Jr. M.B., \$7; London, Christ Church, \$5; do. Girls' M.B., 30c; Woodstock, Old St. Paul's, \$10; St. Thomas, \$10; Wilmot, \$7.79; Petrolea, \$11.27; Petrolea Girls' Auxiliary, 75c; London Memorial Church, \$6.

From Toronto Diocese W.A.—Toronto, St. Luke's, 75c; C.M. \$10.

#### FOR SPECIAL PURPOSES FUND.

For Wawanosh.—New Girls' Home, \$2.  
For Garden River Parsonage.—Eas: Angus, children's offering, per Rev. W. A. Adcock, \$4.79; Miss Ridley, S. Mountain, \$10.

For Temiscaming.—From Diocese of Toronto W.A., Coburg, \$5; Collingwood, \$5; Vaughan \$2; Toronto, All Saints', \$4.55; St. George's, \$25; St. Luke's, \$5; St. Philip's, \$6; St. Thomas', \$5; C.M., \$5; Mrs. Osler, \$1.

#### FOR SHINGWAUK.

Port Colborne, \$2; Toronto, All Saints', for Barney Logan, \$25; Portsmouth, St. John's S.S., \$4; Durham, Trinity S.S., for Levi Magrath, \$10; York Mills, St. John's S.S., \$3; Dartmouth, Christ Church, \$8.82;

Lachme, St. Stephen's branch W.A., for E. Penance, \$15; London, St. James' S.S., \$25; Thorold and Port Robinson S.S., for Louis Mattin, \$4 \$4; Toronto, St. Luke's W.A., for Ruby May, \$6.25; Toronto, St. James' S.S., \$25; Montreal, St. George's S.S., for Simon Jacobs, \$75; London Memorial Church, \$10.

#### FOREIGN MISSIONS, GENERAL FUND.

Haileybury, \$2.01; Liskeard, 51c; Jocelyn, \$1.10; Marksville, \$1; Richard's Landing, \$1; Sand Lake, 63c.

#### EDUCATION REV. C. PIERCE'S SON.

From Toronto Diocese W.A.—Peterborough, \$7.75; Deer Park, \$4; Toronto, St. Simon's, \$1.10; St. James', \$5; St. Stephen's, \$5; Brampton, \$1; "C.M.," 25c; Dr. Montizambert, \$30; Miss Walker, \$15; Mrs. Baldwin, \$2.40; G. Parker, \$1; Christmas Gift, \$2.50.

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 heretofore 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.

This will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE. This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

\*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows and Orphans Fund; (3) The Superannuation Fund; (4) Algoma Mission Sustentation Fund, etc.

## THE Morley College AND Conservatory of Music

In union with the London College of Music, Eng.  
SNEINTON MANOR, HUNTSVILLE,  
Muskoka, Ontario.

Visitor—The Ven. Archbishop Lloyd.

Principal—Miss E. W. Morley, L.I.C.M., A. Mus. L.C.M., Silver Medalist for Painting (Representative of the London College of Music for Algoma) assisted by Mrs. Haydon, 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, Pasting (oils, 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 LLOYD, Incumbent of Huntsville and Archbishop of Algoma