

The Algoma Missionary News.

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Indian
P. 153

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The Algoma Missionary News.

EDITOR - - REV. G. H. GAVILLER, PARRY SOUND.
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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. G. H. GAVILLER, Parry Sound, Algoma, Canada.

Editorial Notes.

WE have on hand quite a number of back copies of THE ALGOMA MISSIONARY NEWS. Many of these contain a deal of valuable information in reference to missionary effort in our diocese, and all of them contain much interesting reading matter relating to our Church work generally. They will be very useful for samples or for distribution among people who cannot afford to subscribe. We have made arrangements with our publishers by which any clergyman or other person may have as many copies as he pleases gratuitously, simply paying the postage, at the rate of six copies for one cent in Canada, or three copies for one cent to any place in Great Britain. Let our friends take advantage of this offer. Send your order with the necessary stamps to The J. E. Bryant Company (Limited), 58 Bay Street, Toronto.

IN last month's issue, there appeared a long account of the visit made by the Bishop of Algoma to Lake Temiscamingue during last September, and this month we conclude an account of a curious Roman Catholic Catechism which came under his notice. Would it not now be well for the Church of England to establish a mission at some suitable point on the

lake and endeavor to evangelize the Indians residing on the west side, that is in the Province of Ontario, and also to take care of any settlers, lumbermen, or fur-traders of our own communion who may be living in those, at present, remote regions?

WE say "at present remote regions," because the time is not far distant when all the west side of Lake Temiscamingue will be well settled with Canadians, making for themselves new homes. There are, we have learned, already about twenty townships surveyed on the Ontario or western side; this surveyed land lies towards the northern end of the lake, and is chiefly covered with maple, beech, and other kinds of hardwood, interspersed with spruce and tamarack swamps, which, when drained, make excellent farming land. A great deal of this territory is fairly level, and is, in some places, almost free from rock. Towards the southern end of the lake, however, the country is very rocky, and so are the banks of Seven League Lake, which connects Lake Temiscamingue with the Ottawa River.

BUT a railway is being projected which will be a continuation of the Grand Trunk from North Bay to St. James' Bay (or, as it is sometimes called, Hudson Bay) to the north. This will eventually bring all the good territory to which we have just referred, into easy communication with Hudson Bay, whence produce for export will be shipped to Europe, etc.; but a more natural outlet will be found toward the south, by rail from North Bay to Montreal, *via* the C.P.R., or to Toronto direct by the Grand Trunk R.R.

SUCH railway connection with the country lying between North Bay and Hudson Bay may at present seem very remote and uncertain, but the Church and her missionaries should remember that the progress of civilization and commerce is very rapid in America. When Dr. Sullivan became Bishop of Algoma, there was not one mile of railroad within the limits of his vast diocese, and now it is spanned from east to west by the C.P.R., and from Gravenhurst on the south to North Bay toward the north by the Grand Trunk R.R.; hence there need be nothing of surprise in the fact that a line of rail is being talked of which will

open up a new and almost unknown country still farther north. The Ontario Government has already made preparations for the advancing tide of immigration by surveying the twenty or so townships of which we have spoken.

THE Roman Catholics are already on the lake looking after the French-Canadians settled or working on the eastern shores. Cannot the Church of England go in and occupy her place in this newly opened up territory? True, there are only a few there of our communion to-day; but who can forecast the condition of that country five years from this date as to numbers of settlers? Wherever there is soil suitable for settlement, there will be found some anxious to go in and possess themselves of it.

No doubt all who are engaged in missionary work in Algoma have enough work to do, but could not some of our clergy contribute items of news to the diocesan organ a little more frequently than they do? It would help to make the paper so much more interesting. The editorial pen would gladly do all the writing for the paper if only it were possible to know what is transpiring at, for example, Chappleau, or Manitowaning, or Aspden, or Port Arthur, or any other mission from which we seldom hear.

Notes by the Way.

The editor wishes to press upon the attention of the clergy of Algoma the importance of sending in their items of news so as to reach him before the last of the month. The publishers complain a good deal of the lateness of time in many cases at which they receive the copy.

Owing to the great amount of sickness in the family of the Rev. A. W. H. Chowne, B.D., Rural Dean of Parry Sound and Nippissing, there has been no chapter held during the past six months. We rejoice, however, that the good hand of Providence has spared him his children, and congratulate him upon the completion of his parsonage at Emsdale. Long may he enjoy it.

We regret very much that the publishers had to cut in two the paper in our last issue, "A Curiosity." The editor intended it to appear in one issue, but such mistakes will accidentally occur.

Ilfracombe Mission.

RAVENSCLIFF.—On Thursday, December 4th, a missionary meeting was held in St. John the Baptist's Church, at 3 p.m. Addresses were delivered by the Rev. Rural Dean Llwyd, of Muskoka, and the Rev. W. T. Noble, of Gravenhurst. The Rev. L. Sinclair presided. There was a good attendance and the offertory was given to the Deanery Fund.

DICKSON'S CORNER.—In school No. 7, Chaffey, the Rev. L. Sinclair began Church of England service on the first Sunday in Advent to be held once in two weeks. The congregation was good and filled the school. Mrs. Crump kindly undertook the musical part, and her husband was appointed to act as official. Mr. Sinclair gave the congregation to understand that he had commenced the services only for the benefit of those who were on the average distance of six miles from any of the other churches in the Mission of Ilfracombe. He also expressed the hope that they would continue their presence in the future.

Burk's Falls Mission.

TODD'S CORNER OUT-STATION.—I have to make with many thanks the following acknowledgments towards the completion of St. Margaret's Church, Todd's Corner: Buxted sale of work, £3; offertory, Mayfield, through kindness of Rev. Mr. Kirby, £4 8s.; J. Bazett, Esq., Brighton College, England, £3 3s.; Rev. Dr. Gatty, Ecclesfield Vicarage, Sheffield, England, £2 2s.; Mrs. Eden, Rugby, England, £2; the Venerable Archdeacon Vesey, Huntingdon, £10.

EUSTACE A. VESEY,
Late Incumbent Burk's Falls.

United States.

A capital scheme, says the editor of *Church Bells*, has been initiated this year by the clergy and some prominent laymen of the Diocese of Pittsburg. A club has been formed and some acres of land have been bought in the most beautiful part of the Muskoka Lake-region. A club-house has been erected, and several clergymen are at present with their families enjoying the magnificent air of that region, and the health-giving pursuits of hunting and fishing. The Bishop and his family are there for a short rest. It is hoped that the club may develop into a flourishing institution, and establish a home for itself in Pittsburg.—*Church Bells*.

October 10th, 1890.

Parry Sound Mission.

RANKIN'S STATION.—The annual Christmas tree entertainment for the Sunday-school, in connection with this station, was held in the house of Mr. William Wilcock, on Tuesday evening, 30th ult. Mr. Wilcock is one of the first settlers in the township of Foley, and has now a good farm and comfortable house. The Christmas tree was erected in his kitchen, and through the kind efforts of Miss Sarah Wilcock, Mrs. Spanhouse, and Mrs. Matthewson, was well decorated with useful articles, mitts, pairs of stockings, china mugs, and for one family, a good

coal oil lamp; the wax candles and holders were provided by Mrs. Gaviller. The programme was provided by the children, under the superintendence of Mr. Matthewson. The whole entertainment was in the highest degree creditable, and those of the parents and neighbors who were present enjoyed a good evening. The Incumbent, the Rev. G. H. Gaviller, acted as chairman during the greater part of the evening, but was obliged to leave for home at ten p.m., it being eleven miles from Mr. Wilcock's house to Parry Sound; this, with heavy sleighing, caused by a south-east storm, kept the Incumbent on the road till after midnight. We may just add that a box of useful clothing, for old and young, is very much needed at this station.

TRINITY CHURCH.—The closing week of 1890 was an eventful one for the home station of this mission, and also a very sad one indeed, owing to the death of Mrs. Frank Dowell, sr., one of the earliest settlers in this part of the free grant district of Parry Sound. Diana Whitesmith (Mrs. Dowell), was born in the village of Dalston, Cumberland County, England, and came to Canada with her husband in 1867, settling in Toronto at first, where Mr. Dowell worked as baker in the establishments of Messrs. Dodson and Shields, and Mr. T. Lawson. In 1869, Mr. Dowell removed to Parry Sound, then a very small and poor place; here he and his late wife determined to make for themselves a home, and succeeded in doing so. Mrs. Dowell was a faithful member of the Church, and profited by that which she had been taught in it; it was to her the gate of heaven. She was known as one who was good to the poor, and zealous in all good works; through her energy and sagacity, much was done for the promotion of the Church in this locality. Chiefly to her is due the institution and success of the Trinity Church annual harvest home dinner in commemoration of the opening of the church by the late Bishop Fauquier. This festival realized last year \$75, and is patronized by many of the citizens besides the Church people, and will no doubt continue for years as a rallying point for old and young in our Church. Her funeral service in Trinity Church was well attended, and at her departure the "Passing bell" was rung for the first time in the history of this mission. Christmas day was observed by early celebration of the Holy Communion at 9.30, and morning prayer and Holy Communion at 11. The watch-night service on New Year's Eve recorded a larger congregation than any for many years.

Uffington Mission.

The graveyard at St. Paul's, Uffington, has been enlarged, the people's Warden giving a piece of land of some 40 feet frontage on the main road; along this on the western side a wall about five feet six inches has been built, and the gentleman referred to has filled the piece of land thus enclosed in with earth to

nearly the top of the wall. The graveyard has also been fenced in with a neat picket fence.

The parsonage has been made more useful by the addition of a cellar, a kitchen, wood-room and space for three bed-rooms over; the interior of this addition, however, is not as yet completed; some alterations have also been made in the original part of the parsonage, much to the comfort of the family. Outside the parsonage, the unhealthy swamp has been drained and filled up, a garden has been partly formed, and a much-needed water supply obtained.

At St. Paul's Church the number of worshippers continues to increase, and the attendance at Sunday-school is larger than ever, although of late some scholars have been somewhat irregular. The scholars when catechised, particularly on the last occasion, December 21st, have shown remarkable quickness and correctness in their replies.

St. Paul's Guild continues its usefulness. The number of its associate members is now over 100, and the interest they take in the work of the mission shows they have its well-being at heart.

At the Purbrook station, the state of the church building is such as to demand the attention of the congregation at an early date. The services here are well attended, and the Church family maintain their unique position as regards financial matters.

At the Vankoughnet portion of the Oakley station, much good work has been done. A church site and graveyard have been cut out of the bush, a church erected upon the former, and the latter cleared, ploughed, and harrowed. We hope to give a fuller description of the church after its consecration, which, D.V., will take place during the present month. The new church was used on December 31st, for the marriage of Mr. Gellens to Miss Agnes Wadsworth.

It is hoped the church at Lewisham will be in a condition to enable it to be used for Divine service in the course of the next month or so, but at present little can be done.

A lady at Bracebridge has given a site near Mr. Corrigan's, to which it is proposed to remove the materials of which the shelter now standing at Ferris Hill is composed, and to erect with this and such other material as we may be able to provide, a church for the small congregation living near this point.

The missionary begs to acknowledge with grateful thanks, the receipt of several bales and barrels of clothing, useful articles, dolls, toys, etc., from the ladies of various branches of the W.A.M.A., for the poorer settlers and for the Sunday-school Christmas trees, etc. Also two boxes of clothing, etc., from the Sussex (England), working party; a sum of £3 has also been received from this society for the building fund, and should have been acknowledged in the A.M.N. two months or more ago. Some other gifts, as also subscriptions towards the building fund of the Uffington mission, have been received, and the

former acknowledged in the Uffington Mission Notes of January, the latter will be in the March issue of that leaflet.

The Rural Deanery of Muskoka.

The clergy of this Deanery held their quarterly chapter at Huntsville, on Wednesday and Thursday, December 3rd and 4th. The Revs. J. Boydell, M.A. (Exam. Chaplain,) A. H. Allman (hon. secretary,) and L. Sinclair, arrived in the town on Tuesday, December 2nd, and the Revs. W. T. Noble, B.A., and H. P. Lowe, B.A., on the following morning. The Rev. H. N. Burden excused himself (by letter), on the ground of feeble health and pressure of work.

On Wednesday, December 3rd, there was an early celebration of the Holy Communion in All Saints' Church, at 8 a.m., at which the Rural Dean, Rev. T. Llwyd, officiated. The Chapter was invited to meet at the parsonage, and at 9.30 a.m., commenced its business according to the agenda paper, the chairman, Rural Dean Llwyd, opening with prayer. The minutes of the previous meeting were read, passed, and signed. The chairman made a few opening remarks about the Bishop's Muskoka visitation early in the New Year, 1891, especial reference being made to his lordship's desire to visit *vacant* missions, and then gave some introductory and suggestive ideas upon the Greek text of I. Cor. i., 10-16, after which those verses were read *seriatim*. The exegesis that followed provoked earnest and keen discussion. The afternoon session commenced at 1.30, when it was decided to go on with I. Cor. i., vers. 18-31 (inclusive).

The time for the next Ruridecanal meeting was then discussed, and was ultimately fixed for Tuesday and Wednesday, June 2nd and 3rd, 1891. The place selected, Gravenhurst. It was suggested that a paper should be prepared upon "Parochial Organization; its possibilities and utility;" and the Rev. W. T. Noble kindly consented to take it up. Subsequently, the clergy all responded to an invitation to drink tea with the Rural Dean and Mrs. Llwyd, and after a brief rest they all filed out to take part in a missionary meeting, which had been announced for 8 p.m. Unfortunately, almost all missionary meetings have something happen to them, either on the part of the people, or the weather, or both; and it was to both on that particular occasion, for the weather was stormy, and the people were few; whilst the platform exhibited a remarkable array of strength, not to say talent.

On Thursday, December 4th, the Chapter met at 9 a.m., but it was shorn of the Bishop's Chaplain, Rev. J. Boydell, who had been obliged to return home, owing to pressure of diocesan duty. After prayer, a most useful, practical, and inspiring exposition of I. John i. occupied the time, in which all the clergy present took part. The afternoon was taken up with missionary meetings, the Revs. Rural Dean Llwyd, Noble, and Sinclair proceeding to Ravenscliff,

and the Rev. A. H. Allman accompanying the Rev. H. P. Lowe to Allensville. In both places capital addresses were delivered and warm interest was awakened, and a gratifying measure of success attended them. The Revs. W. T. Noble and A. H. Allman returned to their respective homes, but the Revs. Rural Dean Llwyd, L. Sinclair, and H. P. Lowe returned to Huntsville for Evensong at All Saints' Church, and then wound up at the parsonage. The two latter gentlemen left next day.

SECRETARY.

Christmas.

O brightest day of all the year,
Though thou dost come in winter time,
Yet may thy presence ever fill;
My soul with light and joy divine.

When first thou didst appear on earth,
The sky of night shone like the day,
While angels joyfully proclaimed
The birth of Christ, the living way.

I with the heavenly host desire
To sing the Saviour's praise on high,
And like the wise men honor Him.
Who once did in a manger lie.

But now beyond the highest star,
In heaven of heavens, supreme He reigns;
His sceptre sways creation vast,
No rival dwells in His domains.

Before His rainbow-circled throne,
Ten thousand mighty angels stand;
The Cherubim and Seraphim
Do humbly wait His high command.

Yet in the splendor of His grace,
He condescends to think of me;
And by His love's redeeming power,
From Satan's bondage sets me free.

I cannot offer precious gifts,
As kings of Sheba once bid bring;
But may I give all He doth ask,
A lowly heart to worship Him.

In thee our merry Christmas day
May all the nations joyful be;
Let sweetest songs of praise arise
From every land to welcome thee.

REV. L. SINCLAIR,

Incumbent, Christ Church, Ilfracombe, Ontario.

How to Kill a Parish.

Absent yourself from morning service; it takes a very dull and careless minister to stand up against empty pews.

Stay at home whenever it rains on Sunday, or is too hot or too cold.

Never let the rector know if he has ever done you any good.

Take a class in the Sunday-school and be in your place about three Sundays in five, and late the other two.

Attend no Church gatherings if you have the opportunity of going anywhere else.

If a stranger be near you in church never hand him a Prayer Book or hymnal.

Never speak to any one whom you see there Sunday after Sunday unless you have been regularly introduced.

If you are ill, do not send word to the rector, but let him find it out for himself. He will then probably call by the time you are well enough to go out and spend the day. In the meantime, take every occasion to tell other Church people that you fear the rector is not much of a pastor; that he does not seem to know who are sick; that he has not been to see you for weeks, and all the time you have been so miserable.

If times are hard, at once diminish or withdraw your subscription for fear lest, when you have paid for your cigars, ribbons, jewelry, etc., you may have nothing left for your holiday.

Always grumble at the sermon, and fear that you cannot stand the draughts much longer.

Above all, go to sectarian places of worship whenever you get the chance.

—*The Church News, Sioux Falls.*

[We print the above in the hope that those who read it will examine their own past as to whether they have been guilty of helping to *kill the parish*. —Ed. A.M.N.]

A Curiosity.

(Concluded from last issue.)

Immediately above the Saviour's ascending form stands an imposing ecclesiastical edifice in the Gothic style (with tower and spire, the latter surmounted by the traditional heavenward-pointing Latin cross) from which St. Peter emerges in the act of commissioning the other apostles to their several fields of labor. To the right, or east end of the church, St. Paul is seen advancing in the direction of the "bad way," or paganism, holding the cross high up in view of Greeks and Romans alike, while other messengers, of inferior note, are also plunging into the darkness, an angel with outspread wings hovering above their heads, to represent, doubtless, the "angel having the everlasting Gospel," whom John saw in Apocalyptic vision. Close by the church, already referred to, and a little above it to the left, is a symbolical conception of the twofold authority on which Roman teaching is based, one an open book inscribed the New Testament, with a ray-encircled cross, in red, above it; the other, side by side with it, and *on the same level*, the "seven commandments of the Church," in the form of as many black bars about half an inch in length over these, in the figure of a watchful and observant eye. Narrow cross-paths meanwhile connect the two great leading roadways of the Tableau, on which sundry travellers are seen; some journeying towards the good path, others departing from it—the former being

the converts won over to Christianity by the early missionaries of the Church (among them representatives of the savage races, for whose "prompt and easy instruction" the Catechism was prepared); the latter, the heretics who at sundry times have departed from the true Church. At this point the Tableau enables us to appreciate very forcibly the direction in which Rome's strongest theological antipathies lie, for in this by-path, with their backs turned on the light, and their faces to the darkness, we see specially singled out by name three typical renegades, Luther, Mohammed, and Arius, each holding his special creed conspicuously in view in the form of an open book; while in Mohammed's case, the force of moral suasion is supplemented by the presence in his right hand of a flashing sword. True, according to the time-table employed (by which a word presently), a slight anachronism occurs at this point, in the fact that the three heretics aforesaid are placed in close juxtaposition, though historically separated by many centuries; but we must not criticise the license taken by the artist too seriously, his object being evidently to give poor Luther a good, or at least effectual, "send off," by placing him in the worst possible company! I must not omit to mention that each of these notable heretics has his "guardian angel" to accompany him on his travels, in the form of a diminutive demon, horned and black-winged, hovering above his head! The time-table referred to is, like that in the Old Testament, very ingeniously constructed. It consists of a column of small red bands, in parallelogram form, about an inch long, commencing immediately above the roof of the church already alluded to, each representing a century. At the upper part of the fourteenth, a sea view is introduced, showing a ship tossing to and fro, while in the background lies the low horizon of America. Why this solitary fact in profane history should find place here it would be difficult to explain, except, perhaps, as an indication of the value set on the discovery of the new field for Roman propagandism. The pathway trodden by the heretics covers the bands representing the sixteenth and seventeenth centuries. With the eighteenth, however, the bands terminate, and above them rises a triple column of small circles, each an individual year, enough in all to make up one century more. Through these the cross-paths still run, but the movement on them is only in one direction now. There are no more departures from the faith. So far from this, converts pour in, red, white, black, from all parts of the world, while the Church's priests are kept busy receiving the sheep that were lost, and guiding them into the true fold. Little by little the Church's history approaches the final consummation. The "bad way" still leads steadily towards its appointed end, and "many there be" that walk therein. Widening more and more, it at last terminates in a yawning pit, where a great indistinguishable mass of beings are seen writhing and struggling in the

fiercely burning flame, while huge, fork-tongued serpents and hideous dragons, crowned and winged, crawl and leap around them, as though ready to sting them to death, or tear them limb from limb. Meanwhile the travellers on the good path, to the left, are nearing the end of their uphill journey. Close by, in his papal chair, elevated on a throne, sits the Pope, wearing the triple tiara, the keys of the kingdom of heaven in his left hand, while his right, uplifted, bestows the coveted benediction on the passers by; angels, too, hovering near them, speed them on their way. A little above this, the good way deflects a little to both right and left, leading on one side, to a still higher throne, on which the Saviour is seated as Judge, while a suppliant kneels before Him. On the right of the suppliant the Evil One stands, with taloned hand outstretched, as though eager to seize his prey; while on the other side, a winged female form, presumably the Virgin, kneels, in the attitude of intercession, presenting an open book or scroll, as though to rescue the soul from the arch fiend and the pit of destruction yawning close by. Immediately below this scene, and in explanation of it, are the words, "The particular, *i.e.* individual judgment." Following now the course of the good way in its deflection to the left, we come upon another distinctively Roman doctrine, that of Purgatory, embodied in a great sea or lake of flame, in which the souls of them guilty only of "venial" sin are purged of all remaining defilement by passing through these "cleansing fires," and so fitted to mount upward, as the chart represents them, till at last they enter the presence of the All Holy One, who, however, appears as the second person of the Trinity, seated in clouds, and with arms outstretched to embrace each of the faithful as they come before Him, presented by their respective attendant angels, while above Him is seen the traditional representation of the Trinity, the equilateral triangle enclosed in a circle. Such is the "Tableau Catechism, *composé par le R. P. A. Lacombe, Oblat de M.I. (i.e. Marie Immaculée), Missionnaire dans L'Amerique du Nord., et employé avec succès pour l'instruction prompte et facile des sauvages.*" Comment is almost superfluous. This much, however, we must say, that whatever else Rome may be, or teach, she certainly deserves the credit of carrying out her system most consistently, and showing herself most ingenious as well as indefatigable in the invention of methods for the propagation of her faith. But very few of her children get beyond the range of her lynx-eyed vigilance. In the present case, quick to see that oral instruction, if not entirely lost on these poor children of the forest, would have been at best a slow and tedious process by which to win them over from Paganism to the Papacy, she has devised this spectacular object lesson, and scattered it broadcast, a direct and powerful appeal to eye and imagination, and then a short and easy pathway to "conversion."

Verily, Rome has thoroughly mastered one-half of the command, "Be ye wise as serpents, and harmless as doves." Would that the Church of England were half as zealous and ingenious in the propagation of truth as her erring sister is in the cause of superstition and error!—*Com.*

The Creation Record.

READ AT THE TEACHERS' LOCAL CONVENTION, MANITOWANING,
BY THE REV. HENRY ROLLING, INCUMBENT OF ST.
PAUL'S, OCTOBER 25TH, 1890.

LADIES AND GENTLEMEN,—I will not venture to question the judgment of the executive of this branch of the Teachers' Association when it invites others whose time is largely devoted to pursuits which although they may bear some relation, are not the same as usually occupy the minds of those who attend your meetings, for their time is usually occupied in suggesting and discussing methods concerning the welfare and furtherance of education in the public schools of the country.

When invited by your vice-president to read a paper at this meeting, I felt that it would be out of place for me to discuss anything pertaining to the ordinary work of the teacher in the public schools or to offer any remarks regarding the relations of teacher and scholar. If I were to adopt this course, I might not improperly be compared to an unskilful person offering to teach a carpenter the best method of handling his tools. I therefore refrain from offering a paper on the subject of school work, feeling that I cannot teach the professional his art, for he has been taught more carefully than any other man the art of teaching—he has studied its theory—he has in all probability practised it under trained masters and in that art he is the clergyman's master, and from his methods the clergymen may frequently take some very useful hints which if acted upon would the more easily enable him to present truths to his Sunday hearers with a simple lucid force.

But when I have said this, yet there is one thought that I should like to bring under your notice before commencing my subject proper; and in the mentioning of it I must necessarily be brief—that is the lamentable lack of Bible knowledge in some of the children attending our public schools. How is this? Is the Bible taught or is it occasionally merely talked of by the teacher in just such a manner as would tend to satisfy a not very tender conscience? The teacher perhaps feeling that time given to reading and enforcing the moral truths of the Bible is so much time wasted, and the scholars thereby lose much that they would otherwise have in the way of secular education. Should any here be of this opinion and act accordingly, allow me to say that he is wrong, for in my own short experience I have observed that those schools which give a few hours during the week to teaching a well prepared Bible lesson, stand, compared with

those of the same level who do not, higher in morals and are in a better state, as far as secular attainments are concerned, on examination day.

A heathen nation feeling, it necessary for the present and future welfare of their country that a code of morals should be taught in their public schools, have adopted that of Confucius as the text book to be used. These people are certainly a satire upon those who profess to be adherents of a purer and loftier religion and yet are careless of religious instruction being given in our day schools. Of course the book mentioned can only be productive of a relative good when compared with that Book whose author is God. Still the fact of a non-Christian nation adopting for its code of morals the text book of a heathen, is not without its significance to those who oppose religious instruction being given in our schools. In my opinion the Bible properly taught in our schools has that stimulating effect upon the minds of the pupils which produces a better receptivity for other subjects.

I noticed recently a statement in an English paper to the effect that during the past few years there are far less petty crimes in the parishes of England where the Bible is taught and the good moral lessons which it contains impressed upon the children, than in the parishes where the education is purely secular. Does not this fact raise a high degree of presumption in favor of religious instruction?

It was the thoughts here stated that led me to choose the "Creation Record" as the subject of this paper. But I need hardly warn those of you who know me well not to expect that kind of discussion of the subject that could be given by one well acquainted with the scientific aspect of the matter.

I am not a scientist, unfortunately I have not had either the opportunity or the means for acquiring scientific knowledge. All that I know is what has been gathered from time to time in reading magazine articles, and many of these are "meat for the full-grown," hence not for such as myself.

In order accurately to discuss the question from a scientific standpoint it is necessary to be well acquainted with the every-day language which is the mother tongue of scientists. This I scarce have any knowledge of; their terminology has not been proved by me, I can therefore use it but feebly. Still there is one thing that we can all do, *i.e.*, listen to all that scientists assert, and what they tell us as scientific facts we may accept, but can do precisely as we please in accepting or refusing to accept the conclusions they draw from those facts.

I cannot write a play like Shakspeare or act one of his characters on the stage, but after reading a play or seeing it acted I can convey to others my impression of the play, so too, after reading one or two scientific opinions concerning the "Creation Record," I can relate to others what my impressions may be regarding them, and as scientists, I presume, write that such as myself in addition to others should be

influenced, perhaps I may be permitted to speak from my own point of view of the subject, with the hope that it may elicit some expressions of opinion from at least some of you, that may tend to help me in my difficulties and serve too, in due course, in aiding others.

As a rule I believe it to be safer to accept the conclusions of an every day practical man, which he may form concerning a matter from the evidence that a scientific expert submits to his judgment, than those of the scientist, for the latter may be an excellent observer of nature, but I am told that he rarely possesses that quality necessary to enable him to form an accurate conclusion from the evidence he has at hand. Hence it is often dangerous to accept his conclusions, when it is safe or all but safe to adopt those of the plain practical man.

The record of creation as we have it in that oldest of books, has been bandied about by the ridicule of irreligious men, who profess to have discovered that it is not in accord with what they call scientific verities, hence, cannot have come from an all-wise God. Or, in the event of its agreeing to a large extent with the record that science gives to us, yet there is not anything wonderful in that. One of the foremost of these is Professor Romanes, who in an article on Primitive Natural History, which appeared in the August (1890) number of the *Nineteenth Century Review*, concludes that, "there is nothing in the cosmology of Genesis which we might not have expected to meet with in the early philosophy of natural history."

(To be concluded next issue.)

Episcopal Visitation.

The Bishop's appointments are as follows:

Port Carling.....	Friday, a.m.,	January 9
Gravenhurst.....	Sunday, a.m.,	" 11
Uffington.....	Sunday, p.m.,	" 11
Purbrook.....	Monday, a.m.,	" 12
Uffington.....	Monday, p.m.,	" 12
Oakley.....	Tuesday, a.m.,	" 13
Baysville.....	Wednesday, a.m.,	" 14
Bracebridge.....	Thursday, a.m.,	" 15
Brunel.....	Friday, a.m.,	" 16
Ullswater.....	Saturday, a.m.,	" 17
Beatrice.....	Sunday, a.m.,	" 18
Port Sydney.....	Sunday, p.m.,	" 18
Stanleydale.....	Monday, a.m.,	" 19
Aspdin.....	Tuesday, a.m.,	" 20
Ravenscliffe.....	Wednesday, a.m.,	" 21
Huntsville.....	Thursday, a.m.,	" 22
Novar.....	Thursday, p.m.,	" 22
Bethune.....	Friday, a.m.,	" 23
Emsdale, Ordination (Feast of the Conversion of St. Paul),		" 25
Emsdale, Eastern District Convocation,		" 27-28
Sudbury.....	Sunday,	February 1
Sturgeon Falls.....	Friday,	" 20
North Bay.....	Sunday,	" 22
Callander.....	Monday,	" 23
Powassan.....	Tuesday,	" 24
Nipissing.....	Wednesday,	" 25
South River.....	Thursday,	" 26
Sundridge.....	Friday,	" 27
Pearcely.....	Sunday,	March 1
Magnettawan.....	Sunday,	" 1
Dunchurch.....	Monday,	" 2

Broadbent.....	Tuesday,	"	3
Parry Sound.....	Wednesday,	"	4
Parry Sound.....	Thursday,	"	5
Rosseau.....	Sunday,	"	8
Ilfracombe.....	Tuesday,	"	10
Hoodstown.....	Wednesday,	"	11
Burk's Falls.....	Thursday,	"	12

N.B.—(1) Offertories on the occasion of the Bishop's visitation may be applied to local objects in mission stations where the standing rules of the diocese, as to the *special* annual offertories (for Domestic Missions, etc.), have been complied with. (2) The clergy are reminded of the diocesan rule (a) that no candidates shall be presented for confirmation under the age of fifteen, unless in very exceptional circumstances, previously made known to the Bishop. (b) That female candidates shall not present themselves wearing veils or white dresses.

"Veils or White Dresses."

To the Editor of the Algoma Missionary News.

DEAR SIR,—For several years back the Bishop of this diocese has urged the clergy not to present female candidates for confirmation, who wear veils or white dresses. It is not unlikely that he will observe the same rule this year also. Now I have heard him severely criticised for doing so. What right, people have asked, has any Bishop to meddle with such a question? His business is lay hands on the heads of those whom the clergy present to him, if they are properly prepared, no matter what dress they wear. Well, as the same question will still be asked, if the Bishop adheres to his rule, as I expect he will, will you let me answer it in your columns, by giving the explanation which I myself have heard the Bishop give, because it seems to me a sufficient one? Indeed it is a threefold one. 1st. It is feared that young girls to whom in this country, a new dress, and especially a white one, is sometimes the event of the year, may have their minds diverted, and distracted, in their anxiety about their personal appearance, from the far more important subject of the vows they are taking, and so may lose much of the benefit that ought to come from the devout, and reverent reception of the rite. 2nd. The Bishop fears that a light, white dress worn in the middle of winter, and sometimes during a journey of several miles, with the mercury below zero, may result, and fatally, in pneumonia. 3rd. He feels, and has often said, that for one girl, whose parents are perhaps a little better off, to wear a white dress, while another close by appears perhaps in a poor, well-worn stuff, produces awkward distinctions, and uncomfortable feelings that are much better avoided at such a solemn moment, and that this can only be done by encouraging the candidates to appear in their ordinary Sunday attire. These are the reasons that I have heard the Bishop give for his rules, and for my part, I think there is a good deal of common sense in them.

A SUBSCRIBER.

Acknowledgments.

Receipts at Synod office, Toronto, for Diocese of Algoma, for December, 1890.

FOR GENERAL FUND.

From Sussex Branch of Prayer and Work for Algoma, per Miss Eyre:—Buxted Sale, per Miss Day, £14 10s.; Miss Tatton, 2s. 6d.; Mrs. Strange, £1; Rev. Askroyd, £1 1s.

FOR SPECIAL PURPOSES FUND.

For *Sudbury Church Building Fund*.—S.P.C.K. grant of £30 stg.; Sussex Branch for Algoma, per Miss Day, for Evangeline Fuel Fund, £3; A. F., New Brunswick, for North Bay Parsonage Fund, \$40; a Friend, for Church and Parsonage Fund, \$10; 20 Minute Society, Ottawa, for purchase of Communion Vessels, \$7; Wycliffe College Missionary Association, for their Missionary to Algoma, additional, 50c.

FOR WIDOWS AND ORPHANS' FUND.

Thanksgiving Collection, Sheguiandah, \$2; Stanleydale, 51c.; Lanecot, 84c.; Allansville, \$1.55; Mrs. Morgan Baldwin, \$10; Shingwauk Chapel, \$8.45.

FOR DOMESTIC MISSIONS.

Huntsville, All Saint's, \$2.

FOR FOREIGN MISSIONS.

Shingwauk Chapel, \$3.68.

FOR EPISCOPAL INCOME.

Diocese of Huron quarterly grant, \$175.

D. KEMP, *Treas.*

The Rev. A. H. Allman, and the Wardens of St. John's, Ufford, beg to offer their very best thanks to Mrs. J. Roper, Caledonia, in acknowledgment of a very excellent and elegant set of Communion linen presented by her for the use of the above church.

The Rev. A. H. Allman begs to acknowledge the timely arrival of an excellent bale from Woodstock W.A., per Miss Isabella C. Higgins, and a valuable box from Burford W.A., per Mrs. L. T. Griffin. He desires not only to present his thanks for such generous help, but especially to express his appreciation of the fact that they were prepaid. He has the further pleasure of thankfully acknowledging the arrival of a most welcome parcel of Sunday-school literature from the Hannington Boys, Mission Band, St. Philip's, Toronto, per Mr. Adams.

Port Sydney Driving-shed.—The Rev. A. H. Allman begs to acknowledge the receipt of \$2 from Mr. W. Ball, and \$2 from Miss L. Paterson. He would be exceedingly glad of further donations towards this most needful building.

The Rev. A. H. Allman begs to thank the Rev. G. O. Troop, Montreal, for a very nice box of Christmas tree goods for the children of Brunel. He also begs to acknowledge a good box from the Central Dorcas Room, Toronto, per Miss L. Paterson, part of which were to be given to Ufford Christmas tree, and the remaining part distributed as necessity might require. He further begs to acknowledge three excellent boxes from St. Peter's, Toronto, for the benefit of Port Sydney and Beatrice Christmas trees. He further begs to acknowledge goods from Sussex Sale of Work, per Miss Day, to be sold for the benefit of the new church in course of erection at Brunel; and a collection of \$5 from Church of the Redeemer Sunday-school, Toronto, towards the same subject.

The Rev. A. H. and Mrs. Allman beg to acknowledge very gratefully the gift of a box and bale of very useful, suitable, and valuable goods, from London, Ontario, per Miss Jewell, for the use and benefit of their family.

❁ MEN OF THE BIBLE. ❁

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