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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
VOL. X. No. 1.

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The Algoma Missionary News

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

Notes by the Way.

"FIND out man's wants and wills,
And meet them there—All worldly joys go less
To the one joy of doing kindnesses."
—George Herbert.

"SPIRITUAL service lies in the consecration of the simplest duties."—Bishop Westcott.

WHEN men lost the spirit of reverence, says the Bishop of Manchester, they lost the spirit of piety.

THE Standing Committee and the Committee on Synodical Organization are summoned to meet at Bracebridge, on Monday, January 10th.

UNDENOMINATIONALISM confounds religion with morality, and reduces Christianity to a system of moral philosophy and leaves it there.—The Bishop of London.

FROM the Marazion (Cornwall, Eng.) parish magazine, we learn that Rev. Mr. Machin was in the West country in the performance of his duties as S.P.G. deputation.

"If man would but work along with God, how wonderfully should we find God ready to work with man for the advancement of the Kingdom of Light."
—Rev. R. M. Benson.

"We must be always in the Hand of God if we would be used by Him. The tools He loves He keeps bright and keen-edged. . . . Thoroughness is the best proof of devotion."—Bishop Ridley.

DURING this month (January) vestry meetings must be held in our several parishes and missions for the nomination of gentlemen who are willing to serve as lay delegates to the Provincial Synod.

To facilitate the work of the S.P.C.K. deputation in the Diocese of Algoma, the Bishop has appointed a Committee composed of Ven. Archdeacon Llwyd (convenor) and Revs. James Boydeell and Charles Piercy.

"We cannot rise to the highest life all at once. There must be frequent Communion, and quiet days, and silence, and solitude, and self-restraint, and works of love,—*little* acts of love, if we would attain unto it."—Bishop Wilkinson.

THE BISHOP OF DURHAM, speaking at his diocesan conference lately in favour of the admission of the faithful laity to the counsels of the Church, said: "To speak generally, the full force of the Church will not be brought to bear on the national life till every Churchman makes the cause of the Church his own. To this end every Churchman must feel that he is in his measure responsible for its success and for its failure. And the sense of responsibility comes with the sense of power. We must concede real authority to those from whom we ask substantial service."

Is a letter lately to hand from A. B. F., one of Algoma's very true friends in England, there are some sentences which we are pleased to have permission to print below:

I think the Bishop's visit to England gave considerable stimulus to the work and drew in several fresh workers, besides causing the diocese to be more generally known. One still wishes that more money were forthcoming, especially just now when it is so greatly needed and would be such an immense relief, but for this, as for everything else, we have to wait in faith. I do hope, however, that our Association finds a *definite and regular* place in the prayers and intercessions of the Algoma clergy, so that we may act and react one upon another, and no link in the chain be wanting. If they need to be strengthened and helped in their arduous labours, not less do we all require to be roused to greater zeal and diligence in the work, in season and out of season; *i.e.*, not merely at intervals, but in every day faithful and loving effort; not merely to do something, but to do *all* that we can. Surely, then, we might more truly realize the motto of our association, which is likewise the living strength of every member of Christ's body: *Not by might, nor by power, but by My spirit, with the Lord of Hosts.* We should learn, then, that all things are possible, and that if there are limits it is we who set them and not God. It was said in a church paper only a week or two since, by a Canadian correspondent, that "the Diocese of Algoma" was "in a bad way." Let us hope not; let us hope that spiritual results will be obtained by spiritual means—by the spirit of prayer and supplication—and that all its poverty and suffering are but channels of God's loving education and discipline for it, whilst, at the same time, they are channels also for our sympathies and our alms.

THE BISHOP OF DURHAM recently spoke at the annual meeting of Church Workers at Sunderland, referring, among other things, to that of Church reform—a subject fast coming to the front in England. He said: "With regard to Church reform, the object to which their efforts must be directed was self-government, resting upon adequate representation of the clergy and laity. And one greatly desired that far greater power might be given to the laity in ecclesiastical matters than they had enjoyed in the past. In this case they should be able to claim from the laity more service than they had rendered in the past. It was service which was the foundation and justification of power. It seemed to him that the duty of service required to be forced

upon the laity at the present time with unusual force and persistency. As the conditions of life became more and more complicated, there was a necessary tendency to a subdivision of labour. Different functions were assigned to particular bodies, and this extended even to that work which was their common life—spiritual work. They were coming to think that spiritual work was to be assigned to one body among them as their peculiar duty. They were coming to think that the clergy alone had a spiritual work to discharge—that the laity were to be contented to receive all the consolations and support of religion, whilst they knew that on their part they must contribute of the fulness of their own efforts too. The whole body of believers was a spiritual priesthood.”

A.D. 1897.

The year just flown has been a year of anniversaries. The British Empire celebrated the completion of sixty years' reign of Her Gracious Majesty Queen Victoria—the most honoured, the best loved monarch that ever sat on England's throne. The Anglican Church celebrated the thirteen hundredth anniversary of the landing of St. Augustine—the missionary sent to the Angles by Bishop Gregory of Rome—on England's shores, and demonstrated to the world the continuity of the Church of England during all those centuries. The death of St. Columba, 1,300 years ago, was also suitably celebrated by those in the northern part of Britain. Nearer home we were reminded of John Cabot's discovery of Newfoundland 400 years ago—really the discovery of North America. A.D. 1897, too, was a year of thanksgivings to Almighty God for the benefits which we as a people have received during the periods above-mentioned—periods of time which illustrate the steady march onward of the Christian religion and that civilization which depends thereon.

But there are events which interest us in the circumscribed jurisdiction of the Diocese of Algoma, and these we briefly record. First of all, as Church people, we rejoice at the consecration of the third Bishop of Algoma, on the Feast of the Epiphany, at the Cathedral in the historic city of Quebec. The welcome he received throughout the diocese was a warm one and we

doubt not, cheered him in his unceasing journeyings from point to point. A few days will mark the first anniversary of our Bishop's consecration to his high office. Anticipating these few days, we respectfully tender the expression of our sincere congratulations and hopes that God will long spare him to go in and out amongst us to rule and guide and cheer the flock committed to his care.

Another year has gone and it has pleased our Almighty Father that no missionary has been called away by death. Nearly a quarter of a century has fled since the diocese was set apart. During that time, with the exception of the sainted Bishop Fauquier, no clergyman has dropped at his post. It is much to be thankful for.

A few changes there have been. At the September ordination Rev. C. H. Buckland, of Powassan, was advanced to the priesthood, and Rev. James Hickland, of far-off Temiscamingue, ordered a deacon. Rev. J. C. Machin, of Gravenhurst, has leave of absence to work in England in behalf of the S.P.G. His place is temporarily filled by Rev. W. A. J. Burt, of Port Carling. In order that the Church people of Port Carling might experience no delay in receiving the Church's ministrations, Mr. Burt resigned his incumbency, to which the Bishop appointed Rev. Mr. Chilcott, lately of the Diocese of Saskatchewan. Rev. S. H. Morgan, of Webbwood, resigned in order to pursue for a year at King's College, Windsor, N.S., the studies necessary to qualify him for a degree in arts. We hope to see him again numbered with us. Rev. Messrs. Aylwin and Hunter respectively resigned their incumbencies of Manitowaning and Gore Bay, the former going to Kensington, P.E.I. Rev. J. McConnell was forced by ill health to give up his work at Bruce Mines. Rev. A. J. Young recently vacated North Bay, and is now at Manitowaning. Rev. W. J. Thursday was licensed to the incumbency of Port Arthur, where as *locum tenens* he had acceptably served for some time. Mr. T. J. Hay, who was the catechist that did much good work in opening up Dunchurch Mission, was lately removed to Sturgeon Falls, being replaced by Mr. F. Godolphin, the catechist at the latter place. Webbwood, too, is now ministered to by a catechist in the person of Mr. T. Scarlett.

The Bishop's visit to England was briefly reported in our columns. Its results were, perhaps, as briefly noted. However, one matter deserves repetition, viz., the offer of the S.P.C.K. towards the establishment of a Clergy Sustentation Fund for the diocese, which we hope to see well begun, if not well established in the near future. According to our means we contributed to the Indian Famine Fund in response to the Bishop's appeal.

We desire to recognize and acknowledge the gifts and interest taken in our work by our fellow Church people in Canada, and especially by our friends of the Algoma Association in England, and to note the kindness which prompted Algoma's friend, Miss Day, to visit a number of places within our territory when she was in this country last summer.

All our difficulties are not removed—some are apparently as formidable as ever—nevertheless, the year past has been one of progress, and we enter the new year full of hope and confidence that the Spirit of God will guide us in those paths which lead to the extension of Christ's Kingdom in that part of His vineyard in which He has called us to work.

English Letter.

The following letter was kindly written by an Algoma Associate who passed last summer at Whitby, in Yorkshire, and there is no doubt that it will be read with great interest, St. Hilda being one of the "Leaders of the Northern Church," brought to our remembrance again and again by the saintly and scholarly Bishops who have occupied the See of Durham at the close of this nineteenth century. One of them (Dr. Westcott) writes: "It has been an encouragement to me to notice how each (Columba, Aidan, Hilda) commends as the last lesson of varied experience, peace and fellowship. . . . When we ponder their words, can we not feel that even now the Communion of Saints is a reality?" Women have, from the very first, had a large share in spreading the Gospel. The influence of a good woman cannot be limited. And so Hilda speaks to us from a far-off century, and stimulates us to "follow in her train." A. B. T.

ST. HILDA.

Mother in Israel! England's royal saint!
Great preacher in thy life of truth divine!
Teacher and trainer, too, of holy men;
In darkest days of ignorance and sin
The beacon fire thou didst light up which spread
Throughout the land, and from Northumbria's
shores
Shone as a lovely star in darkest night,
Then passed in thankful peace "from death to
life."

Little is known of St. Hild, of Streoneshalch, *i.e.*, sinus fari—the Bay of the Lighthouse; but that little is forcible. The Saxons called Whitby a significant name, Streoneshalch (our translation is Bede's) for St. Hild's

House, its principal object, did send out light, which guided weary and blinded travellers through the troublous waves of life.

It was somewhat of a shock to learn when at Whitby this summer, that the lovely ruins, still called St. Hilda's Abbey, were of a much later date; the wooden buildings, over which the Engle Princess ruled for three and twenty years so wisely and so beneficially, were destroyed by the Danes about 867.

Bede says: The Lady Hild, when thirteen years of age, was baptized by Paulinus (the companion of St. Augustine), and up to the age of thirty-three lived a quiet home life, though always known as "very devout." About this time she contemplated joining her widowed sister, Queen Hereswitha, in a nunnery at Chelles, Gaul. Bishop Aidan, being distressed at the idea of losing "so precious a jewel," persuaded her to stay in her own country and to work amongst the pagans in Northumbria, and the Celtic Church reaped the benefit.

After ruling the then first religious community in England—the Nunnery at Heraten, now Hartlepool—for a few years, St. Hild and her nuns moved to the monastery, which was built upon the cliff 300 feet high, overlooking the Esk running into the North sea. St. Hild's post meant hard work; men and women to be moulded for outlying work all around, buildings to be erected as inmates increased, revenues to be carefully handled, poor and sick to be tended, princes and prelates to be entertained in the guest house, and we hear of an important synod held in 664. King Oswin (St. Hild's relative) presided over this council; he had dedicated the land, in fulfilment of a vow, and he put his infant daughter Ælfleda under St. Hild's care, who was brought up in the abbey, and on the death of St. Hild succeeded her as abbess at the age of twenty-six.

Streoneshalch was the home of much learning. Cædmon, the great Engle monk-poet, was encouraged by "the mother," as the much loved abbess was called by her flock. St. Hild seems to have recognized Cædmon's great gift. His poems helped much in the evangelizing work in those days, when few could read and books were rare. He sang of the Incarnation, the Passion, the Resurrection, and the Ascension

of our Lord; also of the Day of Pentecost, of Heaven, of Hell, and the Judgment Day. Six of the monks who studied at Streoneshalch became bishops. The discipline exercised by the royal and stately abbess was renowned, the study of Holy Scripture was part of the daily routine and "the mother" did as the rest, for the apostle rule was followed—*they had all things common*. St. Hild died joyfully and peacefully in 680, aged sixty-six years.

Though thirteen centuries have passed, fossils dug out of Whitby cliffs, known to geologists as ammonites, are popularly called St. Hilda's snakes, and these stones speak of the efficacy of St. Hilda's prayers, for prayer must have been the secret of her strength and wisdom in her great work.

Sir Walter Scott has perpetuated the legend in words supposed to be a conversation between the nuns of Whitby and those of Lindisfarne:

"They told how in their convent cell
A Saxon princess once did dwell—
The lovely Edelred;
And how of thousand snakes, each one
Was changed into a coil of stone
When holy Hilda prayed;
Themselves within their holy bound,
Their stony folds had often found."

Snakes infested the monastery. The abbess bade all to pray and as she prayed herself the reptiles were turned into stone. The Whitby Town Arms are three of these ammonites.

The bell that announced St. Hilda's death is the earliest notice of the use of a bell in any of the churches in Britain.

Long centuries have rolled 'twixt us and thee,
But in unbroken continuity
Of life, and light, and love, and fellowship
Of saints, we meet to-day and bless His name
Whose kingdom us, like thee would fain extend,
Telling it out that CHRIST is KING.

L.M.K.

Gravenhurst Mission.

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

There is not a great deal to report from this mission, but what there is I cheerfully send. I entered upon my duties as *locum tenens* on October 1st last, at which date I took up quarters in Gravenhurst parsonage. Two weeks afterwards I moved my family and household effects, and by the end of two more weeks we were comfortably settled, and by November 1st I began my house-to-house visitations.

The following items of work, etc., may be interesting:

ST. JAMES', GRAVENHURST—Sixty-five visits, two baptisms, one funeral, one wedding; a visit from the editor of THE ALGOMA MISSIONARY NEWS, the Rev. Charles Piercy, who was present at our Thursday night service, and gave a very interesting address on the influence of the printing press in matters secular and religious. In the latter respect he very ably pointed out the good results of our diocesan monthly paper, THE ALGOMA MISSIONARY NEWS. Mr. Piercy made arrangements with the Messrs King to collect subscriptions for said paper and increase the number of subscribers where possible.

The Bishop and the Rev. Messrs. Allman and Chilcott have also visited the parsonage, and the last named gentleman was present and preached at our Thursday night service, and on the following Sunday officiated at all the services, while I took his duty at Port Carling. The Rev. Mr. Rounthwaite has also spent a Sunday here, preaching at the morning service.

The Woman's Auxiliary has got down to work, and is now preparing for a sleigh ride and social early in the new year.

A society has been formed and named the Church Girls' Guild. This consists of about fifteen young ladies, whose ages would average about eighteen.

These girls have had their first social. The night proved very unfavourable, as there was a drizzly rain all day and all night. However, considering such bad weather prevailed, the social was quite a success, the sum of \$19.50 being realized. The social was held at the residence of Mr. J. Passmore, two miles out of town. Messrs. King and White very kindly, and with considerable trouble, conveyed the people to and from the social.

ST. JOHN THE DIVINE, NORTHWOOD.—Twelve visits from house to house. Sunday services are maintained fortnightly at this station at three o'clock in the afternoon.

I address the children for half an hour preceding the service. So far the average congregation has been about forty. There are a number of children unbaptized, but the parents, not being Church people, are very careless and indifferent to this sacrament of initiation. Doubtless they look upon it as

they do upon vaccination—a thing that ought to be done—but there is neither hurry nor anxiety needed, as there is apparently no harm resulting from the neglect. These children, for the most part, attend my class and the service, and have to hear the sad truth Sunday after Sunday that they are not yet of the family and household of God called Christians.

THE SANITARIUM.—Service is held here alternately with Northwood. This service is held at four o'clock in the afternoon, and on this Sunday I attended St. James' Sunday-school first from 2.30 to 3.30, then drove out (1½ miles) to the Sanitarium. The number of patients in this institution is about thirty-seven to forty—all the building will accommodate. Of this number about one-eighth are members of our Church. A bus runs into town every Sunday morning, depositing persons at whatever church they wish, picking them up again after service. Accordingly we occasionally have four or five of the patients at St. John's Church, Gravenhurst. At the service in the Sanitarium—the only religious service so far—nearly all the patients, the matron, business manager and his wife, and occasionally the servants attend, making in all about forty. Miss Keys, one of the patients, and a church-woman, presides at the piano for the hymns and canticles.

This mission—as the term *mission* implies—is not self-supporting, but I think that it might in the course of about two years' time, become a *parish*. The people, for the most part, think it possible, which means considerable towards the accomplishment of such an end. If \$100 were added to the present amount raised for the year beginning next Easter, I feel sure that by the end of that year \$100 more could be added, which would make a total of \$600. Then, if Northwood made an effort, the \$50 now given might be increased to \$75. Then by the end of two years \$75 more might be added at Gravenhurst, thus making in all \$800. In this way the mission would be prepared for the year 1900, when, it is expected, all assistance from the S.P.G. will be withdrawn. How much better to increase the quota to stipend gradually than to go on as now until the assistance from England ceases, in which case the amount now given would require to be doubled all at once.

W.A.J.B.

Garden River Mission.

REV. F. FROST, MISSIONARY.

I send, to-day, my contribution to the ALGOMA MISSIONARY NEWS. I have a few items of general interest for the readers of our diocesan organ, though my work here is not so fruitful of adventure as some in which I have been engaged, yet not without interest to intelligent supporters of missions. It must often happen that a missionary's work partakes a good deal of the character of that of a parish priest—very necessary, very important—yet a daily round of duties, an account of which does not offer material for a stirring contribution to a journal.

We had a very good time at our Thanksgiving festivities. Our people at Sylvan Valley made a special effort to decorate their little church, and though it was the first effort in this direction it was quite successful. The arrangement of fruit and flowers was very pretty. A good congregation assembled and was deeply interested and helped by the service. We have fortnightly services here, and I stay all night with the people and visit on Monday before I return home. I have a class of candidates preparing for confirmation.

The Indians at Garden River are waking up to a sense of their responsibilities and privileges. Quite a movement in practical religion was made the other day, when a considerable amount of wood was brought to be used as fuel in the stove of St. John's Church to make it comfortable in cold weather. It is encouraging, also, to know that the faithful women of the congregation gathered on a certain day to wash and scrub the church. This was previous to Thanksgiving Day. It is pleasing to be able to record the fact that a large quantity of vegetables were offered to God in the House of Prayer, to be used afterward for the missionary and his family. These gifts were diversified with others, which were effective as well for decoration as for use.

We had a vestry meeting on the occasion of the Bishop's visit, and a general explanation and emphasizing of duties. Some very practical and forcible remarks were made by the Bishop, and the Indians responded by promising to provide what was stipulated toward the support of the Church,

and altogether both the Bishop and the missionary thought the meeting was quite satisfactory.

I have a confirmation class here. A number of candidates will be presented as soon as sufficiently instructed and prepared. F. F.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

It is the privilege of this mission—sometimes—to have “red-letter days” of no mean order. Only recently some were enjoyed in connection with the first visit of our beloved Bishop. The Right Rev. Dr. Thorneloe was met at Gravenhurst by the incumbent and his son, and thence conveyed to St. Paul's parsonage on Monday, October 25th.

CHRIST CHURCH, PUNBROOK.—This church was visited on Tuesday morning, October 26th. A distance of five miles had to be covered before the Bishop and incumbent could be present for divine service at 10.30 a.m. A good congregation assembled, and after prayers had been read by the incumbent, the Bishop delivered a very lucid and instructive sermon, which was followed by a celebration of the Holy Communion. Service having ended, the Bishop was introduced to a goodly number of those present, who were very glad to make His Lordship's acquaintance. The people's warden (Mr. J. F. Colson) then invited the Bishop to dine with him, and having been welcomed by Mrs. Colson and family, a very enjoyable meal was partaken of. Matters of interest to the church and diocese were subsequently discussed. Returning to the Uffington parsonage the Bishop devoted himself to his numerous letters until tea was announced.

ST. PAUL'S, UFFINGTON.—At 6.30 p.m. the bell rung out its call to divine service, and at 7 p.m. Evening Prayer was commenced by the incumbent. As the prayers proceeded a good congregation gathered, and when the Bishop took the Confirmation office the sacred edifice was fairly full. The address to the confirmees, and subsequent sermon, were pregnant with Scriptural and Church teaching, and seemed so complete as to leave nothing to be desired. The service being ended, the incumbent introduced His Lordship to Messrs. W. H. Tinkiss and Wm. Ketching, and other church officers, and then

to many members of the congregation, when mutual pleasure was fully evident. The Bishop also discussed the interests and needs of the mission, in its relation to the diocese, with the incumbent and church officers, showing the necessity for even more strenuous efforts than hitherto.

ST. STEPHEN'S, VANKOUGHNET.—On Wednesday, October 27th, the Bishop was astir early, since breakfast had to be taken, and more than ten miles of rough road traversed, in order to reach the third station by 10.30 a.m. There were but few persons present when the Bishop and incumbent arrived, but the number was soon augmented. Morning Prayer having been said the incumbent presented an adult to the Bishop for the holy rite of Confirmation. His Lordship delivered a very able and lucid discourse, which received most earnest attention, and then proceeded to the celebration of the Holy Communion. After the service quite a number of persons were introduced to the Bishop, and through the thoughtful and kind permission of Mr. and Mrs. Moffat, the Bishop, incumbent and son were refreshed with a tasty lunch. Presently farewell was said, and then the return journey was made to Uffington.

The next business was a trip to Barkway, Township of Ryde, seven miles distant, which, having been made, a visit was paid to Mr. John Irving, ex-warden, who gave the Bishop and party a warm welcome, and invited us all to a bountiful spread with his family.

On Thursday, October 28th, the Bishop was again ready to start for Gravenhurst, and thither he was duly conveyed. The Rev. W. A. J. and Mrs. Burt welcomed the Bishop, the Rev. A. H. Allman, and his son, to dine with them, and shortly after that function the Bishop was escorted to the Rosseau boat, where leave taking and separation ended a profitable season of intercourse.

Alas! a day of sadness and grief came all too soon to the Uffington congregation. On Tuesday, November 9th, Andrew Kirkpatrick (brother of the people's warden, Mr. W. T. Kirkpatrick) was killed instantaneously at a skidway, in the township of Livingston. A telegram was despatched to Bracebridge, and thence the sad news was sent to Mr. R. Fielding, a member of

St. Paul's, with whom the deceased had previously worked for some years. The information was immediately communicated to the incumbent, who was accompanied by Mrs. Fielding, to break the terrible news to the widowed mother. The effect was heartrending. The members of the family were summoned, and the interment took place on Saturday, November 13th. A very large congregation assembled, when our Church's matchless burial service was read, and an address delivered by the incumbent. The local lodge of the I.O.F. also attended, of which the deceased had been a member up to the moment of his death.

Another Encouraging Trip.

My last trip from Korah to Goulais Bay—twenty miles and return—made a journey of forty miles for the purpose of administering the Sacrament of the Body and Blood of Christ to six people.

I always carry wire and rope on the journey in case the harness or the buggy breaks down, and on this particular journey—through mud in the valleys up to the axle and over the hills strewn with boulders as big as loaves—the breast strap broke and the wire was called into requisition. I went on a few miles farther and then noticed the rim of one of the wheels was getting loose, and again the wire came in useful. Again we go plodding on, and the next thing that breaks is one of the tugs. All my wire is used up, so now I fall back on the rope. Having thus repaired the tug, we resume what we can hardly call the even tenor of our way, and arrive at Goulais Bay, having performed the journey of twenty miles in the magnificent time of seven hours.

I always go up to Goulais Bay on the Saturday before the Sunday service. When I built the church in this settlement two winters ago I tried to place it in as central a position as possible. Some of the people are two miles from the church, some three, and some six. The words in the "Ordering of Priests" seem peculiarly appropriate to this mission: "Seek for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

When I got to Mr. Macaulay's house his wife said there was no room for my

horse in the stable, but she thought there was room at Mr. Stoakley's. So to Mr. S's I go. He lost his wife last spring, and he began to unfold his tale of woe. An adopted boy of sixteen had run away from him, and he was left quite alone—an old man of seventy—to milk his two cows and make butter, to wash and to cook, and to go to the bush and cut his own wood. After sympathizing with him I meekly suggested that my horse would be glad of food and shelter, and then he said he had no room in his stable, but there was a shed in which he might go. I inspected the shed, and found crevices two or three inches wide, through which the wind and snow rushed. I have lost one horse on this Goulais Bay trip, and having no desire to lose another, I concluded that that shed would not shelter him for all night. However, I left the horse there munching a bit of hay, and wended my way back to Mr. M.'s, and he arranged to put two cows in one stall and thus provide room for my horse, and then he sent his son, Reuben Bismarck, to fetch my horse. Before retiring for the night I examined the children in the Catechism. Mr. M. has thirteen children, but two are married.

The next morning I found a congregation of thirty-two at the church, and six reverently and gratefully received the Holy Communion. And thus, as I said before, ere I reached Korah again I travelled forty miles to give six persons the Sacrament of the Body and Blood of Christ.

J. P. SMITHMAN.

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

A special service was held in St. John's Church on Thanksgiving Day, November 25th, at 11 a.m., the congregation being a fairly large and representative one. Rev. E. J. Harper of Fort William preached the sermon and subsequently assisted the Incumbent at the celebration of the Holy Communion. The offertory in aid of the Clergy Superannuation Fund, amounted to \$12.45.

Rev. J. W. Thursby has prepared a series of sermons for this Advent season upon "The life of man, as contemplated by the Church," divided into the four stages of life: "Childhood," "Youth," "Manhood" and "Old Age." Three of these have been already

delivered, and I have no hesitation in pronouncing them the most interesting and instructive discourses ever preached in this church. The attendance at the Advent services has been very good, especially with reference to the children, 47 being the average attendance for the past few Sundays.

In the course of a few days, Mr. Thursby expects to be able to forward to the treasurer the sum of fifty dollars, being voluntary subscriptions towards the liquidation of the mission debt of this diocese.

The Women's Auxiliary held a sale of work, and high tea on Saturday, December 11th, in the Brotherhood House, which proved very successful, the proceeds amounting to \$70.

The Brotherhood of St. Andrew have reopened their gymnasium for the winter, while the "Mechanics Institute" Library, which is situated in the "Brotherhood House," is well supported. The building is now lighted throughout with electricity, and the question of putting in some baths, in connection, is being mooted.

The Sunday school, at the instigation of Mr. Thursby, have commenced a series of "Birthday Offerings," in aid of the Shingwauk Home. Six birthdays have provided 96 cents, and upon receipt of the next donation, the amount will be forwarded to the Diocesan Treasurer. H. B.

Powassan Mission.

REV. C. H., BUCKLAND, INCUMBENT.

Our Mission was favoured with its first Rural Deanery meeting on the 7th and 8th of December. Only two clergymen put in an appearance, the Revs. A. W. H. Chowne, R.D., Emsdale, and D. A. Johnston, of Magnetewan. The Rural Dean arrived on Monday evening, and on Tuesday afternoon in company with the incumbent drove to Trout Creek to inspect the church, having given up all hope of seeing any other clergymen, but on their return they received the welcome news that the Rev. Mr. Johnston had arrived from Magnetewan, having driven a distance of 42 miles over very rough roads. On Tuesday evening, December 9th, Divine service was held in St. Mary's Church, Rev. D. A. Johnston being the preacher. On Wednesday morning at 9.30 o'clock there was a celebration of Holy Communion; the celebrant, the

Rural Dean, assisted by the Rev. D. A. Johnston.

During the day the Rural Deanery meeting was held at the parsonage when matters of importance to the Deanery were discussed, and letters of regret were read from Revs. Cobb, Evans, and Piercy.

Wednesday evening, 7.30, missionary meeting was held, at which the clergymen present made addresses.

C. H. B.

Webbwood Mission.

MR. THOMAS SCARLETT, CATECHIST.

On Thursday, December 9th, the Bishop visited this mission. He preached at Webbwood in a well-filled church on the evening of the 9th, and held a celebration of the Lord's Supper on the morning of the 10th. He then took the train for Nairn Centre, and inspected the new church which has been lately built there, in which he preached the same evening to a goodly number. He made a passing reference to the costly and magnificent fixtures and decorations which Miss Gurney had sent out from England. He said that it behooved the people of Nairn to greater efforts in the future, since Miss Gurney and others in distant England were so interested in their behalf. On Saturday morning His Lordship administered the Holy Communion to eight communicants. He took the afternoon train for North Bay. The people of this mission have been stirred up to renewed activity by the visit of our beloved Bishop, and hope that his visits may be frequent. T. S.

Confirmation.

Bishop Eden, now the Bishop of Wakefield, in his farewell sermon as the Bishop Suffragan of Dover (in the Archdiocese of Canterbury), preached in Canterbury Cathedral, referred in the latter part of his sermon to the work among the young who are confirmed, and who had been confirmed by him, as follows:

"A large part of my work in the past seven years has been to lay hands upon those who came up for God's blessing in confirmation. Those who have lived long enough tell us of the marvellous change which has passed over the outward reception, at least, of this rite. This work, so far as this diocese is

concerned, was really begun on this present scale by my predecessor, Bishop Parry, whose name I mention with affection and reverence to-night. I have tried to teach you that the essence of confirmation is that there is a good work in you, which God begins, and which God will perfect; that it does not consist in mere professions, nor even in the most earnest self dedication, though all this is in it, but that there is the presence of God the Holy Spirit—a power that worketh in us, an indwelling, divine inspiration, which will sit upon the throne of our judgment and take possession of our souls if we yield them to Him. Let us be quite clear about this. There is a difference between Christ's work for us and God's work in us. Christ's work for us is completed and finished. You cannot add one atom of merit to the sacrifice He made once for all upon the Cross for you, but you can increase the force and opportunity of Christ's work in you, and you have the fatal power, if you will, of stopping this work in your character; so, therefore, circumstances place it at the door of your heart either to open it to Him to reign there, or to close it tighter and tighter with wilful and habitual sin. Work with Him, be not ashamed to make fresh starts; God will never cast you out so long as your face is set Zionwards. I shall never forget, when I first became Bishop how that great and good man, Archbishop Benson, spoke to me about the thousands of young people whom I should confirm. He said, 'I want you to tell them, above all things, this, "that God is their friend already, and that He is pledged to help them."' This is the essence of our Church teaching. We say God has begun the work in us even when we were enemies. By our baptism we were placed under this salvation, and received the first sign of God's love through the Holy Ghost. God has sent forth the Spirit of His Son into your heart. If you cast out of your heart the world, the flesh, and the devil, and by God's grace empty yourself of the sins that are hindering your full communion with Him, the oil of His Holy Spirit will feed you with new life. In conclusion, we sometimes think too much of the workers; let us go back behind it to God; let us rest upon His love and say, 'Thou hast been my Helper, therefore under the shadow of Thy wings will I rejoice.'

Through Postal Flaw.

Our January number for 1898 is published a few days late. The cause is due to the fact that some copy of interest and value sent by the editor to the printers through the mail, never reached the hands of the disciples of Caxton. Posted at Burk's Falls a few days before Christmas, it had not reached Toronto on January 5th. There is surely something wrong with the postal service, as the editor has often suffered vexatious delay, though never before the loss of a letter. The astray copy included the list of the Bishop's appointments for January.

Condolence.

All our readers will learn with sorrow of the death, on December 29th, 1897, of Miss Kathleen Sullivan, second daughter of Bishop Sullivan. Her brother, Alan, recently suffered from an attack of typhoid fever at Rat Portage, whither Miss Kathleen went to nurse him, returning home a few weeks since with her convalescent brother. There she was attacked by the disease and succumbed at Toronto on the above date. Throughout the Diocese of Algoma much sympathy will be felt and expressed with Bishop Sullivan and his family in this hour of sorrow. She hath not died too soon whose work was done.

To be; to do; and to Suffer.

Once upon a time two children went to a Grammar School, or rather, I should say, went to school to learn grammar. They were not "children" in the sense in which we speak of children now, but as we shall understand the word by and by when we come to look at the longest life in the Light of Eternity, and see how the oldest and wisest amongst us is, after all, nothing more than an ignorant, undeveloped child, tottering with feeble, uncertain steps along the homeward path—babbling out his little stammering tale of joy or sorrow in broken words which only the Father's ear can understand—learning with painful effort the A B C of Infinite Wisdom.

The school they went to was called the School of Life. All children must pass through the School; but some never learn anything at all, and will fare very badly when the Examination Day comes. However, it will be quite their own fault as the Master is so kind and wise. He always knows just which class to put a child into directly he enters the school, and all the teachers are so patient and painstaking, even with the most stupid children, that, unless they are wilfully careless

and idle, they can hardly help learning something.

When these children came into school for the first time, they were taken straight to the Head Master, as He had expressly ordered that each new scholar should be brought at once to Him, that He might enter the name on the Roll Book, and assign which class and which teacher the child should begin with. These two were placed at once in the second class, which is generally called the active class, because the children learn there to conjugate active verbs, of which you know the verb "to do" is usually taken as an example. There were a great number of children in this class, and for the most part all seemed to be enjoying their lessons thoroughly. The teachers were so kind and bright, and made the work so interesting—indeed, rather too interesting, for the children got so absorbed in them, and repeated their lessons so loud, that from time to time the Head Master had to say "hush," and remove some of the noisiest ones into the third class, which was a very quiet one, and not nearly so popular.

That morning the children were repeating the verb, "to work," and it was remarkable to hear the emphasis laid by some on the first person singular, while the second and third persons were slurred over in a very slipshod kind of way. Some children laid more stress on the first person plural, which had a decidedly grand and showy effect, but did not really mean much. One clever, thoughtful boy—far ahead of the others in real knowledge—always paused upon the third person singular, masculine gender, as if that gave the clue to the whole lesson, and he was certainly right, though very few of the other busy pupils seemed to see it. As a rule the present tense was the most interesting, but after a time, when the children got tired they were more inclined to conjugate the past with satisfaction; others, on the contrary, parsing the future tenses first and these were usually idle, going out of it for a short time before the Inspector comes, who looks over the work of each and lays it by in order for the General Examination. Some, on the other hand, go at once into the passive class, and stay there quietly till the end. The lesson chiefly learned there is the conjugation of the verb "to suffer," and a very hard lesson it is to learn properly, especially to those who have been getting along well in the active class. The system of instruction is so totally different. The scholars mostly have to sit very quietly and watch and listen to the teachers, and these are also very different from the others. They are called Care, and Pain, and Sorrow—and they teach slowly and sternly, but very surely if the children are attentive to them. No one likes the teachers in this class at first, but they

have the same look as the Head Master in their grave, beautiful faces, and often He will come and take the class Himself, standing among the children with his wooden cross-shaped ruler in His hand that they all love to look at, and when they are tired of the long, dull lesson, "weary and heavy laden" He calls them to "learn of Him," and then the lesson grows "easy" and the burden "light."

Sometimes some of the more thoughtful children try to conjugate that great auxiliary verb, *To be*, auxiliary because all others depend upon it. But they find it very difficult indeed, because both the past and the future tenses are not known—and the present almost as great a mystery—and probably will remain so till after the Examination, when all the children will know more of the meaning of the words 'I AM.'—*From The Orient.*

The Society for Promoting Christian Knowledge.

This society having been founded in 1698, celebrates this year its bi-centenary. An effort is this year to be begun to make its work better known to us in Canada. The Church in Algoma owes much to its generous gifts; the Church in Algoma would be blessed, if in greater degree it make use of the various helps the society offers, especially its pure and religious literature which should be found in all our Sunday-school libraries. The S.P.C.K. does not ask for any help towards its publishing business. The books they publish more than pay for their production, and realize a profit (average for last five years, £4,500) which is spent on the Society's charitable work. The Society is almost entirely dependent upon voluntary sources of income. It needs for its work no less than £40,000 annually.

World-wide is its field of work, the importance of which is unanimously recognized by the Episcopate. The late Archbishop Benson said: "It is 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. . . . Its work is the very largest ever conceived."

The following facts are printed below with the hope that the Society's work will be advanced thereby:—

RELIGIOUS AND PURE LITERATURE.

What modern influence is greater for good or for evil than that of the Printing Press? The S. P. C. K. is the Church's agency for utilizing its powers in the service of Christ. The Society is the Bible, Prayer book, Tract and Pure Literature Society of the Church. It translates the Scriptures, the Prayer-book, and other literature into many tongues for the instruction of the heathen. In addition to its sales,

it gives away each year about £12,000 in grants of books.

RELIGIOUS EDUCATION.

This all important work is promoted in a great variety of ways. St. Katharine's Training College for school-mistresses at Tottenham was founded and is maintained by the Society at a large annual cost. The Bishop of Durham lately wrote. "The Training Colleges are the most important factor in the future of religious education." The Society's College is able from its results to claim that it is second to none among the Training Colleges of the land. Grants are also made for the building and renting of Sunday Schools and to further various schemes of instruction in religious knowledge.

WORKING MEN AS TRAINED EVANGELISTS.

The urgent need of trained lay help is everywhere admitted. There are many who keep the clergy at arm's length who may be influenced by their fellow laymen. The S.P.C.K. about seven years ago strove to supply this need by founding a Church Training College in the heart of East London, which turns out every year about 25 earnest laymen, properly trained, whose life work is the winning of their fellows for Christ. About 100 men are now working in our crowded town and country parishes.

SPIRITUAL CARE OF EMIGRANTS.

Few people realize that England is every day sending forth 500 of her sons and daughters to make new homes for themselves in the Greater Britain beyond the seas. Fewer, perhaps, are aware that the great Ocean liners which convey these people to their new homes are turned by the agency of the S.P.C.K. into veritable "floating parishes," under the care of Chaplains. The principal ports of departure from England and of arrival in our Colonies, are also provided with capable Chaplains, to advise and help emigrants.

CHURCH BUILDING ABROAD.

The little church of which we give an illustration, is typical of thousands scattered over the Colonies and the Mission Field. It is not too much to say that the S.P.C.K. (which is the Church's building society in her work abroad) has contributed to the cost of raising far the greater number of these. Appeals for aid are constantly coming from all quarters of the world for help for little congregations of faithful Christian people, who are striving in the face of many difficulties to provide themselves with a modest building for public worship.

MEDICAL MISSIONS.

This Christ-like and deeply interesting branch of missionary work is being largely helped by the S.P.C.K. It is training men and women as medical missionaries; it is helping to build hospitals and dispensaries in many parts;

and it is assisting to maintain medical missions in India, China, Japan, Corea, Africa, Palestine and N. America. A medical missionary in India says of his dispensary that "It stands as a witness of the power of God's redeeming love."

ENDOWMENT OF BISHOPRIES.

The Anglican Church has of late years enormously increased her Episcopate. When Queen Victoria came to the Throne in 1837, there were but seven Bishoprics of our Church in the Colonies and mission field. Now there are 91, and the S.P.C.K. can record with thankfulness that it has been permitted to have a share in the endowment of 53 of these, at a cost to its funds of over £95,000. Large sums have also been given for the endowment of mission clergy abroad.

Acknowledgments.

Rev. J. Paidoe, Novar, acknowledges with many thanks pictorials, magazines, and books from the members of the Holy Trinity Mission service and P.S.A., per H. Beckwith, Esq., Leicester, England. Also the receipt of five dollars towards the Church Hall at Ilfracombe, from Rev. Lawrence Sinclair, incumbent of Gore Bay.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR DIOCESE OF ALGOMA, from 1st November to 31st December, 1897.

FOR GENERAL FUND.

Toronto Diocese W.A., \$159.44; W.A., Toronto, St. George's, \$20; Rev. A. French, \$5; A. R. Rowley, \$5; Children's Church Missionary Guild, Hants, \$5; W.A., Ingersoll, \$9.05; Compton Children's Guild, \$33.36; Chris' Church Cathedral, Montreal, \$19; St. George's, Montreal, \$200; Powassan, Rural Deanery meeting, \$1.31; Diocese of Huron, \$175; collected by Judge Johnston, per Bishop of Algoma, \$189.49 and \$17. From W.A., Toronto Diocese. Mrs. Osler, \$3; Toronto. All Saints', 75c.; St. James Schoolhouse, \$36.25

FOR SUPERANNUATION FUND.

Uffington, 70c.; Purbrook, 69c.; Vankoughnet, 53c.; Macn-traw-an, \$1.83; Middleton, 52c.; Chapman Valley, 40c.; Haileybury, \$1; Liskeard, \$1.25; Rev. Dr. Beaumont, \$5; Powassan, \$2.20; Huntsville, \$2.85; Gore Bay, \$1.06; Brackbridge, 65c.; Gravenhurst, \$4.18; Emsdale, 77c.; Sudbury, \$3; Mrs. Osler, \$5; Webbwood, \$4; Aspdin, 81c.; Stauneydale, 44c.; Lancelot, 17c.; Allanville, 76c.; Port Carling, \$2.20; Sundridge, \$5.25; South River, \$2.75.

FOR W. AND O. FUND.

Little Current, \$2; Sheguiandah, "White," \$1.05; Sucker Creek, "Indian," 30c.; Garden River, \$1.

FOR GENERAL FUND, SPECIAL.

Refund of taxes, \$2.60.

FOR ALGOMA MISSION SUSTENTATION FUND.

S.P.G. grant, £250; Mrs. Ward, \$25.

FOR SHINGWAUK.

London, St. James S.S., \$12.50; York Mills, St. John, \$3; Hamilton, Ascension S.S., for Peter Menass, \$37.50; Toronto, Redeemer S.S., for Henry Peters, \$30; Niagara Falls S.S., Christ Church, and St. Stephen's S.S., for David Sissenah, \$12.50; Toronto, St. Philip's S.S., \$12.50; Lachine St. Paul's W.A., for Elijah Penance, \$7.50

Mrs. Killaly, \$20; Brockville, Trinity S.S., \$2.70; Beaverton W.A., \$3; Beaverton, St. Paul's S.S., \$5.75; Clarendon Parish S. Schools, for Wesley Jones; Komplville Ministering Children's League, \$18; Port Dover, St. Paul's S.S., for Hymen Smith, \$5.

FOR WAWANOSH

New Girls' Home: Toronto, St. Stephen's S.S., \$25.

FOR TEMISCAMING CATECHIST.

Toronto, St. Stephen's, \$13.40; Deer Park, \$6.30; Toronto, Redeemer, \$7; All Saints, \$5.95; Trinity, 20c.; St. Luke's, \$10; St. Stephen's, \$5; Port Hope, St. John's, \$10; Peterboro, \$8; Chester, 40c.

FOR MISSIONS TO ABORIGINAL INDIANS.

Montreal, St. George's, \$100.

FOR GARDEN RIVER PARSONAGE.

Mrs. Beard, \$25.

FOR NORTH BAY CHURCH DEBT.

Toronto Diocese W.A. grant, \$68.19.

D. KEMP, Treas.

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 Rev. Grand the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

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

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

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphan 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. Archdeacon L.W.D.

Principal—Miss E. W. Morley, L.L.C.M., A. Mus. L.C.M., Silver Medalist for Painting (Representative of the London College of Music for Algoma) assisted by Mrs. 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, Painting (oil, water), Drawing, Stenography, Typewriting, Bookkeeping, Musical Drill.

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

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

Fees—\$20 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 L.W.D., Incumbent of Huntsville and Archdeacon of Algoma