

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. VIII. No. 12.

TORONTO, DECEMBER 15, 1896.

Published Monthly
50 cents per annum.

The Algoma Missionary News

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

PUBLISHERS:
THE BRYANT PRESS,
20 BAY STREET, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Bryant Press, of 20 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

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

For clubs of 5 or more, 45 cents each per annum.

For clubs of 10 or more, 40 cents each per annum.

For clubs of 25 or more, 35 cents each per annum.

For clubs of 50 or more, 30 cents each per annum.

For clubs of 100 or more, 25 cents each per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. PIERCY, Burk's Falls, Ontario, Canada.

Notes by the Way.

It came upon the midnight clear—

That glorious song of old,

From angels bending near the earth

To touch their harps of gold,

“Peace on earth, good-will to men,”

From Heaven's all-gracious King.

The world in solemn stillness lay

To hear the angels sing.

THE large rainfall during the month past made our ill-made roads almost impassable. It took many extra hours on the road to keep appointments.

ATTENTION is drawn to “Nepigon Notes,” to be found in another column. With the “Shingwauk Notes,” it is descriptive of the Church's work in the diocese among the Indians.

If possible, we shall next month publish a full account of the services in connection with the consecration of Rev. Canon Thorneloe as the third Bishop of Algoma, and in anticipation ask for a few days' grace.

WE regret to learn that Rev. F. C. H. Ulbricht, the recently appointed incum-

bent of Sudbury, has been so ill that on one Sunday he was unable to take the usual services. We hope he has entirely recovered.

OUR apology for the late publication of the November ALGOMA MISSIONARY NEWS will, we are sure, be readily received by our readers. It was mainly caused by the desire to give as full a report as possible of the proceedings of the Provincial Synod. It will be noticed, too, that to do so we added two extra pages to the number.

AT the consecration services, on St. Luke's Day, of the Pro-Cathedral of St. Luke the offertories for the day amounted to within a few dollars of \$700. Where such a thing is possible, by a very great effort, there will, doubtless, soon be no claim on missionary funds for clerical stipend. At one time the Sault was known as a self-supporting parish. It should again stand without help.

ON December 6th (Second Sunday in Advent) the new Church of St. Thomas, at Bracebridge, was opened. The Rev. J. Boydell and the Church people there are to be sincerely congratulated on the completion of a building which has long been needed, and which they exerted themselves to obtain. Next month we expect to give a description both of the church and the services.

REV. RURAL DEAN CHOWNE was at Dunchurch during the second week in November, and inspected the stone foundation just placed under the uncompleted church. After the years that have elapsed since the building was erected it is to be noted that services will soon be regularly held therein. The catechist, Mr. T. J. Hay, is zealously working up the surrounding district composing and adjacent to the new mission.

THE Editor begs to acknowledge, with many thanks to kind friends who send him the papers, the regular reception of *The Guardian*, *Church Times*, *The Scottish Guardian*, and *Church Bells*. Also *The Expositor*, and occasionally *The Illustrated London News* and a London daily. *The Mission Field*, *The Net*, *Central Africa*, and *Mashonaland Quarterly* are also most welcome missionary periodicals to his table.

To our Old Country friends of the Association in England for Prayer and Work for Algoma we make request that their prayers join ours that God will abundantly bless and guide the labours of our new Bishop and long spare him in health wisely and well to build up His Church to the glory of His great name. On the Feast of the Epiphany at celebrations of the Holy Communion in England and Canada will many of us so pray.

REV. MR. ECCLESTONE, late missionary on St. Joseph's Island, whose name does not appear in the list of clergy in our last issue because he had given up his mission with the intention of going to a post in one of the Maritime Provinces, writes us a note, saying that he has been appointed to Little Current by Bishop Sullivan, and requests all letters and papers to be addressed to him there. Little Current is on the Manitoulin Island. Mr. E. makes the fourth clergyman on the Island.

THE *Letter Leaflet* of the W.A. started last month on the ninth year of its existence. Few publications can be credited with so much good accomplished in the diffusion of information concerning mission work in Canada. May it not only live long, but increase in value and circulation, until it is read by all the women of the Church in Canada, and many abroad, until they look to it as the recorder of the work of women done for Christ's sake; until they seek successfully in its pages

for encouragement in every sphere of Church work.

On dit that there is now a surplined choir in St. Luke's Pro-Cathedral at Sault Ste. Marie. We hope the statement is well founded. One of the wise sayings of the late Archbishop of Canterbury was "Strengthen your centres." The Sault is a centre, if not the centre, of the diocese. It would give us a throb of enthusiasm to be able to announce that daily Morning and Evening Prayer was the next move to make our see town (we can't say city) a pattern to the whole diocese.

DURING the next month many a Christmas festival will be held for our children of the Church. In most instances it is notorious that such pleasant gatherings would not take place except our kind friends of the W.A. sent the gifts that bless the feast. Will our correspondents in this connection please acknowledge in their reports for publication in our columns the source from which the articles are received? Not only is it just so to do, but it is a source of encouragement to the givers and workers. We say this in consequence of representations made to us by our W.A. friends.

ON Wednesday, November 13th, the day upon which the Provincial Synod assembled for the election of a bishop for the diocese, the Sacrament of Holy Communion was administered in the pretty little church at Powassan. Rev. C. Piercy, of Burk's Falls, was the celebrant, assisted by Rev. C. H. Buckland, the deacon-in-charge of the mission. While at Powassan Mr. Piercy expressed his willingness to visit the mission for the purpose of again administering the sacrament during the Christmas season. It is contemplated that other points than the centre will then be visited. The condition and prospects of the Church at Powassan are most hopeful.

THE question of the Diocese of Algoma being self-governing or independent—not necessarily synonymous—is of vital importance to us. Opinions differ. Since the matter was so much to the fore at the recent Provincial Synod, and will doubtless come to the front again in 1898, both at our next Triennial Council and at the Provincial Synod, the Church people in Algoma should seek to thoroughly inform themselves concerning it. It is quite as live a question for the layman as for the

clergyman. In the near future we propose to discuss the *pros* and *cons*, and anticipate from our readers some correspondence in our columns. The interests of one are the interests of all; the interests of all are the interests of the every-one.

ON Thanksgiving Day there were services in the morning at Ali Saints' Church, Burk's Falls, and in the evening at St. Paul's Church, Sundridge. Offertories were devoted to the Diocesan Superannuation Fund, for which the incumbent made special appeals. Being a week-day it was possible for the clergyman to travel by rail, otherwise both places could not have been visited on account of the bad roads. Returning home from Sundridge the train was so late that home was not reached until 5.20 next morning. In company with half-a-dozen other travellers the incumbent made the best of a nearly six hours' wait in the dimly-lighted station house. There being no night railway employee at the station the party made themselves as comfortable as possible on the seats and floor of the station, meanwhile momentarily expecting to hear the whistle of the locomotive.

THE following letter speaks for itself:
To the Clergy and Catechists of the Missionary Diocese of Algoma:

MY DEAR BRETHREN,—At a recent meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, a resolution was passed, asking the bishops to request the clergy in their several dioceses to observe the eve or festival of St. Andrew, or one of the seven following days, as a Day of Intercession for Missions.

In compliance with this request, I hereby ask you to observe Sunday, the 29th inst., or such other day as may be locally most convenient for this purpose, and to call upon your several congregations to unite with you in the observance of it. Such intercessions are according to the mind of Christ. Prayer was the remedy which He prescribed to His disciples for the scarcity of labourers in the mission field. "Pray ye therefore the Lord of the harvest, that he will send forth labourers," and such prayer, therefore, cannot remain unanswered, if it be the prayer of faith.

The missionary work of the Church means simply the extension of Christ's kingdom in the earth. It is the special and primary duty enjoined on the Church in the last solemn utterance that fell from the lips of its risen and ascended Head just before He returned to the right hand of His Father. Every member of the Church stands pledged, therefore, to aid in this work by a fourfold obligation: (1) Loyalty to the command of Christ, (2) gratitude for his own inestimable privileges, (3) sympathy with the sore spiritual needs of his brethren who lack these privileges, (4) the reflex blessing that always comes of being taken out of self and led to think of others.

On all these grounds, brethren, I ask you to impress your flocks with the privilege of uniting *prayer* with *work* for missions at home and abroad, confident that both the clergy and laity of Algoma will receive an abundant fulfilment of the promise: "He that watereth shall be watered also himself."

Yours faithfully in the Lord,
EDWARD SULLIVAN,
Bishop.

Toronto, Nov. 19, 1896.

Nepigon Mission.

On July 18th the Bishop arrived at Nepigon station with his son and daughter, who accompanied him up the river.

On Monday morning (20th) the party started for Negwenenang mission, situated some sixty miles away upon the big lake, which empties itself into Lake Superior through the Nepigon river. The water journey is interrupted by nine "portages," varying in length from 300 yards to two and a half miles, over which all provisions and impedimenta, including canoes, must be carried by Indians. Our three canoes were manned by six of our own Indians. One canoe was steered by old Chief Ooskopekida, who, in spite of his three score years and ten, came down to meet the Bishop, and throughout the journey regarded the "great father" as his especial care.

During the summer months the river is crowded with tourists from various parts of the United States and Canada, and hungry Indians, who make their annual pilgrimage to the borders of civilization to receive their pittance from the government—(each Indian, by treaty, is allowed \$4 per year). The game laws now forbid these poor creatures to set their nets in the river, and the denizen of the forest, against whose nature it is to "take thought for the morrow," bitterly complains that what may be sport to others should be death to him.

On Saturday morning we crossed that arm of the lake on which the mission lies, and were greeted by a hoisting of the Union Jack and a chorus of Indian "booshzoos," accompanied by a canine orchestra.

That same night a council was held. The Indians asked that someone be sent to teach their children while they offered, if the Bishop thought fit, to send some of them to the Shingwauk. The Bishop promised to endeavour to obtain a suitable man for the place.

The old mission house stands deserted in the midst of what was once a garden, but which is fast returning to primæval forest.

On approaching the church it was observed that there was in front of the door a deep and formidable pitfall, which showed too clearly the cunning of a hunter, but was temporarily bridged over by a peaceful plank. On enquiry it was found that the mission bull, who combined with his other drawing qualities a most omnivorous appetite, had broken into the church and eaten the red cloth

from the communion table. The chief, to prevent further sacrilege, dug the aforesaid pit. But, strange to say, this bovine "damnatæ memoriæ" expired the next day, and he lives in the memory of the Indians still as an example of retributive justice.

On Sunday, two services were held in the little church, the entire population being present. The entire service was held in the Indian tongue. A child was also baptized. On Monday morning there was a novel wedding, the combined ages of the pair being one hundred and forty-five years. The groom was Cheadah, the eldest son of old Chief Musedooshaus, the originator of the mission.

Two large bales of clothing were distributed among the Indians, and packages of fish hooks, not less than twenty pounds.

About noon we started upon our homeward journey, the women and children, with shaded eyes, watching us sadly from the bank till we faded from their sight. The rest of the trip was without incident. The weather was propitious for the most part, though we had three or four rainy days, and many trout fell a prey to the "Izaak Waltons" of the party. The trip lasted fourteen days. After holding two services at Nepigon station the Bishop left by train for Schreiber.

For some days the Indians seemed heart broken, and then went sorrowfully back to their lonely homes. The old chief said, in his picturesque way: "There will be one star for us through the winter night, and that will be the hope of our 'great father's' return." Later, when the news of the Bishop's resignation came, each regarded it as his personal loss, for the Bishop had been a kind friend to every Indian in the mission for fourteen years. R.J.R.

Port Arthur.

REV. J. W. THURSBY, LOCUM TENENS.

ST. JOHN'S CHURCH. — The annual meeting of "The St. John's Circle" of King's Daughters was held in the school-room on Wednesday evening, October 14, Mrs. Gibbs being in the chair. Reports from the officers were read and discussed in regard to the work performed by the members during the past year, principally being regular visits to the hospital and supervision of the service accessories in the chancel.

Rev. E. J. Lawlor, of Schreiber, was the guest of the incumbent, and preached at both services on Sunday, October 18.

The Band of Hope was reorganized for the coming season on October 23, a very large number of juveniles being in attendance. The directors have announced that a series of lectures will be given throughout the winter at the regular meetings of the society.

At a meeting of the members of the Chapter of St. Andrew's Brotherhood, on October 27th, Mr. Keefer reported that he had secured a very fine gymnasium outfit

for a reasonable sum, and a room has been already secured, so that in a few weeks we expect to have a suitable place for our growing boys and young men to partake of physical recreation.

Three services were held in this parish on November 1, All Saints' Day, the Holy Communion being administered after the 11 o'clock service. The hymns at this service were 436 (A. and M.), 3rd tune, "Hark, the sound of holy voices," and 315, "Once, only once." The children's service, held regularly on the first Sunday in each month, at 3 p.m., with a catechizing, while frequently the baptismal service is read in conjunction therewith. Evensong was said at 7 p.m., the psalms being chanted very nicely. The anthem, "What are these" (Sir J. Stainer), was very well rendered, and the choir have been congratulated upon their interpretation of this fine composition. The opening hymn was 427, while 221 and 437, "For all the saints" (3rd tune), were also sung. The Rev. J. W. Thursby took for his text the 5th verse of the 50th Psalm, and preached an instructive sermon with regard to "The state of the blessed dead." At the close of the service, and during the taking up of the offertory, Miss Boyce played a selection from Mendelssohn's "O Rest in the Lord."

The Sunday School teachers met together on Tuesday evening, November 3rd, when committees were appointed to assist in augmenting the "Library Fund," and in connection with the coming Christmas festival. H.B.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

Each successive season seems to bring along some special event with it. Running parallel with harvest operations there is the Sunday-school picnic, and soon after the harvest festival services come on.

At St. Paul's, Uffington, the Sunday scholars were called together early in September. There had been some very unpropitious, cold weather, but the day fixed upon turned out as nice as could be desired, and all present were much gratified by the bright and beautiful day that was vouchsafed. Games, and rides, and scrambles for apples and candies, with the necessary addition of two or three swings, disposed of the afternoon all too quickly. Then the parents' baskets provided a splendidly spread table, which was lightened amid every token of gratification and happiness. The incumbent heartily thanked all those who had so generously contributed towards the success of the gathering, and then again the children went to their games, also eagerly responding to another round of scrambling, until just about dusk, when the party broke up in high and good humour.

St. Paul's was again in festive array on Thursday, October 1st, when the harvest thanksgiving service took place, at 7.30 p.m. The well-proportioned edifice was

charmingly decorated by a few members of the congregation (one of the wardens being among them), who assisted Miss Allman in producing so excellent an appearance. Quite a number of offerings were presented, and both fruit and vegetables were neatly arranged. The service was fairly well attended, the tone earnest and inspiring, and the singing bright and hearty. The incumbent was the preacher. His sermon was based upon Amos iv. 7, and the offertory was given to the Diocesan Superannuation Fund.

Christ Church, Purbrook, celebrated its annual harvest festival service on Friday, October 2nd, at 2.30 p.m. The Misses Colson (daughters of the people's churchwarden) had tastily and effectively decorated the sacred edifice, and quite a few offerings of fruit and vegetables had been becomingly disposed of in various parts of the building. The service was devoutly taken part in, and the singing was heartily rendered. The incumbent preached from Amos iv. 7, and the offertory was devoted to the Diocesan Superannuation Fund.

On Thursday, October 8th, the members of St. Stephen's, Vankoughnet, responded to the invitation to assemble themselves for the harvest festival service at 3 p.m. Quite a few substantial offerings were presented, and the congregation filled the church comfortably. The service throughout was well ordered and devout, and the sermon, from Amos iv. 7, was listened to attentively. The offertory was given to the Superannuation Fund. The service over, a harvest home gathering was held in the schoolhouse a short distance away. There, substantial provision was set out, and, as soon as water could be boiled, the entire company settled down cheerily to a fine tea. That interesting operation ended, the incumbent took the chair, following the act with a seasonable address, which was well received. Then songs and recitations occupied an hour or two, and it was easy to perceive that they were much appreciated. The incumbent was accompanied by Miss and Master Ernest Allman, who both took part in the programme, and they were told at its close that "the end came far too soon, since it was not often they enjoyed such a good time." A.H.A.

Port Sydney Mission.

REV. A. R. MITCHELL, INCUMBENT.

On Friday, the 23rd ult., a successful tea and entertainment, together with a sale of work, was given under the auspices of the Churchwoman's Aid Society. Although the roads were almost impassable, a good number of people gathered at the hall and enjoyed a pleasant evening. Provisions were provided in abundance by members and friends. The Churchwoman's Aid Society has materially helped in Church matters again this year. One of the new lamps placed in the church the week after Easter was given by this society; half the money

paid for painting the interior walls of the church and oiling the reredos was also derived from the same source. The money lately raised and that still being worked for by the C.W.A.S. will be devoted to the further improvement of the church.

The churchwardens have lately pulled down the brick chimney and rebuilt it, raising it, together with a cowl, to about the apex of the church, pargeting the inside to improve the draft of the furnace.

The church cemetery has been surveyed and properly staked.

Monthly thimble meetings of the Gleaners' Union have been started and promise to be very successful.

During the tourist season the Ven. Arch-deacon Boddy and the Rev. H. P. Lowe, M.A., of Toronto, preached in Christ Church.

A pair of very handsome alms bags, given through the Rev. Rural Dean Machin, by Mrs. Wawn, of Bristol, England, were used in Christ Church for the first time on Sunday, October 25th.

HOLY TRINITY, BRUNEL.—On October 29th a tea and sale of work, together with an evening's entertainment, was given in Mr. D. Ferguson's new house under the auspices of the Churchwoman's Aid Society in connection with this station. It would have been impossible for the weather to have been more unfavourable. Not only were the roads in a most dreadful condition, but the night was pouring wet. It took the clergyman and his wife two and a half hours, with by no means a slow horse, to go nine miles. But for all this a goodly number attended, and the evening, under such circumstances, was very successful. This branch of the C.W.A.S. was established by Mrs. Mitchell a year ago, and paid off a debt standing on the church, and has now a few dollars in hand awaiting the request of the churchwardens which, no doubt, will soon be made for their funds in hand.

A quantity of lumber has been promised by members and friends of the church, which, unfortunately, cannot be cut till the mill runs again, for making new seats for the church.

A pair of new alms-bags, the gift of Mrs. Wigram, Herlfort Vicarage, England, were used in Holy Trinity Church for the first time on All Saints' Day. These also came through the Rev. Rural Dean Machin. Also another pair through the same medium and by the same donor, to be used one at St. John's, Ufford, and one at St. Mary's, Beatrice.

How nice it would be if a bell could be heard from Holy Trinity, Brunel, as the worshippers wend their way to church on Sundays! none of whom live less than a mile and some as far as five miles from the church.

ST. JOHN'S, UFFORD.—The Churchwoman's Aid Society, in connection with this station of the mission, gave a garden party and sale of work in the summer, the proceeds of which were devoted towards

freeing the church from debt, which they succeeded in doing except four and a half dollars. There are so few members in this station, which makes it very uphill work for them; but what few there are have worked loyally and well.

A new brick chimney has just been built on St. John's Church, and works well.

ST. MARY'S, BEATRICE.—The congregation of St. Mary's Hall, Beatrice, is trying to raise funds for the purchase of an organ for the purpose of improving the musical part of the Church service there.

November, 1896. A.R.M.

Port Carling Mission.

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

Mr. and Mrs. R. G. Penson and Mrs. Watson and child, who spent the past four months in Rosseau, have returned to their winter quarters, and we hope to see their familiar faces each Sunday in God's house. It would, indeed, be strange to not have them with us; they have been so regular in attendance in past winters.

We are about to lose a daughter of Mr. and Mrs. Penson's, who, with her husband and child, is leaving for her new home in England, the birthplace of her husband and parents.

Mr. and Mrs. Charles Blachford, of Toronto, who have a summer residence on Lake Rosseau, and who attend Christ Church, Gregory, every summer, have very kindly secured a small, but sweet-toned, bell for the aforesaid church. When this bell is placed in position on the church all four churches in the mission will be complete in that respect.

We wish to publicly thank Mr. and Mrs. Blachford for their kindness, and we hope they will be spared many summers to hear the bell invite them and others to "come and worship."

After a three weeks' absence the incumbent is in our midst once more. While away, Mr. Burt had to undergo two very trying ordeals. One was an operation on his right eye; the other was the loss, by death, of a dear sister, by whose bedside he watched, and whose soul he comforted, during the last five days of her earthly existence. A.W.

W.A. Notes.

The Diocesan Secretary sends hearty Christmas greetings and best wishes to all W.A. members in the diocese.

Port Arthur and North Bay branches now have membership cards, and other branches are ordering them.

The Provincial W.A. Board has sent to Algoma one hundred boxes for contributions to the united thank-offering, which is to be applied to the W.A. hospital at Nagano, Japan. (See September *Leaflet*, p. 362.) Anyone who desires to have these boxes will please apply to Miss Begg, North Bay.

Maganetawan Mission.

REV. D. A. JOHNSTON, INCUMBENT.

On Wednesday, October 21st, the harvest thanksgiving service was held in St. Peter's Church, Midlothian. The attendance and offertory were very good. Rev. A. J. Cobb, of North Seguin, preached a very appropriate and forcible sermon. The grand old harvest hymns were heartily sung by the choir and congregation. The church was tastily, though not elaborately, decorated. About half the number attending St. Peter's are communicants.

D.A.J.

Schreiber Mission.

REV. E. LAWLOR, INCUMBENT.

On Saturday, November 7th, death claimed as a victim one of the C.P.R. Company's most popular freight conductors in the person of Mr. T. E. Patch. Mr. Patch was taken seriously ill the previous week while on his train between Ignace and Rat Portage, where he and his crew had been sent from the Schreiber division to assist in getting the grain from the west to the elevators at this point. When his train arrived at Rat Portage he was taken in his van, on Friday, to the Winnipeg hospital. The doctors decided that he was suffering from appendicitis, and that the only chance of his recovery lay in an operation. Accordingly the operation was performed, but the patient never rallied, dying almost before the operation was concluded. The funeral took place at Schreiber on Wednesday afternoon, November 11th, under the auspices of Shuniah Lodge, A.F. & A.M. At the church the services were conducted by the clergyman in charge of the mission, after which the procession proceeded to the cemetery, where the burial service of the Church of England was concluded, after which the Masons concluded their service. The late Mr. Patch was in the thirtieth year of his age when he died. He came to Schreiber some ten or twelve years ago. He was a widower, his wife having been burned to death last January under very distressing circumstances. Three little children are left to mourn the loss of their parents. The aged parents of Mr. Patch, who will care for the three little orphans, have the deepest sympathy of the entire community in which they reside, as well as that of their friends throughout the district, in their bereavement.—*From the Port Arthur Journal.*

Mr. Patch will be very much missed from the congregation, because he and his wife were among our best members and workers.

The Ladies' Auxiliary intend holding a sale, tea, and short entertainment on Wednesday, December 16th. Proceeds to pay off parsonage debt.

E.L.

Bishop-Elect of Algoma.

The Rev. Canon Thorneloe, M.A., D.C.L., Bishop elect of Algoma, was born in Coventry, England, on October 4th, 1848, and, therefore, is 48 years of age. He was educated at the University of Lennoxville, in the Province of Quebec, taking his B.A. in 1872, M.A. in 1877, and last year (1895) his *alma mater* conferred upon him an Hon. D.C.L. Mr. Thorneloe was ordained by the late Bishop Williams, of Quebec, Deacon in 1874, Priest in 1875. In 1888 Bishop Williams appointed him to a canonry in Quebec Cathedral. In 1874 he became the Rector of Stanstead, Quebec, where he remained until the closing months of 1885, when he accepted the important post of Rector of Sherbrooke, Quebec, in which parish he has since worked with no little success and where he is much beloved.

The consecration of Canon Thorneloe to the episcopate will take place (D.V.) on the Festival of the Epiphany in the Cathedral, Quebec. In the absence of Archbishop Lewis, the Metropolitan of this Ecclesiastical Province, the consecrating bishop will be the Right Rev. the Bishop of Montreal, assisted by the Bishops of Fredericton, Ottawa, Quebec, and others.

It is expected that the Bishop of Algoma will proceed to his headquarters at Sault Ste. Marie immediately after his consecration.

Shingwauk Notes.

A clean bill of health.

Two new boys are expected at the Home shortly. Fifty-seven boys and two girls are now on the roll.

David, son of Chief Sissenal, of Spanish River, one of the three boys who ran away last fall, after being but two days in the Home, is again with us. Says he is going to stay this time. He is a bright, manly, little fellow, and is now seemingly very happy and contented in the Home. Several of our boys who are to-day doing well for themselves in the world, and left

good records behind in the school, commenced their career in the Shingwauk by "bolting."

The lowest tender obtained for our winter's supply of coal was an advance of forty cents a ton (at wharf) on price paid last year. With this additional expense, and flour at its present value, \$4.90 per barrel, it will take considerable scheming and a generous helping hand from our friends and supporters to make both ends meet and keep clear of debt this winter.

We are much indebted to, and heartily thank, the senior and junior branches of the Woman's Auxiliary, Brighton, and the members of Mrs. Morris' Sunday School

ing us, but is much prized and valued. It is thirty inches by twenty-four inches in size, beautifully engraved and designed, and reads as follows:

THE UNITED STATES OF AMERICA,
By Act of their Congress, have authorized the World's Columbian Commission at the International Exhibition held in the City of Chicago, State of Illinois, in the year 1893, to decree a medal for specific merit, which is set forth below over the name of an individual judge, acting as an examiner upon the finding of a Board of International Judges:
To Shingwauk Industrial School, Sault Ste. Marie, Ontario, Canada.
Exhibit: School Work.

AWARD.

For thorough primary work and a large collection of artistic miniature models of Indian houses, schools, churches, and Indian saw-mills.

F. FITZWILLIAM TERRY,
Individual Judge.

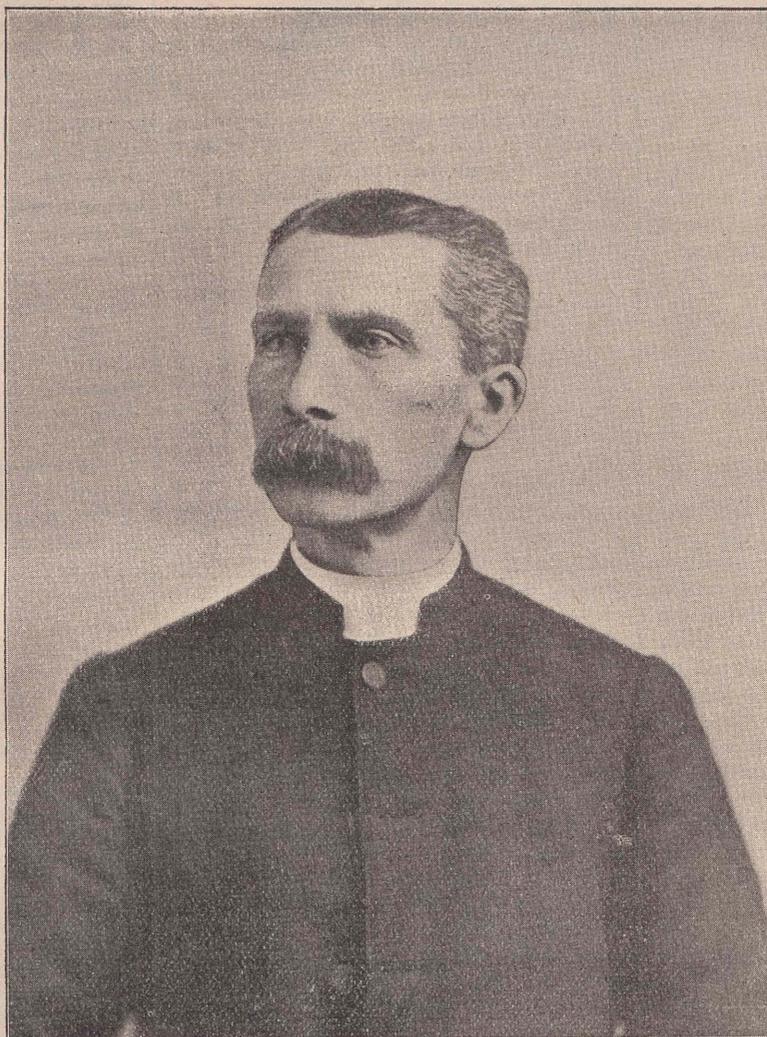
K. Buey, President Departmental Committee, etc.

It is hoped that those who visited the Home during the summer and expressed interest and sympathy in the Indian boys and our work will not forget the Shingwauk and its many needs this coming winter. Our friends could assist us much just now in sending boys' clothing, especially woollen socks, mitts, flannel shirts, and warm underwear. Some indoor games would also be very acceptable, such as draughts, dominoes, and games of any description, books, and illustrated papers.

St. Stephen's Sunday School, Toronto, who formerly contributed towards the support of a girl, have kindly consented to transfer their support for the present to our "New Wawanosh Building Fund."

We heartily thank the members for so kindly acceding to our request.

G. T. K.



Rev. Canon Thorneloe, M.A., D.C.L.,
Bishop-elect of Algoma.

class, Dalhousie, for their very acceptable and most useful bales of clothing, bedding, books, etc., also Mrs. R—, ex-President of the Sarnia W.A., for her kind and thoughtful gift of woollen mattresses for our little west dormitory boys (Mrs. King's brigade). The little boys now find it harder than ever to turn out with the first bell—6 a.m.

Our friends will be glad to hear that another diploma and handsome bronze medal have recently been added to the "Shingwauk trophies," and placed in the visitors' entrance at Shingwauk. The diploma has been long delayed in reach-

Sault Ste. Marie.

REV. W. R. RENISON, R.D., INCUMBENT.

The Sault *Courier* (Oct. 24th) devotes a couple of columns to the special services on the reopening (after enlargement) and consecration of St. Luke's Church—the Pro-Cathedral—and to a reception and presentations to Bishop and Mrs. Sullivan. The following account of the proceedings is, in substance, taken from the above-named paper, a mistake or two being corrected. Pressure upon our columns precludes quite as full a report as that given by the local paper.

The new Pro-Cathedral of St. Luke's was opened with impressive ceremonies on Sunday last (Oct. 18th, St. Luke's Day), the building being crowded to the doors with all classes and denominations of the community. The church as now completed reflects the greatest credit upon the congregation, and especially upon Rural Dean Renison, to whom is mainly due the carrying through of a work which, at the beginning, seemed almost beyond the capacity of the people. The feeling of pride and satisfaction which both clergyman and people feel must be greatly enhanced by the fact that the very extensive improvements have been accomplished without laying upon the shoulders of the congregation the burden of debt. Every liability incurred has been provided for up to the last cent, and the church will stand for all time a monument to the enterprise of all concerned. The building, as enlarged, is cruciform in shape, transepts and chancel having been added to the original structure, which now forms the nave. Externally it is built of the local laminated sandstone which renders the stone buildings in town so ornamental, and, with its square tower, forms a specimen of ecclesiastical architecture of which the town has every reason to be proud. The services were fully choral—though not for the first time, as our contemporary says. The Bishop was the preacher both morning and evening. The text of the morning sermon was Neh. ii. 18, "And they said, Let us rise and build. So the people strengthened their hands for the good work." The preacher referred to this as "a romantic episode in the history of Israel, of which Nehemiah was the hero," and then went on to draw a graphic picture of Nehemiah's dejection in the presence of the king, the latter's inquiry into the cause, with the resulting journey of the prophet to the historic capital of Jewish faith and patriotism. The public meeting convened by Nehemiah was touched upon, and the enthusiastic response of the people. "We are particularly impressed," said the Bishop, "with the profound sense of responsibility which the Jews felt to restore the house of their God. Wherever the Jews went their creed dominated. Do the members of the Church of England compare favourably with them? I trow not. They seem, as a rule, under no sense of obligation. The Church to them is a vague, undefined abstraction, presenting no substantial claim which she has authority to enforce. A commercial debt is comparatively binding, while one to the Church of Christ is disregarded because it cannot be collected. Yet the claims of the Church are of the highest origin; it was created by the hand of God; it has a living head, Christ; and is governed under His living hand. A man cannot ignore this with safety; he cannot stand aloof; to do so brings a curse upon him as bitter as that of Meroth. Do not misunderstand me. I am referring to the Church as a whole, not to this diocese or congregation."

"The next point that we notice in reference to this most interesting episode in the life of the Jews is that the restoration was the work of the whole people, not of a willing few. The honour of their nation and temple was at stake, and each one felt the responsibility. Is this the way with the modern Church? Is it not too often the case that the work is thrown upon the shoulders of a willing few? A congregation ought to be a busy hive without a single drone. A church cannot flourish unless every individual member takes his and her part in the common work. I hope that now this congregation has entered into its new sanctuary its members will be endowed with a new spirit. This is your spiritual home, and you will never derive the full benefit from this house of prayer until its honour has become as dear to you as your own." The Bishop then pointed out that in the restoration not only men but women worked. Some, he said, tried to explain away the reference to woman's work by saying that wealthy women hired men to work for them, but this he could not agree with. He believed that we are justified in accepting the passage literally. There were other cases in history where women had worked at labour just as rough and as little suited to their sex. These Jewish women were filled with a noble enthusiasm, and stopped at no sacrifice. "You women of St. Luke's," he said, "have you followed the example of those daughters of Israel?" Women, he continued, had a nobler mission than baking and embroidery, and no agency in history had done more to ennoble and elevate women than the teaching and example of Christ, who during His own life was uniformly courteous to women, and was in a special sense woman's Redeemer. After referring to the instances of this to be found in the gospels he urged upon the women of the congregation the duty of becoming members of the Woman's Auxiliary. Passing then to the immediate object of the occasion he congratulated the congregation on the completion of the church, which he officially declared to be open for the worship of God, under the title of "St. Luke's Pro-Cathedral," explaining that, although this is the see town of the diocese, the church could not be dedicated as a cathedral because there was no dean and chapter.

In the evening the Bishop's address was marked by the simplicity which is evidence of the highest art, his theme being Christ Jesus and Him crucified. "I wish to-night," he said in opening, "to bring you where I brought you fourteen years ago—to the foot of the cross of Christ." And in plain, straightforward words he enlarged with gathering eloquence upon the scheme of the redemption and all that it implied of a struggling and sin-burdened world. In closing, he referred with visible but strongly restrained emotion to the severance of the tie which for fourteen years has bound him to the diocese, and declared that in this, as in every other

event of his life, he had been guided by what he firmly believed was the will of the Almighty.

Five hundred and thirty people attended the morning service, and five hundred and fifty in the evening, and the collections for the day amounted to \$688.50; the largest congregations that have assembled at any time in Algoma, and certainly the largest collection ever taken up in the diocese.

GOOD-BYE.

A farewell reception was tendered to Dr. and Mrs. Sullivan on Monday night, October 19th, by the members of St. Luke's congregation. The gathering was held in the comfortable hall in the Dawson block, and a large number availed themselves of the opportunity to meet and listen to the Bishop for the last time. The ladies of the congregation had spared no pains to make the function a success. The hall was tastefully decorated and an admirable supper was prepared and served at the proper hour in the adjoining dining room. The musical part of the entertainment was provided from the American side and consisted mainly of violin music with piano, or rather organ, accompaniment.

The more serious part of the evening, however, and one that cast a shade of sadness over what would otherwise have been a wholly enjoyable event, was the presentation to the departing Bishop of the mementos which the deep regret of clergy and people prompted them to offer to him as an expression of personal esteem and profound sorrow at his departure.

First amongst these was an illuminated address from the congregation, which was read by Mayor Thompson, and ran as follows:

To the Right Rev. Edward Sullivan, D.D., Lord Bishop of Algoma:

We, the undersigned, in behalf of the congregation of St. Luke's Church, Sault Ste. Marie, Diocese of Algoma, desire by this address to convey to your lordship our feelings of regret that unavoidable circumstances, over which your lordship had no control, have led you to resign the Bishopric of Algoma, in which you have worked so faithfully for many years.

Although the fact of your lordship's removal to Toronto as rector of the largest and most important church in the Dominion of Canada will no doubt afford greater opportunities for the constant exercise of those peculiar talents and qualifications which so eminently fit your lordship for that important post, yet we cannot help deploring the fact that the church of Sault Ste. Marie individually and all the churches of Algoma collectively are losing the able ministrations of one of Canada's most eloquent preachers and profound theologians.

We feel sure that the mysterious chain of events which led up to this separation between the sheep and the chief pastor of the flock has been moulded and welded by that "Divinity which shapes our ends," and that your lordship in taking this step is following the guidance of that Hand that "doeth all things well" and causeth "all things to work together for good to those who love Him."

It is not necessary to say that your lordship at this moment stands in an atmosphere frag-

rant with every good wish that pen can write or tongue express, and we earnestly pray that the years of your future ministrations may be many and blessed, and when all the toil's and cares and separations of earth are past we may all meet in the great Church Triumphant above, in the presence of the Chief Shepherd and Bishop of our Souls.

In replying, the Bishop, who was deeply touched, assured his people once more that through no act of his had the severance been brought about between the diocese and its spiritual head, but that the separation was the result of the inscrutable rulings of an Omniscient Providence, to Whose guidance he had ever submitted the ordering of his life. In order to show that this was no idle boast he sketched the chief events of his career, which went to prove that the finger of God had clearly pointed the way along the path of honour and usefulness which led to his present high and responsible position. The Bishop then expressed his regret at the approaching separation, which he hoped would not be lasting or final.

Mr. Way, on behalf of the churchwardens, then presented Dr. Sullivan with a very handsome gold-mounted cane, accompanied by an address, to which the Bishop replied in appropriate words.

Rural Dean Renison, on behalf of the clergy of the Rural Deanery of Algoma, presented the Bishop with a handsome pair of gold candlesticks on a salver. At this point the Bishop protested, and threatened Mr. R. with "bell, book, and candle" if he did not call a halt and announce supper. However, there were more to follow. The Ladies' Auxiliary presented Mrs. Sullivan with an address thanking her for all that she had done to help along the woman's work of the church. Accompanying the address was a set of gold spoons. Miss Towers then presented Miss Kathleen Sullivan with a souvenir from the members of her Sunday School class.

Supper and an admirable speech by Rural Dean Renison, brought to a close a pleasant evening, which will remain a fragrant memory to all who participated therein.

A Church that Travelled.

In 1894 the Church of St. Mark, Emsdale, of which we publish an illustration, was moved from the top of the hill outside the village, through a swamp, up another hill, and on to its stone foundation on which it now stands in the centre of the village, the distance moved being half a mile. The following year the tower was built, and a beautiful bell placed in it. The same year new chancel stalls and a handsome font were added, the gifts of W. E. Streatfeild, Esq., warden. This year it is being sided up. Funds are earnestly requested to paint and pay what is yet due on the siding. Funds will be thankfully received and acknowledged by the incumbent, or D. Kemp, Esq., Merchants Bank Buildings, Toronto.

ALFRED W. H. CHOWNE.



Church of St. Mark, Emsdale.

Sheguiandah Mission.

REV. F. FROST, R.D., INCUMBENT.

We had Thanksgiving services in Sheguiandah the other day, both in the Indian and in the white church. Both churches were decorated for the occasion, but the Indian one more profusely. A committee of three was appointed to arrange matters, the chief being one, and the result of their labours was gratifying in the extreme. When the missionary went down to the morning service his face literally shone with pleasure as he gazed upon the skilful and profuse display. Every product almost of the local vegetable world was represented, and the very finest and best of each individual species; and not only so, but the fruits of the forest and the desert were there, either dried or in the state of nature. They were placed upon the communion table in baskets manufactured expressly for the purpose. Mammoth sheaves of grain and long garlands of Indian corn were tastefully arranged around and near the communion rails, and gay fruit of the pumpkin vine gave a color to it all, which was enhanced by some pretty flowers intertwined among the rest. All the vegetables and grain and fruit were an offering to the missionary, who was, without doubt, pleased and grateful. A very large congregation assembled to praise God for His mercies, and were exhorted in a suitable manner.

In the evening there was a Thanksgiving service in St. Peter's Church, which was also tastefully decorated, and a good congregation assembled to worship, and we had some hearty singing and a good sermon. F.

Mission of Sturgeon Falls and Warren.

F. R. GODOLPHIN, CATECHIST.

Harvest thanksgiving services were held in this mission at the beginning of November. The church in Sturgeon Falls

was beautifully decorated with flowers and fruits, and the services were very bright. The other stations are at a disadvantage in having no church building, but the services were hearty.

A church social was held in Cache Bay, the proceeds from which went towards the promised quota. This mission has suffered very much the last few months by a large number of church people leaving on account of there being little or nothing in the way of work, but we hope that in the near future business will revive, and others take the place of those who have left. F.R.G.

As Others See Us.

"An Emigrant's Chaplain," writing in *The Church Times* of November 13th, 1896, under the caption of "Some Impressions of Canada," has a few words to say of us in Algoma. The writer is an English clergyman, known to us by name, whose "impressions" of our backwoods life we believe it well to quote, with the remark that their reproduction should encourage our friends to continue the aid without which the ministrations of Mother Church would cease in many places in this diocese:

I visited one place, in the backwoods where the Church people were trying to get a bell for their little church. They told me that they might be some months before they got it. The Dissenters offered them help if they would let them have the bell rung for their services, but the Churchmen refused. I told them they were quite right. They had just seated their little church, and were hoping soon to get a service from a clergyman every Sunday. But the Church in that diocese (Algoma) is undermanned, and the settlers are, for the most part, very poor. I found an important parish left in the charge of a lay reader during the time of the Synod at Winnipeg, and, hearing of this, I at once

offered my services, if they could send for me, that Sunday; and they fetched me five miles to a morning service. This lay reader—a very good fellow—would have given them a service, and also was prepared to drive eight miles along a rough road to a mission chapel for an afternoon service, which I believe he does regularly. Another nice little church, built some years ago, I found had been some months without a resident priest; though I think they have got one there now. These things make me think that if there were some of our younger clergy, university men for preference, who had sufficient private means to enable them to go out and work for a few years among the Canadian settlers for a small payment, they might do an excellent work and gain a valuable experience. For there one gains a sense of the true equality of mankind, of the nobility of labour, and of the realities of life. One must never try to patronize a Canadian settler, though he may be poor. All are equal there. And the poor, honest, and independent settler is one whom the gentleman from easy-going England learns to respect as one who has braved many difficulties and worked hard. The English gentleman may miss the little civilities from the poorer classes that he is accustomed to in his own country. On the other hand, he gains a power of sympathy with hard toilers which he might never acquire at home; he sees how noble a thing honest work is, and how despicable is selfish idleness. And truly it is a noble work to bring an uncultivated land into cultivation! These Canadian settlers, however, are—so it seemed to me—ready to welcome gratefully that for which many of them have, at present, little money payment to offer—religious teaching given by priests, well instructed in the faith and in the history of the Church, and who study to put their teaching into a simple, sensible, and practical form—men who, while they take a distinct line, will not abuse the sects, but will be grateful for the good that is in them, knowing how much leeway there is to make up everywhere in point of Church teaching.

Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO,

For October and November, 1896.

FOR GENERAL FUND.

Diocese of Nova Scotia, \$26.19; Fredericton, \$11.60; Montreal, \$25; Niagara, \$1; Mrs. A. Tarratt, £66; English Algoma Association, £64 16s., and £35 12s. 6d.; Miss Bruce and sisters, £2 2s.; per Toronto diocese W.A., Barrie, \$6 35; Orillia, \$5.20; Port Hope, St. John's, \$1.65; Toronto, All Saints', \$12.11; St. Bartholomew's, 10c.; Deer Park, \$1.40; Toronto, St. James', \$8.20; St. Philip's, \$1.50; Redeemer, \$5.50; Trinity, \$5.10; St. Stephen's, \$2.10; Rev. R. M. Hawkins, £5; Parry Sound, \$4.25.

SPECIAL PURPOSES FUND.

For Shingwauk.—Port Dover, St. Paul's Sunday School, for boy, \$5; Brockville, Trinity Sunday School, \$3.70; Molsons Bank dividend and bonus, \$20; Ascension Church, Hamilton, for Peter Monass, \$131.25; Port Hope, St. John's Sunday School, \$4.94; Thorold and Port Robinson Sunday School, \$10.21; London, St. James' Sunday School, \$25; York Mills, St. John's Sunday School, \$3; Hamilton, Ascension, for Peter Monass, \$37.50; Rev. R. M. Hawkins, £2; Kemptville Sunday School, \$20.

For Shingwauk and Wawanosh.—Port Hope, St. John's Sunday School, \$4.94; English Algoma Association, £39 17s. 1d.

For Wawanosh New Building Fund.—A gift, "Friends in Halifax," \$33; Lunenburg, N.S., St. John's Sunday School, \$21; Rothesay, St. Paul's Sunday School, per Mrs. Almon, \$5; Mr. Claude H. Hamilton, £5; Class I., St. John's Sunday School, and other Church members, Lunenburg, N.S., \$16.

Marksville Church Building Fund.—From Toronto diocese W.A., \$67.83.

Dunchurch Church Building Fund.—From Toronto diocese W.A., \$43 86.

Per English Algoma Association:

Huntsville, 10s.

Maganetawan, for church stone foundation, £2

Sand Lake log church, £2.

North Bay church, £2.

Haileybury stone church, £1,

Sheguandah Indians, £2.

Nepigon, £1.

Port Carling parsonage, £2.

Burk's Falls parsonage, £1.

Oliver parsonage, £1.

Rebuilding Old Chiefs' Home, Maganetawan, £1.

Webbwood Church Building Fund.—“Associate,” per Messrs. Drummond, £100.

Sault, St. Luke's Church Building Fund.—Grant S.P.C.K., £80.

For Temiscaming Catechist.—From W.A., Credit, \$1; Toronto, All Saints', \$4.05; Peterboro, \$8; Parkdale, Epiphany, \$3.35; Deer Park, 40c.; Toronto, St. Luke's, \$10.45; Parkdale, St. Mark's, \$10; Toronto, Redeemer, \$10; St. Simon's, \$1; Trinity, 80c.

FOR SUPERANNUATION FUND.

Ebberstone, \$1; Emsdale, \$3.10; Ilfracombe, 45c.; Novar, 59c.; Ravenscliffe, \$1.36; Callander, 50c.; Baysville, \$1.10; Sand Lake, \$1.17; Parry Sound, Trinity, \$7.26; North Bay, \$7; Port Sydney, \$2.43; Beatrice, \$1.38; Newholme, \$1.12; Ufford, 60c.; Haileybury, \$1.50; Burk's Falls, \$1.58.

FOR W. AND O. FUND.

Broadbent, \$1.60; Uffington, 77c.; Purbrook, 41c.; Vankoughnet, 35c.; Bracebridge, \$3.57.

EPISCOPAL ENDOWMENT FUND.

Per English Algoma Association, £2 10s.

D. KEMP,

Treasurer.

Rev. A. W. H. Chowne begs to acknowledge with hearty thanks the gift of \$1 towards Sand Lake drive shed, from C. Mansell, Esq., Birmingham, England.

Rev. A. W. H. Chowne, Emsdale, begs to acknowledge the gift of \$5 towards the Sand Lake church from Miss Compson, England.

Mr. Hay, catechist, Dunchurch, acknowledges with best thanks the following contributions received towards Dunchurch church building: K. Martin, \$5; G. H. Bull, \$1; Mr. Good, through Miss Good, \$1; Major Walker, through Mrs. O'Gorman, \$5.

Mr. Hickland, catechist at Haileybury, wrote last month, asking that the following acknowledgments be published: To the Parsonage fund—The late Bishop of Algoma, \$50. Baie des Peres Church Fund—Rev. A. A. Johnson, left in hands of Treasurer, \$24.51; Messrs. John Mann, \$5;

—Turner, \$5; David Gillies, \$5; Moses Meron, \$2; Titterly, \$2; Joseph Meron, \$1; Mrs. McEwan, \$1; Messrs. C. Verst, \$1; Frank Simpson, \$1; Geo. Meyrand, \$1; W. H. Brownson (U.S. Navy), \$2; Peter and Geo. McKenzie, \$2. Total, \$52 50.

Mr. H. also desires to thank Mrs. Johnson, Colborne, for a bale of clothing, etc.

Another letter from Mr. Hickland tenders most sincere thanks for a box of tracts, religious periodicals, etc., and three satchels of household requisites sent by Mrs. W. A. Hunter, President W.C.T.U. Also, a “godly supply of books, tracts, etc.” from Mrs. Williamson, President Toronto Diocese W.A.

—In all our wanderings the watchful glance of the Eternal Watcher is evermore fixed upon us—we never roam beyond the Shepherd's eye. In our sorrows he observes us incessantly, and not a pang escapes him; in our toils he marks all our weariness, and writes in his book all the struggles of his faithful ones. These thoughts of the Lord encompass us in all our paths, and penetrate the innermost region of our being. Dear reader, is this precious to you? Then hold to it. The Lord liveth and thinketh upon us, this is a truth far too precious for us to be lightly robbed of it. If the Lord thinketh upon us, all is well, and we may rejoice evermore.—*Spurgeon.*

“AN INVALUABLE FRIEND.”—Rev. C. A. Moore, Rev. C. J. Machin.

THE CHURCH AGENCY

LIMITED

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

A General Agency for all Churchmen for all Purposes

Special Terms to Members

Advertising, Architectural, Bookselling, Church Furnishing, Commission, Glacier, Insurance, Legal, Musical, Passage, Printing, Publishing, Shipping, etc.

Export Agency—Educational Supply Association, Limited. Agency for “Vino Sacro,” “Bacrest,” “Lacon Fountain Pen,” etc. Photographs of all the Bishops and leading Clergy.

“Our Mother Church of England”—A Service of Song for Church History and Defence. Words and Music.

“The Children's Altar Book.”—In simple language for Children's use at the Choral Celebration. In paper covers 2d. (for parochial use 7s. 6d. 100); limp cloth, 3d.; boards, 5s.

Prospectus, Form of Application for Members, etc., of the Manager.

Funds and Parcels for Foreign Missions Received and Forwarded.

THE Morley College AND

Conservatory of Music

In union with the

.....London College of Music

PRINCIPALS: Miss E. W. Morley, LL.C.M.
Mrs. Haydon, D.P.L.C.M.

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

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

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

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

592