

The Algoma Missionary News.

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The Algoma Missionary News

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

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

Bishop's Appointments.

MAY.

1. *Sunday*.—Sault Ste. Marie.
2. *Monday*.—Train to North Bay and Hamilton.
3. *Tuesday*.—Preach for the Woman's Auxiliary in the Cathedral, Hamilton.
4. *Wednesday*.—Address missionary meeting in Hamilton.
5. *Thursday*.—Train to Toronto.
6. *Friday*.—Toronto, conference with treasurer.
10. *Tuesday*.—Attend meeting of Committee on Synodical Action at Bracebridge.
11. *Wednesday*.—Gravenhurst and Huntsville.
12. *Thursday*.—Return to Sault Ste. Marie.
14. *Saturday*.—Take train to Blind River.
15. *Sunday*.—Algoma Mills.
22. *Sunday*.—
25. *Wednesday*.—Examination of candidates for Holy Orders at North Bay.
26. *Thursday*.—Ditto.
29. *Sunday*.—
30. *Monday*.—Train to North Bay.
31. *Tuesday*.—Opening of Triennial Council.

Notes by the Way.

REV. R. RENISON left for the old country on April 20th, having two months' leave of absence. We shall miss the Rural Dean of Algoma at our forthcoming Council.

THE Bishop thankfully acknowledges another special and most acceptable gift, viz.: \$25 from the W. A., Sherbrooke, Que., towards the debt on North Bay Church.

At the confirmation held at Korah, near Sault Ste. Marie, on Wednesday, March 30th, there were four candidates presented by Rev. Mr. Smitheman, two of whom were men aged 71 and 45 respectively.

MR. GODOLPHIN, until lately catechist at Dunchurch, has left that place to prosecute his studies. Dunchurch has been re-united to Magnetawan Mission and is now ministered to entirely by Rev. D. A. Johnston.

WE had supposed that the whereabouts of Algoma was becoming better known. Perhaps it is. We hope it is. Its situation—its very name—could never have been known to those Britishers in Britain who, as a correspondent tells us, mix it up with Algoa Bay!

A LETTER from one of our valued friends in England says that the Algoma Association are interested in securing the representation of Algoma in the Canada Court of the S. P. G. Missionary and Colonial Exhibition which is to be held during this month at the Kensington Town Hall.

REV. E. LAWLOR, of Schreiber, who has been so ill for several months, leaves for Dartmouth, N.S., shortly. His illness has compelled him to resign his work on the north shore of Lake Superior. We hope that a residence within reach of the "briny breezes" will so restore him to health that he may soon be found in the mission field again.

AT Schreiber and Nepigon Station (C.P.R.) officers for the current Church year were duly appointed on Easter Monday. St. John's Church, Schreiber—Messrs. W. G. Milligan and H. Jacomb, churchwardens; Messrs. W. Hodge, M. Schmidt, A. B. Smith and

J. Presson, sidesmen. St. Mary's Church, Nepigon—Mr. James McIlwraith, churchwarden.

THE Bishop has asked that offerings in the churches in the dioceses be received for the relief of Rev. Mr. Cobb on the first or second Sundays after Easter. We have every confidence that our people will respond liberally. A letter to hand in Easter week, we are sorry to say, contains the information that Mrs. Cobb still suffered considerable pain from the burns on her hands.

THE Bishop of Algoma begs to make special and grateful acknowledgment of the sum of \$20 received by Express Order on the 4th April, with the following six words of instruction: "Towards the support of a Missionary." Such unexpected and humble acts of liberality are indeed a comfort to those who bear the burdens of missionary work. This money the Bishop has decided to use for the Indian work at Sheguiandah.

THE Bishop has been and is seeking a fitting man to be the teacher of the Indians on Birch Island. He should be a man of resource, for it is a trying position and lonely. He should be willing to take a small salary, for he would only have about \$300 a year at the outside and a cottage to live in. He should have the love of God in his heart, for he will have the souls of young and old to look after; and he should know and love the Church, for he will be required to teach her ways and principles. Who will go?

MR. B. FULLER, of Richard's Landing, St. Josephs' Island, has been appointed by the Indian Department as teacher of the Indian school at Sheguiandah. We understand that the Bishop will grant him permission to

read the service on Sundays, as lay-reader, and will, in due time, if he (Mr. F.) passes the catechist's examination grant to him the standing of a catechist. He does not commence his duties at Sheguiandah until late in the summer. Meanwhile he will be engaged at the Indian School at Birch Island.

The Fifth Triennial Council of Algoma.

In accordance with the Bishop's instructions the fifth Triennial Council of the Diocese of Algoma has been summoned to assemble at North Bay, on Tuesday, 31st May, 1898.

The clergy are requested to notify the lay representatives of their missions and to give them credentials.

OPENING OF COUNCIL.

On Tuesday morning the opening service of the Council—Matins and celebration of Holy Communion—will be held in St. John's Church, North Bay, at 10 o'clock. All the clergy are requested to be present in their robes. To this end they are desired to assemble in the school hall of the church at least fifteen minutes before the hour of service.

DAILY SERVICES AND SESSIONS OF COUNCIL.

During the Council Matins will be said daily at 9 a.m., and Evensong at 5.30 p.m.

On Wednesday, 1st June, a missionary meeting will be held in St. John's school hall, at 8 p.m. Chairman, the Bishop. Speakers, Rev. Rural Dean Machin, Rev. W. J. Thursby, Rev. J. Hickland and others.

The first session of the Council will be held (at 11.30) immediately after the opening service on Tuesday morning in St. John's school hall, and be opened with prayer by the Bishop. The calling of the roll of the clergy, the examination of the credentials of the lay representatives, the election of officers, and other matters incidental to organization will be proceeded with.

The subsequent daily sessions of Council will be held in the morning, from 9.30 to 12 o'clock, and in the afternoon from 2 to 5.30 o'clock.

ORDER OF BUSINESS.

The Council being duly organized will proceed to business in the following order:

1. Reading and confirmation of the minutes of last Council,

2. The Bishop's address.
3. Notices of motion.
4. Reading of reports.
5. Consideration of reports.
6. Discussion of motions in order.
7. Appointment of committees.
8. Other business.

And this will be the order of business on each succeeding day of the Council, except that there will be no address by the Bishop, and that—unless otherwise ordered—the following proceedings will take precedence of other matters after the appointment of committees on the second day of the Council:

Election of clerical delegates to Provincial Synod.

Declaration of vote of lay delegates to Provincial Synod.

Appointment of clerical and lay delegates to General Synod.

Election of Rural Deans.

NOTICES OF MOTION.

The following notices of motion have been handed in:

By Rev. A. J. Cobb,—

That this Council embrace this, the earliest opportunity, of expressing its deep sympathy with our late esteemed Bishop and Mrs. Sullivan, with their family, in the sad bereavement and sickness through which they have recently passed.

By Rev. A. J. Cobb,—

That this Council, recognizing the considerable support afforded by the various diocesan branches of the Woman's Auxiliary towards the maintenance of the diocese, together with the assistance afforded the clergy and their families, respectfully desires to record its gratitude for past support, and prays their further assistance towards a more consolidated organization throughout the diocese of its present existing branches of church workers under that name.

By Rev. A. J. Cobb,—

That as in the poorer missions of the diocese many of our members not possessing means to contribute towards the support of the clergyman by sums of money, yet would gladly give of their substance in kind, provision be made by a recognized form of receipt for such contribution (at a fair market valuation), handed to the clergyman, the same receipt, signed by the clergyman, to be placed in the offertory and accredited by the wardens to the donor's account with them.—[Form to be submitted.]

By Rev. A. J. Young,—

That the clerical members of the Standing Committee shall be elected in manner following:—Two by the Deaneries of Muskoka, Parry Sound and Nipissing, and two by the

Deaneries of Thunder Bay, Algoma and Manitoulin Island.

By Rev. A. W. H. Chowne,—

It is desirable that a uniform practice exist in the diocese with regard to the conducting of marriages; and as some are in the habit of marrying in houses, contrary to the rule of the diocese, it causes grave difficulty for others, who are desirous of maintaining the rule, and so giving unstable persons the opportunity of introducing dissenters into the family, and ultimately causing a leakage from the Church.

By Rev. J. P. Smitheman,—

That the clergy should cultivate closer relations with the teachers and scholars of the elementary and other schools in order that the Church may exercise her proper influence.

By Rev. A. H. Allman,—

That it is most desirable to promote clerical meetings for devotion and counsel.

By Rev. A. R. Mitchell,—

That dancing in connection with church entertainments is not conducive to spiritual advancement.

By Rev. John W. Thursby,—

That, subject to the approval of the Bishop, a systematic effort be made to induce the young sons of Christian parents to become "postulants for Holy Orders," with a view to missionary work in this diocese.

By Rev. John W. Thursby,—

That this Council recommends community life for the clergy as a means of compassing and increasing the missionary work of the diocese.

It has been suggested that a "Quiet or Devotional Day" should be held for the clergy at the close of the Council, and that the Bishop should be requested to conduct the devotions. But as it is most desirable that the proceedings of the Council should not be unduly prolonged this must be left to be determined during the Council.

It is proposed to hold an Ordination in All Saints' Church, Huntsville, on Sunday, 5th June.

The Rev. A. J. Young, having resigned the office of Secretary of Council, communications, pending the appointment of his successor, should be addressed to the Bishop at Sault Ste. Marie.

For the illustration of Michipicoten Island we are indebted to the courtesy of Mr. Moir, of the *Sault Star*.

Reduced Fares to Triennial Council.

Application has been made for reduced rates to delegates, clerical and lay, who attend the Triennial Council at North Bay. Certificates agreeing to conditions of the railways have been signed. In order to obtain a rate of one and a-third fare for the return journey fifty delegates or more in all must travel and hold standard convention certificates.

Delegates must purchase first-class full rate one-way tickets to North Bay and obtain certificate to that effect on standard certificate form. Ticket agents are supplied with standard certificates and are instructed to issue them on application. Ask for it.

The convention certificates must be presented at the meeting to the secretary, whose duty it will be to fill in the particulars required, certify to the person and actual number of delegates.

For the return-journey tickets, delegates will present and surrender the certificates held by them to the ticket agent at North Bay (having taken care that they are properly filled in and signed), when tickets for continuous journey will be provided at the reduced rate.

If there be less than fifty delegates who hold said standard certificates, the return fare will be two-thirds of regular single fare.

Certificates will not be honoured unless presented to the ticket agent not less than ten minutes before the train is due to leave, nor unless surrendered within three days after adjournment of Council.

Certificates are not transferable.

Delegates' wives when accompanying them are entitled to reduced rates on same conditions.

If through ticket cannot be procured at the starting point, the delegate should purchase to the most convenient point where such through ticket can be obtained and there re-purchase.

All who attend the Council at North Bay will perceive that any neglect of the above details will cost them the loss of their privilege, also their not doing their part will risk the failure of the whole scheme, since there must be fifty delegates in all attending the Council who have complied with the requirements and hold certificates.

Bracebridge Mission.

REV. JAMES BOYDELL, M.A., INCUMBENT.

In consequence of the enforced absence of the people's warden on Easter Monday, the usual annual Easter meeting was adjourned until Monday, April 18th. After the audited accounts had been read and adopted by the Vestry, the Bishop's circular asking from the congregation an increase of \$150 towards the stipend of the incumbent was considered. It was resolved that the incoming churchwardens should canvass the congregation with the object, if possible, of making up the amount, and report to the Vestry two weeks from date. Mr. F. Cochrane was nominated by the incumbent as his warden and Mr. B. Pringle was elected by the congregation. Three lay delegates were then selected as representing the diocese at the next session of the Provincial Synod, and Mr. A. A. Mahaffy was elected delegate to the forthcoming Triennial Council. Three sidesmen were also elected by incumbent and congregation respectively for the present year, the incumbent nominating Messrs. Lawrence, Hodgson and George Sibbett, and the congregation Dr. Bridgland, Mr. Buckerfield and Mr. T. B. Aulph.

The Vestry meeting at St. George's, Falkenburg, was held on the afternoon of the same day, viz., 18th, as owing to the absence of the wardens, who were doing battle to a devastating bush fire which was threatening one of their farms, they were unable to be present on Easter Monday. Mr. John Gosgin was nominated by the incumbent and Mr. William Dever by the congregation, as churchwardens for the current year. The form of agreement sent by the Bishop was duly read and signed. The church in Falkenburg is to have a new foundation of stone, which is to be placed under the building. They have also purchased an altar and re-table, which will be placed in position in a few days.

With regard to Bracebridge, the incumbent cannot help stating his conscientious conviction that the time has arrived when it should (in justice to other and newer missions) be placed forevermore upon the list of self-supporting missions. It has been helped to the uttermost, and there is ample wealth in the place to supply all the needs of the church out of its own resources. If the congregation of St. Thomas value the gift of God they will rise to the emergency and gladly assume a responsibility which they are quite able (if only willing) to assume.

We owe this effort to our God, to our Church, to our beloved Bishop who has made such self-denying and successful efforts to reduce the debts of the diocese, and I trust that this and other congregations will acquit themselves like men and be strong. It will need

effort, united effort, hearty effort, and above all self-denying and prayerful effort, to accomplish the duty that the Church and the Great Head of the Church have given us to do, and by His help alone it can be done.

JAMES BOYDELL,
Incumbent of Bracebridge,
Falkenburg and parts adjacent

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

ST. JOHN'S CHURCH.—February 27th was the 107th anniversary of the death of John Wesley. The services on this day commemorated the event; one of this eminent Churchman's own sermons being used on this occasion, viz.: "The Christian Priesthood." Some comment has ensued from the fact that while the Church (in Port Arthur) did not forget to mark, in some slight degree, her appreciation of his services, the Methodist body did not do so, and, apparently, thought it not worth while to respect the memory of one whom we always understood was accorded the most prominent position on their "roll of honour."

Daily services were held in this parish throughout the season of Lent, with a celebration every Sunday, and, during Holy Week, every day at 8 a.m., with the exception of Good Friday. On this day there were two services: Morning Prayer at 10.30 o'clock which included "A Meditation on The Passion," and Evensong with sermon and offertory in aid of the propagation of the gospel among the Jews.

March 8th being the date of the Bicentenary of the S.P.C.K., a special celebration of the Holy Communion was held at 8 a.m., and a public meeting was held in the school-room in the evening, when the following gentlemen addressed an audience upon missionary work in general and the society in particular: the Revs. J. W. Thursby and E. J. Harper, and Messrs. G. H. Feldtmann, F. H. Keefer, W. F. Langworthy and C. H. Shera.

The organization of a Communicants' Guild was undertaken by Mr. Thursby during Lent, and is progressing most satisfactorily.

Since the departure of Mr. Bell, in the early part of the year, Mr. Thursby has used every endeavour to provide the mission at Oliver with regular services every Sunday. Once a month throughout the winter he personally administered the Sacrament of the Eucharist; on other occasions sending a layman to read the morning service with sermon. Mr. John Forde has volunteered in this connection, and has made many journeys in all sorts of weather to this parish, and has assisted in no small measure in keeping a congregation together, which might otherwise have drifted into attending

other places of worship had not Churchmen, locally, felt some responsibility, and acted in the matter.

The services on Easter Sunday were probably better in every respect, than any heretofore, and are therefore worthy of a detailed account. The first was the celebration of the Holy Communion at 8 a.m., the bright spring morning inducing a goodly attendance. Matins, at 11 a.m., brought out a very large congregation; the processional hymn being A. and M. No. 134. The Psalms were chanted to music from "The Cathedral Psalter." The Te Deum was Dr. Jackson in F, and the Benedictus was sung to one of Elvey's chants. The incumbent preached from the text, Col. iii, v. 1 and 2, "If ye then be risen with Christ." During the taking up of the offertory, the choir rendered one of Dr. Martin's sentences: "Blessed be the man," the solo being taken by Mr. Alfred Merrix. The children's Festival was at 3 p.m., an address from the incumbent and the Easter carols being the noteworthy items at this service. Evensong was at 7 p.m. At this, as well as the previous services, the choir made special endeavours to render bright and inspiring music, chants from "The Cathedral Psalter" being used for the Psalms and Nunc Dimittis, the Magnificat being sung to one by Chard. The anthem, Sir Arthur Sullivan's "Sing, O Heavens" was most effectively rendered, the tenor solo being undertaken by Mr. H. R. Burr. During the taking up of the offertory, Mrs. Crooks sang, in her usual acceptable manner. An offertory sentence (Dr. Martin) was sung by the choir. The service concluded with the Te Deum.

Through the efforts of the ladies composing the Woman's Auxiliary, a handsome altar frontal and super-frontal, worked in white and gold, were presented for use at the Easter services, while the Society of King's Daughters were instrumental in providing a new and complete set of altar linen, which was also first used on this occasion. Much credit is due to those ladies who have taken an active part in providing long-felt wants — articles which are both useful and ornamental additions to our church furniture. Profuse offerings of flowers helped to make the Easter decorations very effective. Bermuda lilies had been placed on the altar, while plants and cut flowers were massed in front of the screen and pulpit, the font being decorated with white tulips and palms.

I noticed that on Easter Day the incumbent's "St. George's Cross," fluttered from the flagstaff in the parsonage grounds, proclaiming the patriotism of one who is a Churchman, first, last, and all the time.

H. B.

THE best way to see divine light is to put out your own candle.

Powassan.

REV. C. H. BUCKLAND, INCUMBENT.

The Bishop visited this mission on Sunday, March 27th, and at the morning service consecrated the Church of St. Mary. Holy Communion was afterwards administered. At 3 p.m. a service was held in St. George's Church, Trout Creek, and three candidates were presented by the incumbent to the Bishop for confirmation. At 7 p.m. service was held at St. Mary's, Powassan, and three candidates were confirmed by His Lordship. All the services were well attended, and the addresses delivered by the Bishop were listened to with great attention, and the encouraging words spoken by him have been the means of infusing new life in the Church work of this mission.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

In the cycle of the ecclesiastical year Eastertide has again come to us, and the Church rejoices in a deeper apprehension of the life, power and blessing of her risen Lord.

As a consequence of the continued low state of the diocesan fund, the Bishop has felt compelled to place increased financial pressure upon the wardens and congregations here. In the face of hard times, and some indifference, this mission has done well. Every opportunity has been taken to encourage loyalty to the Church, and the incumbent's record shows:— Services held, 172; celebrations of H. C., 36; baptisms, 10; meetings addressed, 10; Christmas trees, 4; pastoral visits, 470; distances travelled, totalling upwards of 5,000 miles.

St. Paul's vestry met on Easter Monday. The incumbent presided, and there was a fair number present. The warden's accounts showed a direct income of \$110.17, out of which \$13.55 had been sent to the diocesan fund, and upwards of \$7 to missions, etc. To balance the year's expenditure there are \$20.00 due to envelope offertory. From other sources \$60.00 had been raised and expended upon insurance of church property, parsonage repair, and various church expenses. All the officers were re-elected. The Bishop's request that the entire mission should raise a further sum was duly considered and another meeting agreed upon to fix Uffington's share of the increased assessment. The vote for lay delegates to Provincial Synod was also taken, but no delegate to Triennial Council was elected owing to lack of means.

Christ Church (Purbrook) vestry met on Easter Tuesday. The incumbent presided, but the attendance was small, as usual. The accounts showed stipend fully paid up and upwards of \$10.00 spent on church repair. For

diocesan fund \$5.00 had also been collected, and \$1.90 forwarded for missions. The wardens were re-elected. Three names were also voted upon as lay delegates to the Provincial Synod, but as to the Triennial Council the same reason operated as at St. Paul's. The Bishop's call for increase of quota to stipend was earnestly discussed, and fresh effort determined upon. Mr. J. T. Colson (people's warden) said the balance in his hands was now very small, and that special funds (submitted to his discretion by Miss Kirby) had been expended upon placing a stone foundation beneath the church, and necessary repairs and improvements within the edifice.

Sudbury Mission.

REV. F. C. H. ALBRICHT, INCUMBENT.

The Annual Easter Vestry of the Church of the Epiphany revealed a very satisfactory condition of affairs. The clergyman, in his opening address, specially mentioned the marked increase in attendance at the celebrations of the Holy Eucharist, and the steady and sure growth of the Sunday School as two important "signs of the times." The retiring churchwardens presented a statement (which we will give in full next month) showing the church to be out of debt and a small balance on hand. A parsonage had been built during their year of office, with coal furnace, sewerage and water system connections upon which remained a debt of \$148.42. The church furnace had been repaired and placed in a position to give better satisfaction.

The following are the amounts raised in Sudbury during the year:— Offertories, special and general, \$685.67; Parsonage Subscription List, \$315; Sunday School Offertories, \$22.12; C. W. P. A., \$146.20; total, \$1168.99.

The Vestry unanimously acceded to the Bishop's request and added \$50.00 to local quota guarantee. Sudbury is now paying \$400.00.

The following are the officers elected:—Clergyman's warden, Mr. James Purvis (re-elected); people's warden, Mr. R. Dorsett (re-elected); sidesmen, Dr. Switzer, Messrs. F. Lucas, A. Evans and Capt. Smith; vestry clerk, Mr. A. W. Wolter; auditors, Messrs. F. Lucas and A. W. Wolter.

Self-Help.

"The Mission Sustentation Fund"—which is an endowment fund just started for helping to pay the missionaries' stipends, and towards which the S.P.C.K. promises £1,000 if £9,000 be raised within five years from other sources—now reaches the figure of \$1851.

The Bishop has just received \$25 towards the fund from a friend and

well-wisher in Ilfracombe. It is the first instalment of a subscription to be paid in five equal annual payments.

Such subscriptions from our own people are a great encouragement. It is hoped that others will do likewise.

Ascension Day.

"A cloud received him out of their sight."—ACTS. I. 9.

CHRIST'S ASCENSION.

Who with a tearless eye
Can see some loved association end,
Or say unto some cherished earthly friend
The last good-bye?

Be it with ending life,
The cord is snapped that seemed so firm and strong;
Or, sadder still, has coldness, wrath, or wrong,
Issued in strife?

Yet when it comes at last—
The final parting, the supreme good-bye—
The coldest recalls regretfully
The buried past.

So was it on that day.
Slowly and sad these men of Galilee
Went down the lonely slopes of Bethany,
Their dearest Friend, ah! nevermore to see
On life's rough way.

The Gold Fields of Michipicoten.

From *The Sault Star*, Feb. 5th, 1898.

There can be but little surprise that at a time when the attention of all the English-speaking races was attracted to the Klondike, and men became intoxicated in the stories of fabulously rich finds of gold, of men who yesterday went into the country well nigh penniless and who to-day returned millionaires—that the unexplored regions in our own Province and indeed of Canada as a whole, were passed over in the mad rush to what many regarded as the Land of Ophir.

There is certainly something appropriate in that it should have fallen to the lot of an Indian to have led the white man forth and revealed to him evidences of what must have been a pleasing sight. Yet such is the fact, though the Indian, with the shrewdness not always present in his class, first sought and obtained his own terms—a reward none will stop to complain of.

With what eagerness the party set out, sceptical as to the correctness of the Indian, regarding as nothing the tedious, toilsome journey, one can well imagine. Had not, in the years gone by, the country been declared not only a barren waste, so far as its mineral carrying qualities were concerned?

* * * * *

Even carrying this disadvantage—and who can estimate the far-reaching effect of a damaging report—the

moment the news leaked out that gold had been found all sorts and conditions of men were to be seen wending their way in eager quest of the precious metal. The old man gray with years and bent beneath the weight of many summers, the youth full of excitement, who revolting against the restraints of home and office life has set forth in his dream of wealth; even the fair sex have caught the infection, and numbered amongst the crowd is a lady miner, and soon the whole place, until recently the home of the fox, marten and moose becomes a veritable human hive.

It is to be regretted that in the rush to secure claims but little regard seems to have been paid to the marks and stakings of prior claimants. The writer counted as many as four discovery posts in a space of less than three square yards. As a consequence the month of April is awaited with no little interest and with some concern.

* * * * *

The question necessarily uppermost in the reader's mind is whether or not gold in paying quantities is to be found in Michipicoten. We make no hesitation in saying that there is, regard being had to the favourable situation of the locality both as to fuel and water. The spring alone will reveal what the weary months of indomitable toil has worked in the development of the district.

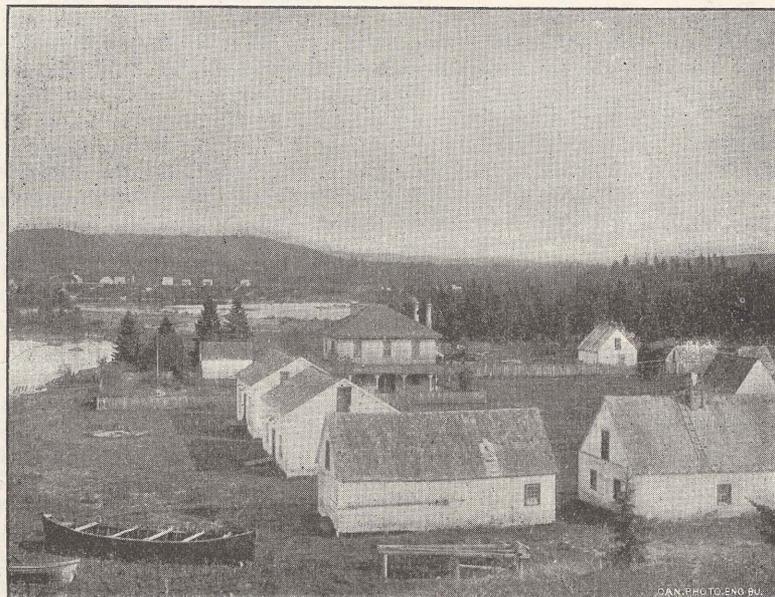
A recent flying visit brought the writer, after a good deal of hardship, to Lake Wawa, where he was greeted by the familiar sound of the piercing steel and found men actively employed on Mackey's claim. Entering the bush Clark's camp is encountered as the men are returning apparently well satisfied with the results of their day's toil.

Next in order came Johnson camp and the Great Northern Development Co., and here indeed a pleasing spectacle met his gaze. A shaft some twenty-five feet had been sunk and a fine body of quartz lay exposed to view. The abundant evidence of free gold must indeed have been a welcome sight to the toilers. Scarcely could a piece of ore be picked up that did not carry the precious metal, and W. Johnson and those identified with him are to be congratulated upon the success that has attended their winter's labor. We shall be very much surprised indeed if this mine does not give a good account of itself, for it promises to rank as one of the richest among our Canadian goldfields.

We hold no brief for the district of Michipicoten, but the development of this mine must give an impetus to the whole countryside and attract a large number of miners.

There is every indication of a great rush to the Michipicoten gold fields on the opening of navigation. Practical and experienced mining men, who have visited the locality since the close of navigation, agree with former observers that the region is equal, if not superior, to the Rainy Lake and Lake of the Woods district. The Messrs. Ganley are about to place their newly surveyed town site of Wawa City on the market. A good landing dock for lake vessels is to be provided. An additional steamer is to be placed on the route so that there will be daily communication between the Sault and Michipicoten. The road between the landing and the lake will be very much improved. The Sault will undoubtedly feel the benefit of the large immigration which will flow in in a few weeks.

Ought we not to be in the field with a missionary; where is the money?



Hudson Bay Post, Michipicoten Island, Lake Superior.

North Bay Mission.

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

On Sunday morning, the 17th of April, a Confirmation service was held in St. John's Church, North Bay, at which the Rev. Wm. Hunter, *locum tenens*, presented eighteen persons, most of whom were adults. The Bishop gave an admirable address to the candidates, explaining to them the serious nature of the step they were taking upon themselves and informing them that it was his solemn duty to request those who did not intend to try to fulfil their obligations to withdraw before they had committed the sin of making the holy rite a sham. The church was very prettily decorated with flowers and filled with a large congregation, which listened with rapt attention to the sermon of the Bishop (from Hebrews vi., 4), explaining the significance and justifying the practice of Confirmation. The service was closed with a celebration of the Blessed Sacrament by his Lordship, those who had just been confirmed communicating first.

A meeting of the local Chapter of the Brotherhood of St. Andrew was held in North Bay on Sunday, April 17th, the Bishop being present and addressing the meeting. His Lordship's permission was given to arrange to have a Chapter meeting on Thursday evening in the week the Triennial Council meets. All the clergy present at the Council will be invited and those who have had experience with the Brotherhood will be requested to address the meeting.

Walk—Work—Wolf.

SIR,—I received directions to attend a Rural Deanery meeting at Emsdale on the 1st and 2nd of March last, and, being Secretary, it was very necessary that I should go. I started in the afternoon on foot, as usual, and after a tramp of about twelve miles reached the house of Mr. Tom Clifford, where I was most comfortably and kindly put up for the night. The next morning I caught a train on Mr. Booth's new railway from Parry Sound to Ottawa, and arrived safely at Emsdale. It was a real pleasure to meet the Rural Dean and Mrs. Chowne and family, and I was made by them at once so thoroughly at home and happy. I was sorry to find that only three members of the Chapter were present—Rev. D. A. Johnston, of Magnetawan; Rev. A. J. Cobb, of North Seguin, and Rev. G. Gillmor, of Rosseau. The other members sent apologies, being kept away by pressing, unavoidable circumstances. The Rural Dean always has a preparatory evening service on day of arrival, and Rev. Mr. Cobb preached the sermon. The second day was commenced with the

Holy Eucharist in St. Mark's Church, and then the Rural Dean and members of Chapter present had two sessions, forenoon and afternoon, for the business of the Deanery. Papers also were read, one by Mr. Cobb on "The Church and Her Relationship with Schismatics," another by Mr. Johnston on "The Object of Lent," and another by Mr. Gillmor on "Parochial Visitation." This day was closed with a service in St. Mark's, a large congregation being present, and four short addresses given by the three visiting clergy and Rural Dean. It is intended that clergy speak at this closing missionary service on the work in their different fields, and any special matter of interest to all as to the progress made in the Deanery and the Diocese. I intended to walk home from Emsdale, and the Dean, well aware of my peculiarities, informed me that Mr. De la Fosse would meet me on the way, entertain me at dinner at his house, and give me a lift with his team for many miles, and should this meet that gentleman's eye I wish him to know that I have a warm place in my heart for him. But Mr. Cobb would not hear of my walking so far and paid my fare on the train to Seguin Falls, and I went with him in his cutter to his parsonage at North Seguin, where I spent two very pleasant days. Mr. and Mrs. Cobb have three charming little tots of children, and I was especially taken with the little fellow in the middle, but when I talked about trading I found all the wealth of the Klondike would be powerless. I am fond of music, and he played some very difficult and beautiful pieces on the organ for me, and then Mrs. Cobb accompanied while he sang several fine songs, and one of them the well-known old "Vicar of Bray." I left his house with regret on Saturday, and he took me in his cutter as far as Ten Mile Lake, and there we said good-bye. I had then before me on foot some miles of very lonely road, now hardly ever used, without habitation, and ranged over by wolves. There was the fresh track in the snow of one man ahead of me by a few hours, and I found afterwards he was my old friend, Mr. Ruxton, returning home from a lumber camp. I knew he was a good man by the length of his stride, which never shortened. I had gone some miles when I came to the fresh tracks of a pack of wolves, crossing the road at right angles, and I was a bit startled to find they followed the man ahead, but only for a few hundred yards, when they doubled back and left the road again at right angles on the opposite side. Perhaps they were aware that if they followed him I was following them! However I arrived home quite safely. In my account of this very pleasant trip I want to draw attention to the consideration, kindness, hospitality, and goodness I met with everywhere. It was all a sermon in deeds, preached

to me by people whose hearts are Christ's.
THE TRAMP.

Religious Education.

The Ministerial Association of Toronto are reported to have declared against religion being taught in our public schools. They are willing that a code of morals may be set forth, but it must be morality apart from religion. Thus our "separated brethren" here follow the lead of their friends in England, who went so far in their dislike of dogmatic teaching as to object strongly even to the use of the Apostles' Creed. It is a curious commentary on "see how these Christians love one another," and it shows the lengths to which religious hatred will carry men even in these boasted days of enlightenment. One good, however, should result from this action on the part of the association; it should show to Churchmen, here and everywhere, that the battle for the right to teach our children the Faith must be fought by the Church, and fought single-handed. She can look only, when it comes to the point, for active opposition from the other religious bodies, and it is well that Churchmen should recognize this, and lay their plans accordingly. The Church is strong enough to carry her point, and to win the battle, if she is united, and if she puts forward onefinite and well considered scheme, throwing into it all the weight of her acknowledged power and influence; but in order to gain the victory, such a proposition must be the proposition of the Church in Canada, and not of any one section within the Church.—*Canadian Churchman.*

The Bicentenary of the S. P. C. K.

(From *The Guardian*, March 9, 1898.)

The Society for Promoting Christian Knowledge was founded on March 8th, 1698. Its direct antecedents were the religious societies started in London and Westminster in 1678. It is customary to regard these societies as the result of the reaction against the excesses of the reign of Charles II.—which were in themselves a rebound from the "sour severity" of Puritanism—and no doubt this is in a large measure true; but the profound spiritual ignorance of the masses had other antecedents than Puritan austerity or Cavalier dissoluteness. Ever since the accession of Edward VI. religious opinion in England had been subject to violent perturbations. Before any form of belief had time to establish itself it was superseded by another, and men floundered in a sea of uncertainty. Religious controversy ended in political antagonisms, and these in civil war. Education found practically no place in the nation's polity, and a generation grew

up which, while it had inherited something of its predecessor's violent passions, had little or no knowledge of religious things. Vice and immorality consequently ruled throughout the land. The pictures of the manners of the age preserved in the early minutes and correspondence of the S.P.C.K. leave us in no doubt as to the wickedness of the time. In a letter addressed to the Governor of Jamaica, drawn up by Dr. Bray, and adopted by the S.P.C.K. on January 6th, 1701, we read :

"That Inundation of Profaneness and Immorality which we find of late broke in upon us, puts all serious persons here into no small consternation at the prospect of those Judgments, which, according to the ordinary course of Divine Providence, overtake an Apostatiz'd People."

The term "apostatized" may seem an exaggeration; but when one comes to think of the absence of Christian schools at this time, the total neglect of catechizing in churches, and the prevailing apathy in regard to religion which had succeeded the wild extravagances of the Commonwealth, serious-minded persons must have regarded the great bulk of the English people as having fallen into such "barbarous ignorance" and "vile and un-Christian practices" crying "aloud for vengeance" that a new evangel was needed to reclaim them.

This state of affairs could not but exercise the minds of pious persons in all parts of the country and it seems the most natural thing in the world to read (S.P.C.K. minutes, October 17th, 1700) of the origin of the society in :

"The zeal of severall persons of the best Character in and about ye Cities of London and Westminster, and since that in other parts of the nation, to associate themselves in order to consult together how to put a stop to so fatal an inundation."

In such circumstances the S.P.C.K. was founded. The moment of its origin was in some measure propitious. It was while the strains of rejoicing on account of the Peace of Ryswick were resounding, on December 2nd, 1697, in the choir—then first opened for Divine service—of the new cathedral church of St. Paul, that "the zeal of severall persons of the best Character in and about ye Cities of London and Westminster" was working towards a new religious organization, which in the lull of warfare at the end of the century took shape as the Society for Promoting Christian Knowledge—a society which, in furthering the "Gospel of Peace," tended to bring concord to all nations. The solemn thanksgiving in St. Paul's yesterday for God's blessing on its two hundred years' labour, directs the attention naturally to its small beginnings.

THE SERVICE AT ST. PAUL'S.

The public commemoration of the founding of the society took place in London in threefold form—a celebration of the Holy Communion, with

sermon by the Archbishop of Canterbury, and a special service in the evening, with sermon by the Dean of Norwich, at St. Paul's, and a meeting at the Guildhall in the afternoon. The morning service at St. Paul's was in keeping with the quiet and unostentatious way in which the most venerable of our Church societies has carried on its work for the last 200 years. There were no special embellishments of any kind. The Archbishops and the Bishops present wore their ordinary Episcopal dress with black chimeres, and there was nothing special either in the order of the service or the music. Nevertheless, the service was rendered with all the dignity and reverence which always characterizes the high celebrations at St. Paul's, and the address of the Archbishop, as well as the solemnity of the choral celebration which followed, must have deeply impressed all present. The Archbishop of Canterbury, before whom the Primatial cross was carried by the Rev. G. S. Pownall, was attended by a train-bearer, and was accompanied to the altar by the Archbishops of Rupertsland and Capetown. The colonial Archbishops were respectively gospeler and epistoler. After the Nicene Creed the Archbishop of Canterbury preached from St. Matthew xiii, 31, and two following verses.

At the close of the sermon, the Archbishop and all the other prelates proceeded to the altar, where his Grace continued the service. There were a goodly number of communicants. During the administration the hymn, "Once, only once, and once for all," was sung.

THE MEETING AT GUILDHALL.

There was a large attendance at the afternoon meeting held at the Guildhall, under the presidency of the Lord Mayor. The proceedings were begun at three o'clock with prayer, offered by the Bishop of Marlborough. The hymn, "Thou, Whose Almighty Word," was then sung.

RAYS FROM THE SPEECHES.

The Archbishop of Canterbury,—

I am quite certain that a very large number who have received very great blessings indeed in consequence of the operations of this society are altogether unconscious of the source from which those blessings have come under God. It is a society which, among the religious societies of this country, stands in the very first rank, as it goes back to be the earliest of them all. There were societies before of a religious kind—many local societies all over the country—but this is the first which really represented the whole Church of England, and from the beginning it has always worked for the whole Church. And with what wonderful success and with what wonderful blessing!

The great Society for the Propagation of the Gospel very often stands more conspicuously before men's eyes than this. The National Society we speak of every day, and we are coming across its work almost at every turn. And yet these two societies are only offshoots of the great Society for Promoting Christian Knowledge. The Society for Promoting Christian Knowledge undertook both those tasks in the beginning. It undertook to look to the Christianity of our kinsmen and fellow-countrymen in the colonies of the empire. It undertook to look to the heathen in those colonies. It undertook to look to the education of the children all over England, and it undertook to be constantly supplying a stream of admirable literature to encourage all who were willing to study the revelation made to us by God.

The society began with the labours of five extraordinary men. There as one man who took the lead, but of whom I will answer for it very few in this country have heard; one man who gave himself entirely to the work and died in the doing of it, an incumbent of this very city, known well and known widely, but specially known among the citizens of London. He was the inspiring *animus* of the society in those days; but how completely has his work been hidden by its success. "The Society" has done all this, but the name of the man who did so much when the society began is hardly ever mentioned; and yet it would be difficult to find anyone who laboured more assiduously or more skilfully in the great task which he had undertaken, and it would be very difficult to name another man who could stand by the side of Dr. Bray and be compared with him. Such is the work of this society. It has, as it were, wound itself into the very life of the Church of England, and it still represents the true character of the Church.

The Lord Chancellor,—

I think it is not unimportant to show that some members of the laity as well as of the clergy recognize the inestimable benefits conferred upon this country by the society in whose honour we are met to-day. I could not help thinking, while his Grace was speaking, that among the other effects of success, besides the obscuring of the names of the founders, there is the fact that perhaps one does not sufficiently appreciate the condition of things which existed at the time that this society was founded. We are all now enamoured of the name of education. There are few persons now who do not recognize the necessity of education of a religious character. But when I remember what his Grace has told us was the origin of this society, and when I look round at this crowded meeting

in this great city of London, I cannot help thinking that it is an object-lesson to teach us that we should not forget what the origin was and what the small grain of mustard seed has grown to. In proportion as we recognize the success of what has been done; in proportion as we recognize that five earnest men were able to accomplish such a success as this, in that proportion we ought to realize what a meeting such as this could do in the future when such responsibilities arising from the enormous territorial acquisitions that we have made from time to time are cast upon us. If five men could do what these five men did, what ought not to be done with such a meeting as this and with such a powerful and wealthy society as this—wealthy, I mean, in actual wealth, though not, perhaps, sufficiently wealthy for the needs that are upon it? What should we not do by way of evangelizing the world, when those five men by their earnest efforts have been able to evangelize this country and to send evangelizing priests into every part of the British Empire?

That missionary efforts have been sometimes spoken of in terms of very inadequate appreciation in these later times is undoubtedly true. My own belief is that, while you hear of those who occasionally have done ill and departed from the faith and been untrue to their vocation, hundreds and thousands who have spent their lives in doing good are never heard of at all. It is because they have not distinguished themselves in the way that distinction is spoken of that you have not heard of them. But those who have, as I say, disgraced their vocation are put forward in the front as discrediting missionary enterprise altogether.

I believe that in that function of missionary enterprise there have been as much nobility and heroism as ever have been acclaimed by mankind as the cause of great military success. These have been displayed by the lonely missionary, destitute of all the circumstances which make life pleasant and only thinking of his Master's work, and who has spent a noble life unknown and unnoticed except by Him from Whom he will hereafter receive his reward. One word only, I believe, is necessary to be added. That light which you spoke of in your hymn, "The light which lighteth every man that cometh into the world," is the light in favour of which this society has devoted itself from first to last; and when I look round, as I said just now, upon such a meeting as this, and hear an account of what has been done within these last two hundred years, I cannot help feeling a confidence that He Who has blessed this work will give a greater and more abundant light than we have yet seen, until it

burst into the full blaze of that dazzling and meridian glory wherein light, like its great correlative, shall be for ever and ever without end.

The Bishop of London,—

It was in what we call the corrupt age of the Restoration that this society first of all came into being. It is very characteristic of the English way of doing things that when the people felt that things were not going well they did not spend their time in deploring the fact, but they gathered together, a small nucleus first of all, determined to make things better. The consequence was that there arose various societies for the reformation of morals, as they were called, and these societies for the reformation of morals were ultimately summed up and merged in this Society for Promoting Christian Knowledge, because it very soon became obvious that there was only one possible way of purifying morals and advancing civilization and that was by bringing the knowledge of Christ to bear upon the difficult problems that presented themselves.

Its greatest claim to distinction we must also admit is one of the causes why it does not evoke so great enthusiasm as societies with a more limited purpose. A missionary society attaches to itself warm adherents who are specially interested in Missions. The Bible Society can attach to itself warm adherents who are specially interested in spreading the Word of God. The National Society can attract to itself adherents who are specially interested in the subject of education. These are all excellent subjects and all of them matters which ought to be dealt with, but they by no means include all that is to be done. And a society which stands in the background rejoicing in the progress of its children, and still keeping itself ready to do everything that is necessary, to pick up the odd jobs which the other societies may drop amongst them, is surely a society which has a claim quite of its own, quite unlike that of any other society whatever. And yet at the same time it does not create the same amount of enthusiasm.

The expansion of work always leaves rough edges, always leaves intervals and gaps that are not bridged over. That is precisely what this central society has to look after; and its readiness in turning its attention in any direction in which help is needed is its great claim to our esteem and to our warm support.

This society is above all other societies imperial in its objects and its aims. It takes care of missions in every form. It builds churches; it builds schools in our colonies; it looks after emigrants; it looks after sailors

at sea. It tries to exercise a wide supervision over that great expansion of the Anglican communion which is one of the great features of the present day. It is an imperial society. We feel, and we have been feeling for some little time past, the anxieties of our imperial position. Why do we value it? Why do we think of it so seriously? Is it because we consider that God has given to England a duty to do towards the world—because we believe that he has given us, not for any merits of our own, but by His calling, a higher sense of duty, and of uprightness, and of impartiality and fairness, and a higher and deeper sense of all that is due to man as man? And because He has called us to have those feelings, therefore we are bound to exercise the responsibilities that accompany them, and in no sense of desire for aggrandisement, but with a humble will to do our duty we hold our place in the world and we think it our duty to maintain it. It is this society which, above all others, enables us to uphold that duty in its broad Christian aspect, which beseeches us to regard ourselves as entrusted with the work of carrying Christian knowledge everywhere.

(To be continued.)

HOLY, in the German language *heilig*, also means healthy. Our English word whole—all of one piece, without any hole in it—is the same word.—*Carlyle*.

NOT until rich men come to understand that they do not *own* their wealth, but *owe* it, will the curse be taken off riches, and wealth in the hands of individuals be made a blessing to the world and not an instrument of oppression.—*Everett*.

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