

re old numbers

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. VI No. 5.

TORONTO, MAY 15, 1894.

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.

Eternal One, Almighty Trine !  
(Since Thou art ours, and we are Thine,)  
By all Thy love did once resign,

By all the grace Thy heavens still hide,  
We pray Thee, keep us at Thy side,  
Creator, Saviour, Strengthening Guide !

—Keble.

MR. HAY, catechist at Maganetawan, hopes to be well enough to start work again in June.

WITH no little regret we note that our "English Letter" failed to reach us in time this month.

A MEETING of the Standing Committee of the diocese is summoned for 2 p.m. on the 21st inst., at Huntsville.

THE *Algoma "Association" Supplement* for April came to hand. The January issue failed to reach Burk's Falls.

SPRING started with us very early this year, and continues a beautiful season. May we hope that it augurs well for us in Algoma in 1894 ?

IMMEDIATELY after the meeting of the Standing Committee on the 21st, the Bishop hopes to be able to start on a confirmation tour in the District of Parry Sound.

*The Canadian Churchman* lately published an item telling of the progress of Church work at Port Arthur. Strenuous efforts are being made to meet every liability.

THE Brighton (Eng.) papers note the great interest manifested by those who heard Rev. Mr. Burden's description of the moving of the old church building at Uffington, in the Rural Deanery of Muskoka.

THE Bishop of the diocese will be able to hold his ordination at Huntsville on Trinity Sunday, using, we suppose, for the ceremony, the hall near to the lately destroyed church. Rev. W. H. French will be the preacher.

AT the annual meeting of the Toronto Diocesan Branch of the Woman's Auxiliary to Missions, the son of the Bishop, Mr. Alan Sullivan, spoke for Algoma, and also described to an audience some views of places in the diocese, which were projected on a canvas by limelight.

MR. WALTER HEPBURN, who is leaving Chappleau for the Pacific Coast, with the best wishes of all his neighbours, will carry with him the kind regards of many in this diocese with whom he was associated while Chappleau mission was administered by the Bishop of Algoma.

"WE never had so much to learn in England, sir," said a lad who is lately out from England, and who, in one of our backwoods Sunday Schools, is expected to thoroughly learn the Church Catechism and collect for the day. He is but a specimen of many whom, amidst many disadvantages, we are trying to teach the fundamental truths of Christianity as taught to us by the Church.

It is many months since our correspondents, with so much unanimity, decided to put off writing until next month. Specially welcome to the editor, therefore, as for other reasons it will be to the reader, is the communication from the pen of the Bishop.

A STUDENT in King's College, N.S., is anxious to gather facts concerning the earlier years of the Diocese of Algoma, before and since it was set apart as a separate jurisdiction. If any reader of THE ALGOMA MISSIONARY NEWS is in possession of such, we would gladly publish them.

WE make it a subject of complaint that in some missions where there are clergymen in charge no report of Easter vestry meetings has reached us. It is not unfair to mention Parry Sound, Broadbent, North Bay, South River, and Port Arthur as missions from which we seldom or never receive a line.

IF, during the summer months, the Eastern Convocation should meet at Bracebridge—and we think the clergy should have this occasion of meeting each other and discussing matters of diocesan interest common to all—it is suggested that one day be given to intercession and meditation.

THROUGH the kindness of a lady reader at Virgil, Ont., we hope in a few days to augment our file. We need many numbers of our earlier editions before our file is complete. If that point is ever reached, we shall have considerable information of a historical character to hand to posterity.

*Church Bells* of April 13th says: "The anniversary service of intercession on behalf of the Diocese of Algoma will be held on May 4th at St. Mark's, Hamilton Terrace, N.W., at 3.30. There will be a social gathering afterwards in the parish room, to which all who are interested in the mission are invited."

BUT three of the clergy have sent the editor any information this month. This accounts for our columns containing so much extra-diocesan matter. The editor endeavours to make "bricks without straw," but, after searching every field within reach, is unable to make up the tale without gleaning from beyond diocesan boundaries. He craves the indulgence of our readers.

A TORONTO daily paper says: "The Bishop of Saskatchewan and Calgary has endorsed the action of St. Alban's Church, Prince Albert, in extending a unanimous call to Rev. R. Renison, B.A., to accept the rectorship of that church, made vacant by the departure of Venerable Archdeacon Mackay to New Westminster." Mr. Renison has been labouring for almost a year on his old field—Nepigon—on the north shore of Lake Superior. The A.M.N. never heard from him.

PEOPLE comfortably off in this world's goods, who contribute next to nothing toward the work of the Lord, must feel sometimes very small and mean when they allow others to bear their burdens for them, and then grumble if the clergyman is not quite to their fancy, or if a special seat is not reserved for them, or if the church is not properly warmed and lighted, and everything about it just as they would like.

THE destruction by fire of the building at Huntsville which for many years had served the purpose of a church will not only elicit the sympathy of Church people in Canada and in England, but will, without question, lead many to assist the incumbent and congregation in erecting a substantial edifice to the glory and for the worship of God in the rising town of Huntsville. He gives twice who gives promptly is the pith, if not the literal construction, of an old-time saying. Aid promptly contributed to this object will enable Rev. Mr. Llwyd to do much before winter. Read his appeal in another column.

IN the *Supplement* to THE ALGOMA MISSIONARY NEWS (England) for April, we notice a long and interesting report from the pen of our valued diocesan friend, Miss Day. It is retrospective. Going back to 1885, mention is made of the first garment sent to Algoma—a little pinafore made by a cottage child, posted in a letter, sunk to the bottom of the sea in the "Oregon," but

ultimately rescued and forwarded to its destination. Then follow extracts from recent letters from the clergy and their wives, concluding with a brief description of the work which broke down the Bishop in January last.

IN our issue of February, 1893, was published a short poem entitled "If," which has been set to music by C. A. Macirone, of London. As arranged, it found favour with a number of singers, and, under the title of "A Child's Song," finds a place in the January (1894) number of *The Sunday at Home*. The words were not first published in THE ALGOMA MISSIONARY NEWS, but were clipped from *The Churchman* (N.Y.), in which they appeared with the unsatisfactory credit "Selected," which was reproduced in our columns. We are, therefore, unable to acquaint the author with the fact that his or her work has been valued and blessed in its encouragement of Christian souls in England. *see p. 16 Feb. 1893*

THE Bishop of Peterborough, speaking lately on the subject of "Undenominationalism," said that undenominational teaching had turned out to be that of a new sect. When it was first talked about it was supposed there would be a simple sort of religion which could be understood by every one. Far from that being the case, it had become exceedingly complicated. . . . Undenominational religion could not give that which was necessary for a child. He maintained that a child was just the creature to be taught the most dogmatic religion possible. . . . Speaking from an educational point of view, it was impossible to teach religion in the abstract. That had been proved by actual practice.

FROM a trustworthy source, we learn that Mr. Pardoe, the gentleman who for the last few months has filled the post of catechist in the mission of Ilfracombe, met with an accident on Sunday, May 6th. While driving to an appointment at Ravenscliffe, he was thrown from his cart, suffering a dislocation of the shoulder. It is hoped that no worse results will come from the fall. Meanwhile, he is under kind and skilful treatment at Huntsville. Mr. Pardoe and his family will assuredly have the sympathy of every worker in the diocese, many of whom know full well the risks incurred on missionary journeys in Algoma—especially the keeping of appointments on Sundays over rough roads. The missionary on Sunday, aiming to be punctual, drives against the clock.

AT the last Triennial Council, the Bishop, in his charge, found fault with the comparatively large number of stations in which no special offertories had been received. We hope that from every station of every mission in the diocese where there is a resident clergyman or catechist a liberal response was the answer to the Church's appeal for domestic missions. The Bishop said: "We all know how strongly the instinct of self-preservation asserts itself in presence of an all but empty alms-plate on which some extra-parochial object has the first claim; but all this granted, as simple truth and justice require that it should be, it still holds true that the clergy have a duty to discharge here, viz., the education, however slow and difficult it may be, of their flocks, not merely to the duty of sending to others, according to their ability, however limited it be, the Gospel for which they themselves stand indebted to others, but, still more, the exercise of a large faith in the Divine assurance, 'It is more blessed to give than to receive.' 'There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty.'"

### The Bishop's Movements.

THE Bishop has returned from Colorado, much benefited by its bracing air, and hopes immediately to take up his winter work at the point at which it was interrupted by his illness. On his way north from Toronto he conferred with Rev. James Boydell, Examining Chaplain, as to the approaching ordination, and also remained over at Huntsville to obtain ocular information as to the devastation caused by the recent fire, and to take counsel with the incumbent as to plans for rebuilding the church. At North Bay he had a conference with Rev. A. J. Young as to several matters of great import to his mission. On reaching home the Bishop, with the other members of the committee, inspected the Shingwauk Home most thoroughly, looking carefully into the condition of the dining room, dormitories, schoolroom, bakery, kitchen, laundry, factory, etc., all of which he found in good working order. On Thursday he travels to Muskoka again, reaching Huntsville on Friday, the 18th; Saturday will be spent with the candidates for ordination. They are Messrs. Eccleston, of St. Joseph's Island; Johnston, of Manitowaning; J. Dagg Scott, of Baysville; J. Pardoe, of Ilfracombe; and Mitchell, of Port Sydney

From  
 "The Sunday at Home"  
 27th January 1894.

(London. Religious Tract Society) **A CHILD'S SONG.**

Words from "The Algoma Missionary News," Toronto.

C. A. MACIRONE.

*Allegro.*

VOICE.

PIANO.

M.M. ♩ = 86.

*p*

*p*

*p*

*cres.*

*dim.*

*rall.*

a - - ny lit-tle word of mine May make a life the brigh-ter; If a - - ny lit-tle

song of mine May make a heart the light-er, God help me speak the lit-tle word And

cen - - do.

take my lit-tle sing-ing, And drop it in some lone-ly vale To set the e-choes

others of our fellow-  
 he loss of their little  
 h is deprived of the  
 nigh on to eighteen  
 religious home of the  
 urch of England, and  
 ey have reached the  
 hen they could dare  
 ion of a permanent  
 n this severe crisis of  
 we all feel compelled  
 et again to our fellow  
 outside for that kindly  
 without which, under  
 n, it would not only  
 erly hopeless task to  
 church for ourselves.  
 of the many friends  
 ; aided our Church  
 of all to whom, with  
 make our appeal, I  
 have the site paid for  
 Bishop in trust, and  
 ed for the bulding on  
 or, but we yet lack the  
 material necessary be-  
 a beginning. At the  
 ooo is needed to pur-  
 o build.  
 ; grace, bless our cry  
 o our religious home,  
 help to our destitute  
 gifts to me direct, pre-  
 to our Church Build-  
 mp, Synod office, To-  
 Llwyd, missionary.

**Mission.**

er vestry meeting of  
 Emsdale, was held at  
 March 26th, 1894, at  
 incumbent reappointed  
 d as his warden. Mr.  
 ected people's warden.  
 lills, Mark West, and  
 e the sidesmen for the  
 W. E. Streatfeild  
 ild continue to take  
 and choir. Mr. L. B.  
 y agreed to become  
 he Sunday School, as  
 ild wished to resign.  
 ith prayer.  
 ne vestry at St. James',  
 d at 10.30 a.m., when  
 e was reappointed war-  
 an; Mr. Robert How-  
 y the people on the  
 acob Miller. Messrs.  
 John Rowe were ap-  
 pointed sidesmen. The vestry closed  
 with prayers.

the feelings of the members of the Church  
 in that city.  
 No diocese is more interested in the

struggling Church movement is a most  
 serious one. Not only do many of our

pointed sidesmen. The vestry closed  
 with prayers.

BUT three of the cl editor any information accounts for our colu much extra-diocesan n endeavours to make straw," but, after sea within reach, is unabl tale without gleanin cesan boundaries. He gence of our readers.

A TORONTO daily Bishop of Saskatchewa endorsed the action of Prince Albert, in exte call to Rev. R. Renise the rectorship of that cant by the departure o deacon Mackay to N Mr. Renison has bee most a year on his old on the north shore of I A.M.N. never heard f

PEOPLE comfortably goods, who contribu toward the work of th sometimes very sma they allow others to l for them, and then gr man is not quite to t special seat is not rese the church is not pre lighted, and everythin they would like.

THE destruction by at Huntsville which f served the purpose of only elicit the sympati in Canada and in Eng out question, lead ma cumbent and congreg substantial edifice to t worship of God in Huntsville. He giv promptly is the pith construction, of an ol promptly contributed enable Rev. Mr. Llwo fore winter. Read hi column.

IN the *Supplemen MISSIONARY NEWS* (J we notice a long and from the pen of ou friend, Miss Day. Going back to 1885, the first garment sent

pinafore made by a cottage and, posted in a letter, sunk to the bottom of the sea in the "Oregon," but

pointments on Sundays over rough roads. The missionary on Sunday, aiming to be punctual, drives against the clock.

Johnston, of Manitowaning; J. Dagg Scott, of Baysville; J. Pardoe, of Ilfracombe; and Mitchell, of Port Sydney

A CHILD'S SONG.



THE CHILDREN'S SONG.



A CHILD'S SONG.

203

ring - ing. p  
If

a - - ny lit-tle love of mine May make a life the sweet-er; If a - - ny lit-tle

care of mine May make a friend's the fleet-er; If a - ny help of mine may ease The

bur - den of an - o - ther, God give me love, and care, and strength To help my toil-ing

bro - ther.

others of our fellow-  
the loss of their little  
h is deprived of the  
nigh on to eighteen  
religious home of the  
urch of England, and  
hey have reached the  
when they could dare  
tion of a permanent  
In this severe crisis of  
we all feel compelled  
et again to our fellow  
outside for that kindly  
without which, under  
on, it would not only  
erly hopeless task to  
church for ourselves.  
of the many friends  
r, aided our Church  
of all to whom, with  
make our appeal, I  
have the site paid for  
Bishop in trust, and  
ed for the bulding on  
or, but we yet lack the  
material necessary be-  
a beginning. At the  
ooo is needed to pur-  
o build.  
; grace, bless our cry  
o our religious home,  
help to our destitute  
gifts to me direct, pre-  
to our Church Build-  
mp, Synod office, To-  
Llwyd, missionary.

**Mission.**

er vestry meeting of  
Emsdale, was held at  
March 26th, 1894, at  
cumbent reappointed  
d as his warden. Mr.  
ected people's warden.  
ills, Mark West, and  
e the sidesmen for the  
W. E. Streatfeild  
ld continue to take  
and choir. Mr. L. B.  
y agreed to become  
ne Sunday School, as  
ild wished to resign.  
ith prayer.  
e vestry at St. James',  
d at 10.30 a.m., when  
was reappointed war-  
an; Mr. Robert How-  
y the people on the  
acob Miller. Messrs.

the feelings of the members of the Church  
in that city.  
No diocese is more interested in the

Church of the Saints. The loss to our  
struggling Church movement is a most  
serious one. Not only do many of our

G. Worsley and John Rowe were ap-  
pointed sidesmen. The vestry closed  
with prayers.

for the diaconate ; and Rev. A. J. Cobb, of Broadbent, for the priesthood. The ordination will be held in Huntsville Church Hall at 11 a.m. on Trinity Sunday, Morning Prayer having preceded at 9 a.m. Rev. W. H. French, incumbent of Sudbury, will preach the ordination sermon, while the Bishop himself will preach at the evening service. Monday morning, the 21st, will be devoted to those newly ordained for issuing of licenses, Letters of Orders, etc., while the afternoon will be devoted to a meeting of the Standing Committee. On Tuesday, the 22nd, the Bishop will start for Lake Temiscamingue, taking with him one of the newly-ordained deacons, whom he will appoint to the resident charge of the district. The trip to Temiscamingue will occupy about a week. On his return the Bishop will resume his missionary tour on the 30th, and endeavour to overtake the arrears of his winter work, preaching, confirming, and consecrating, as may be necessary, at Port Sydney, Aspdin, Emsdale, Burk's Falls, Sundridge, Maganetawan, Seguin, Rosseau, Callander, and other points. Our readers, we are sure, will unite with us in the prayer that God will continue to the Bishop the physical strength He has graciously restored, and still more vouchsafe him the abundance of the gift of the Holy Ghost in his spiritual ministrations.

### More Bishops.

A survey from a backwoods sanctum of the chief questions now being agitated in the Church of England in Canada leads us to point out, as the one of greatest importance and of most general interest, that now familiarly known as "The Increase of the Episcopate." From the closing of the last Provincial Synod, at which the bishops declined to confer with the Lower House on the subject, this question has been quietly and persistently coming to the fore. From the second Order—that of Presbyters—has come forth strong, manly, zealous advocates of a bold step forward. Church papers contained letters, and at clerical meetings papers were read supporting the affirmative, and generally favouring immediate action. Now the papers publish long articles, urging wholesome agitation, and in April a meeting of clergy and laity in the Rural Deanery of Toronto was held to discuss the question, and to test the feelings of the members of the Church in that city.

No diocese is more interested in the

increase of the episcopate and the formation of smaller and more workable dioceses than is Algoma. The health of our Bishop has been seriously impaired by overwork, compelling him to again seek rest in another atmosphere. It may be that by the visitation of sickness to our own diocesan the Holy Spirit is guiding the Church in this Dominion—compelling all to see—prelate, priest, and people—that for effective missionary work we need more bishops and smaller dioceses. At present Algoma is the most, but not the only unwieldy territory. As the Church awakes to her need, we believe not one or two, but several new dioceses will be carved out of those which now compose this ecclesiastical province. Many more will, of necessity, be set apart in the Northwest. This agitation is an evidence of increased vitality. The writer knows no reason why our Bishop could not administer a diocese half the size of Algoma, unless newspaper rumours of his enforced retirement were true, and which there is not at hand any evidence for believing.

When Algoma is divided, as it assuredly will be, both dioceses should stand on an equal footing with the older ones, having their own synods, etc. To this end it would probably be wise, as it certainly would be courteous, if the clergy and laity of Algoma petitioned the Provincial Synod to that effect. Then, with its approval, we could the better approach the General Synod, with whom, in the future, all delimitation of dioceses remains. Moreover, a synod in Algoma would relieve the Bishop of some of the burdens he now carries alone, and enable him to devote more time to absolutely spiritual oversight. Many of our clergy and laity, in common with our brethren in the older settled sections of the Dominion, are watching the movement for more bishops with a keen interest, as well as a prayerful hope.

### Huntsville Mission.

A most disastrous fire on Wednesday, April 18th, commencing at midday, in three hours completely destroyed nearly the whole of the business portion of this village, comprising forty-one business places and dwellings, including post office, telegraph office, printing office, Mechanics' Institute, grist mill, hotel, with a number of barns, etc., and the first church building erected in the place, the mission Church of All Saints'. The loss to our struggling Church movement is a most serious one. Not only do many of our

parishioners—with others of our fellow-townsmen—suffer the loss of their little all, but the Church is deprived of the building which for nigh on to eighteen years has been the religious home of the members of the Church of England, and that, too, before they have reached the point, financially, when they could dare to begin the erection of a permanent church building. In this severe crisis of our Church history, we all feel compelled to turn our eyes yet again to our fellow Church members outside for that kindly and Christian help without which, under this terrible visitation, it would not only be folly, but an utterly hopeless task to attempt to build a church for ourselves. For the information of the many friends who have, thus far, aided our Church Building Fund, and of all to whom, with them, we must now make our appeal, I would say that we have the site paid for and deeded to the Bishop in trust, and all the stone required for the bulding on the spot and paid for, but we yet lack the remainder of the material necessary before we can make a beginning. At the lowest estimate, \$2,000 is needed to purchase material and to build.

May God, in His grace, bless our cry for help to build up our religious home, and to give timely help to our destitute ones. Please send gifts to me direct, prepaid, and donations to our Church Building Fund to D. Kemp, Synod office, Toronto, or to Thomas Llwyd, missionary.

### Emsdale Mission.

The annual Easter vestry meeting of St. Mark's Church, Emsdale, was held at the parsonage on March 26th, 1894, at 7.30 p.m. The incumbent reappointed Mr. W. E. Streatfeild as his warden. Mr. W. Storach was re-elected people's warden. Messrs. S. Smith, Mills, Mark West, and Arthur Collinson are the sidesmen for the current year. Mr. W. E. Streatfeild kindly said he would continue to take charge of the organ and choir. Mr. L. B. Hamlin also kindly agreed to become superintendent of the Sunday School, as Mr. W. E. Streatfeild wished to resign. The vestry closed with prayer.

On April 10th, the vestry at St. James', Eberston, was held at 10.30 a.m., when Mr. James Metcalfe was reappointed warden by the clergyman ; Mr. Robert Howard was elected by the people on the retirement of Mr. Jacob Miller. Messrs. G. Worsley and John Rowe were appointed sidesmen. The vestry closed with prayers.

### Mission of Fort William.

St. Luke's Church was very well filled on Easter morning. Owing to the very early date at which Easter came this year, the usual cheerful appearance of new spring clothes was not to be seen. The reredos, draped in Easter colours and the sanctuary adorned by lilies and other flowers in bloom, looked bright and well suited to the most joyous festival of the Christian year. The choir, in full strength, rendered the Easter hymns and chants with good effect, with Mrs. H. Sellars presiding at the organ. The Rev. M. C. Kirby preached from Psalm cxviii. 24 a short, but earnest sermon on the vitality of Christianity being centred in the historical truth of the resurrection of our Saviour. A large number of the congregation remained for the Communion service.

A vestry meeting of St. Thomas' Church, at West Fort, was held on Tuesday evening, March 30th, the Rev. M. C. Kirby presiding. The minutes of the last meeting were read and confirmed, and the wardens' report submitted and adopted. The report showed a satisfactory condition of affairs, with a balance of \$30 on the right side. The new wardens elected were as follows: Minister's warden, George Cleaver; people's warden, Charles Bloss. A vote of thanks was tendered to the retiring warden, Mr. George King, and a letter of condolence was authorized from the vestry to the family of the late W. C. Armstrong, one of the wardens for 1893.—*Fort William Journal*.

### Mission of Burk's Falls.

The Church of St. Paul, Sundridge, is being somewhat adorned inside. The plastered walls, which were much cracked by the annual frost upheaval—for this church, like nearly all in the diocese, is built on cedar posts—are covered with a paper having a suitable design, and the window frames, wainscoting, and seats are to be stained and varnished. A communion rail has also been erected. It has been found necessary to build a new chimney, because the other, for some reason, would sometimes cause the church to be filled with smoke, to the exclusion of worshippers. An effort is to be made to secure carpet to cover the raised floor at the end of the church which serves as a chancel. The builders of the church and those in authority at the time made no provision for a chancel, and, contrary

to Anglican tradition and practice, erected the church north and south, instead of east and west. The incumbent, Rev. C. Piercy, urgently appeals for funds—about \$20—to provide a suitable prayer desk with kneeler and lectern.

The Church of All Saints', Burk's Falls, had not many worshippers at the service held on the evening of Ascension Day. It is not easy in a rural district in the springtime to gather a congregation during the week. Besides, the Festival of the Ascension seems to be out of many people's count of Church feasts.

On April 26th a concert was given in the village in aid of the Parsonage Fund. The financial results came short of our anticipations, as but \$9.85 were added to the fund. Two hundred dollars (£40) yet remain to be paid. Our liabilities should be met this year. For that reason, we ask readers of THE ALGOMA MISSIONARY NEWS and others friends of the diocese to help us out of our difficulties.

The local lodge of the Sons of England Benefit Society intend to attend church in a body on the afternoon of Sunday, May 20th, when a special sermon will be preached by the incumbent.

### Warren's Wants.

Members of the Anglo-Saxon race, no matter where they live, though distanced by primeval forests and the ever-restless seas from the home of their fathers, the Church of their fathers and of their fatherland is very dear to them. That Church which has existed from apostolic times, and still exists as the Church of the English nation, has advanced and spread herself with the English-speaking world. No matter where we go we find her children.

In the village of Warren, situated about four hundred miles west of Montreal, is a large congregation belonging to the Church of England. They are anxious for services, and are compelled to hold them in the Orange Hall. According to the present arrangement, we can only have two Sunday services a month, because the morning of the Sundays that the clergyman is at Warren the building is used by the Presbyterians, and every alternate Sunday the clergyman is conducting the services at Sturgeon Falls, about twenty miles east. If we had a church at Warren, we should be able to hold morning and evening services every alternate Sunday. In some parts of the Diocese of Algoma the clergymen are obliged to travel from one part of their mission to another by rail, and often the

trains do not permit a service being held in the various portions of their parishes during the Lord's Day. A church we are sadly in need of. The people in this lumbering district are poor, but anxious and willing to do their best to erect a little church—one about forty feet long by twenty feet wide, with chancel and vestry. About \$700 is the amount required to erect this church. We are satisfied to have a plain building, but let it be warm and comfortable. Cannot some of the wealthy members of the Church of England in Canada assist us in our poverty and our need? I am sure that if they were at Warren and saw our distress they would willingly help us. The prayer of the people of this mission is that those who are using the grand old service of the Church of England will remember them in their want, and come forward and assist to build a church. Our earnest prayer is that you will remember us and help us. Remember the missionary of Algoma, who sometimes is obliged to conduct the service of the Church we love in a schoolhouse, sometimes in a union hall, sometimes in a log shanty, while you are worshipping in a comfortable church.

I wish that some of the friends of this diocese would send us a couple of long open surplices to be used where there are no vestry rooms, also stoles, and a communion set and font for Sturgeon Falls. We are very much in need of these things. Any contributions in money should be sent to D. Kemp, Esq., Merchants' Bank Chambers, Toronto, and surplices and presents pertaining to the church to the clergyman in charge of the mission of Warren.

### The Psalms and the Gloria.

The gorgeous temple service, with its thousands of trained singers and instruments of music, and its vestments for priest and choristers, is the type of what the service of the Christian Church should be. Those psalms which were composed for the temple service had as their chief burthen and inspiration Christ Himself. Emptied of this one theme, they would lose their chief beauty, and their spirituality would disappear. We find that, because of their eminent adaptability to all the wants and cravings of human nature, the very earliest Christians soon adapted them to their daily worship. But because they are so largely prophetic, to indicate the fulfilment of that characteristic, the *Gloria Patri* was added to each. Thus they became fully adapted to the changed conditions of religious life.

### "American Notes."

Your readers may perhaps be interested in reading a few reminiscences of a recent trip, recommended by my physician, and rendered doubly enjoyable by the companionship of the Rev. Canon DuMoulin, the able and eloquent rector of St. James', Toronto, whose heavy parochial work all through the winter, reaching its climax, as it did, in his daily midday Lenten addresses, which attracted crowded congregations, rendered a brief holiday absolutely necessary.

Leaving Toronto, March 27th, we reached Chicago, my former home, next day, and, after a brief rest under the hospitable roof of an old parishioner, we pushed on westward into what was, for both travellers, a *terra incognita*, which, if it offered no other attraction, had, at least, the charm of novelty. While traversing the State of Iowa, we could understand how it was that the balloonist, when asked what he saw during his aerial flight, replied, "Corn, corn, corn, everywhere." So, with the exception of the coarse prairie grass which furnishes the cattle with their winter fodder, this was the only crop of which any trace could be seen, far as the eye could reach. Timber seemed very scarce, only a very scrubby growth of trees being visible, mainly along the banks of the few scanty streams that trickled here and there through the dry and thirsty soil. With the passage of the Missouri at Council Bluffs, Iowa is left behind, and Nebraska entered—Omaha, its capital, standing on the western bank of the river, a smoky, thriving city of, apparently, one hundred thousand inhabitants. From this point onward a very perceptible change showed itself in the general aspect of the country. Vast stretches of prairie extended to the north and south of the railway, bounded in both directions by low ranges of hills, seemingly from three hundred to four hundred feet in height, while herds of cattle were to be seen dotted over the wide expanse, drawing a very scanty sustenance from the dry and withered herbage left by the winter's frosts and snows. Further west, great sandy plains were the prevailing feature, while here and there the decomposing carcasses of cattle suggested vividly the idea of death by starvation. Now and then a small, mean-looking town broke the monotony of the "great American desert," the total absence of business making one wonder whether the inhabitants lived as the twelve old ladies did, who are said to

have supported themselves by living on one another! Outside these centres (?) individual dwellings of the poorest and most squalid type were scattered thinly over a vast area, each miles away, apparently, from its nearest neighbour.

At last the busy, thriving city of Denver was reached, and within an hour the two clerical Canadian pilgrims were warmly welcomed beneath the hospitable roof of its able and genial Dean, the Very Rev. H. Martyn Hart, formerly of Blackheath, England. Of the city itself, it must suffice to say that it is a remarkable monument of the push and energy of American life, its foundations being virtually laid only a few years ago, when the mineral resources of Colorado attracted the attention of the wise men of the east, and rapidly secured the investment of their capital. To-day there are buildings in Denver which, for beauty and solidity of architecture, are well worthy of comparison with the noblest edifices in Boston or Chicago. The Denver Club is not surpassed on this side the Atlantic, either in external appearance or internal appointments. The Brown Palace Hotel is a huge structure, almost triangular in form (owing to the exigencies of the site), in which the culinary department, with dining room, etc., have been elevated to the eighth story, out of regard to the olfactory organs of the guests, while the lining of the hall and office space, which form a central court open to the roof, consists of the most exquisitely beautiful slabs of onyx, supplied by the quarries of Arizona. The streets are very spacious, nearly all concreted, and traversed in all directions by electric and cable cars, which make an almost complete circuit of the city, and furnish a service not surpassed by any on the continent for comfort and punctuality.

Of the Church buildings, the only one deserving of note is the Cathedral of St. John, which, though not yet quite finished as to its exterior, is a standing monument of the wonderful faith and executive ability of Dean Hart. "Standing here," said he, "on my arrival fifteen years ago, there was not a solitary building anywhere in sight. We might as well have been standing in the midst of a desert." Yet here, in his keen prescience of the probabilities, he planted his foot, and now, as the result of his pluck and perseverance, a handsome cathedral has been erected, *and paid for* (Romanesque in style; the bricks walls to be faced, by and by, with old red sandstone of lighter and darker hues), capable of accommo-

dating 1,400 persons, with chapel, Sunday School and Bible class rooms, etc., beneath, all equipped with the requisites for every department of effective parochial work. The interior of St. John's is very imposing; its stained glass specially deserving of notice, being of the very best produced in England; while the services are characterized by a rare dignity and impressiveness, due, in no small degree, to the reverential character of the music, which is rendered by a mixed choir, composed of men and boys, supplemented by twenty-five ladies, the latter seated in a recess behind the stalls on the south side of the chancel. Near the cathedral, and separated from it by a garden and tennis grounds, stands a handsome, roomy deanery, to which the writer and his travelling companion were welcomed with a kindly, courteous, homelike hospitality which can never be forgotten. Adjoining it stands the episcopal residence, and close by a most commodious Guild House, which serves as a club and boarding house for young men connected with the church, and also as a junction point where the various parochial organizations transact their business. In another part of the city St. Luke's Hospital (entirely under Church control) offers a welcome refuge for the sick and suffering; while Wolfe Hall, a splendid building, provides every educational advantage for the daughters of the Church, as Jarvis Hall, about two miles from the city, does for her sons.

In short, there is no city between Chicago and the Pacific Coast which, under ordinary circumstances, furnishes a finer ecclesiastical centre than Denver, alike from its situation—standing, as it does, in the highway between east and west—the wealth and liberality of its laity, and, above all, the wisdom, zeal, and go-ahead activeness of its clergy, as represented by its Very Reverend Dean. Just now, of course, the general financial depression affects Church funds seriously. Last June no less than eleven banks failed in Denver alone. But this is only a passing cloud. With the advent of a new national policy, confidently expected at the next election, the tide is sure to turn, the silver question will be successfully solved, and American Churchmen in the west will be once more in a position to befriend every Church object and interest with the open-handedness which has always characterized them in the past.

E.A.

(To be continued.)

### A Test.

The following, by the Bishop of Durham, has a local application, and an individual one, too, in this country as well as in England :

"Our zeal in spreading the Gospel is necessarily a test of our apprehension of its scope, and of our belief in its power. If we try ourselves by this criterion, we must confess that, as a body, we have not duly recognized either our general duty as Christians, or our special opportunities and obligations as English Churchmen. We do little, and we do that little often grudgingly and unintelligently, because we are ignorant. We are ignorant because real knowledge requires sustained effort. We fail in effort because we have not realized that our creed requires us all to become witnesses to our fellow-men, while our empire brings to us unparalleled opportunities for effective action. To labour for foreign missions is not a work of supererogation ; it is not a response to some exceptional claim ; it is not a special form of personal devotion. Such labour is simply a sign of living faith. It shows that we have found that which we hold to be, in the divine counsels, a common blessing to mankind ; that we regard our whole wide possessions as a trust to be used for the glory of God ; that we believe that He is waiting to fulfil His will through us. The work of foreign missions, in other words, is not the self-chosen work of a few apostolic enthusiasts ; it is the work of the Church, as a Church. Under this aspect, it is obvious that foreign missions do not present one, out of many co-ordinate objects, to which our alms can be offered. They have a first claim upon our resources in money, and time, and service ; and according as this claim is generously met, I believe that home calls will find, at the same time, glad and liberal support."

### An Old Catholic on Reunion.

Père Hyacinthe, the famous preacher of Paris, speaking of the proposal which seeks not only the spiritual union of Christians, but the organic unity of the Churches, said : "It is to this noble object that I have consecrated my life, the Utopia of to-day which will be the reality of to-morrow, as it was that of yesterday. Not that it is necessary for us to return to the middle ages. The cycle of the thirteenth century is closed, and can never be reopened. But if the Reformation of the sixteenth century saved the

Church in dividing it, that of the twentieth century will save it by uniting it. The first step to be taken for the reunion of the Churches is the re-establishment of the episcopate—I mean the historical episcopate, including, as it does, the visible succession of the apostles. You know with what religious devotion the ancient Churches of the West, and of the East, remained attached to this principle, *Ecclesia in episcopo*. The Church of England holds to it with a like tenacity ; and if there were no other reason than that of condescension and charity, this reason ought to suffice to bring Protestants, properly so-called, to this episcopacy which their brothers make an absolute condition of reunion, and which, if not obligatory, is in no sense hurtful, and may become very useful. We accept the episcopate, not as a dogma, but as a fact."

### False Notions of Sincerity.

The popular adage is, "Oh, it makes no difference what a man believes, if he is sincere !"

Let us see. A whole family had been poisoned by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference ?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note. Did it make no difference ?

A traveller takes a train going north, sincerely believing it is the southern train. Will it make no difference ? Will he arrive south, all the same ?

A Scottish Churchman, a sound lawyer (now deceased), found himself seated by a neighbour who used some language of sarcastic contempt of the subject of Apostolical Succession. He did not take immediate notice of these remarks, but after a slight interval said : "By the way, is not Holy Communion to be administered in your church next Sunday ?" "Well, it ought to be," replied the other, "but there is some difficulty ; the minister who is to help ours has fallen ill." "Oh," said the Churchman, "suppose I come and administer it ?" "You !" said the first speaker, in a tone of astonishment, "why, you are a layman." "Oh, then you think that a minister has some spiritual powers which a layman has not ?" "Certainly," was the reply. "But who," said the Churchman, "gave the minister these powers ?" "Well, I suppose his

predecessors, who ordained him." "And who them ?" "Why, their predecessors." "And who gave it them ?" "Why, theirs." "Now, don't you see," said the Churchman, "that at some point you must allow a layman to have started up and claimed this right ; or else by your continual retrogression you are affirming an Apostolical Succession." The satirist was silenced, and frankly admitted that he had never viewed the question in that light before.—*The Guardian, London, Eng.*

### The Threepenny Bit.

"My dear fellow, you cannot get a decent cigar under sixpence (I never give less than that). If a fellow offered me one costing less than that I should think either that he wished to insult me, or that he was grossly ignorant."

The same gentleman said to his wife next day in church : "My dear, I have nothing smaller than sixpence. Just see if you have a threepenny bit you can let me have."—*The Illustrated Church News.*

### Fragments.

A true penitent never forgives himself.

Who sows his corn in the field trusts in God.

For a dead opportunity there is no resurrection.

Faith builds a bridge across the gulf of death.—*Young.*

Never open the door to a little vice, lest a great one should enter also.

Our acts make or mar us ; we are the children of our own deeds.—*Hugo.*

The first and most natural object of knowledge to man is himself.—*Lacordaire.*

What do we live for, if not to make life less difficult for each other?—*George Eliot.*

That virtue which requires to be ever guarded is scarce worth the sentinel.—*Goldsmith.*

Look round the habitable world : how few  
Know their own good, or, knowing it, pursue!  
—*Dryden.*

I find the doing of the will of God leaves me no time for disputing about His plans.—*George Macdonald.*

What is defeat ? Nothing but education ; nothing but the first step to something better.—*Wendell Phillips.*

I do not call one greater and one smaller; that which fills its period and place is equal to any.—*Walt Whitman.*

Only Christ can influence the world; but all that the world sees of Christ is what it sees of you and me.—*Drummond.*

What is birth to man, if it shall be a stain to his dead ancestors to have left such offspring?—*Sir B. Sydney.*

Life, like war, is a series of mistakes, and he is not the best Christian, or the best general, who makes the fewest false steps.

A little philosophy inclineth men's minds to atheism, but depth of philosophy bridgeth men's minds about to religion.—*Bacon.*

God treats none worse than they deserve; and if He chooses to treat any better, He certainly has a right to do so.—*Payson.*

A heart never grows better by age: I fear worse; always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older.—*Chesterfield.*

The everyday cares and duties which men call drudgery are the weights and counterpoises of the clock of Time, giving its pendulum a true vibration, and its hands a regular motion.—*Longfellow.*

Only when we have freely given ourselves to the most merciful God do we know what it is indeed to pray, to speak to God with that trustful yet reverent familiarity which becomes children who feel that they have, and can have, no secrets to hide from their Father in heaven.—*Lid-don.*

Augustine, writing of evil companionship, remarks:—"Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty, but being once driven up to the head the pincers cannot take hold to draw it out; this can only be don't by the destruction of the wood."

"There are now, I hope," says Norman Macleod, in *Good Words*, "few who will sympathize with the old Scotchwoman who remarked to her son, whom she found reading a 'religious' book on a week-day, 'Oh, Sandy, Sandy! are ye no' frichtened to read sic a guid buik as that, an' this no the Sabbath Day?'"

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing; which, perhaps, might have been better done, but, better or worse, has nothing to do with the spiritual and real good which you have done to men's hearts, for which God will surely repay you in His own way and time?—*Charles Kingsley.*

### Christian Unity.

There are four notes of the Church: Two of them are given in the Apostles' Creed, the other two in the Nicene Creed. Putting them together, the Church is declared to be one, Holy, Catholic, Apostolic. In the beginning of most of the Protestant denominations only one note was regarded as essential—the note of Holiness—and this was misunderstood. The Church, it was felt, must be holy; and that not only ideally, but actually; not because the members of the Church were in a way to be holy, but because they already were holy. The Church, it was declared, must be the Church of the saints; no others could be admitted. For the sake of the note of sanctity, all the others—unity, universality, historicity—were thrown aside as of little worth. To-day all this is changed. Holiness is still regarded as a note, an essential note of the Church; but it is seen that the Church has a life that does not depend upon the members of the Church now living in this world; that the Church is ideally holy in its Head, in the Spirit that animates it, in the destiny that awaits it, in the purpose that underlies all its activities. It is felt, too—a quickened movement of missionary zeal makes it felt—that the Church must stoop if it would uplift, must include if it would save; that a Church made up only of saints would be like a hospital in which there was no disease; all the sick people being told that they must stay outside until they got well. And, lastly, a sad experience has taught men that when a body of people isolates itself from the common humanity and the universal fellowship, and claims to have an exclusive possession of personal holiness, it will not be long before "the saints" develop a malignity of wickedness at which the world itself stands aghast. The pool on the shore, cut off from the ocean, with no gentle lappings of water, no response to the ceaseless ebb and flow of the tides, will grow muddy and foul; its peace will not be that of the river, nor its righteousness as the waves of the sea. So it comes about that, to-day, regard is centered upon another note of the Church, and the cry is "Unity." Already the old promise is finding a new fulfilment, and the inhabitants of one city (long walled against intruders) are saying to another: "Let us go speedily to pray (in common) before the Lord, and to seek the Lord of multitudes (not the God of a particular sect), I will go also." The Church of the future must not only be holy; it must be *one*.—*The Churchman.*

### The Increase of the Episcopate.

On April 16th, a number of clergy and laity in the city of Toronto assembled in the schoolhouse of Holy Trinity Church to discuss this matter, Rev. Septimus Jones, M.A., R.D., in the chair.

The Chairman, in introducing the subject, said the feeling had been growing that we needed more bishops, and smaller dioceses. We had drifted away from primitive customs. As in England, the baronial idea of the office had replaced the primitive one of Father in God; so here in Canada, from the practically unworkable extent of each diocese, a like state of affairs was the result. On the other hand, we must avoid having too small a diocese. We should aim at giving to a bishop such a diocese where his voice could be heard, where he would be able to intervene, to rejoice in times of prosperity with his people, to sympathize in their times of sorrow, to unify, greatly strengthen the flock, and make evident the usefulness of his office. As regards the increase of the episcopate, he said as the rectors are the last to wish for a move in the direction of a division of their parish, so in the present case the bishops, through inertia at least, were the ones who stood in the way. The change would have to come from below.

Rev. Dr. Mockridge gave an admirable review of what had already been done in Canada towards the extension of the episcopate. He said we had reason to rejoice, and not be discouraged, at what had been accomplished. He was not in favour of a hurried increase of the episcopate. Two new dioceses were in prospect of formation, *i.e.*, Calgary to be divided into two, and Ottawa to be formed out of Ontario. He was strongly in favour of carving out of Huron (counties of Grey, Bruce, and Huron) and out of Toronto (Simcoe) that which would form a backbone for Algoma. These, added to Algoma, would make it possible to make Algoma successful. At present it was a discouraging diocese, and afforded no hope for any man to work. He pointed out that Algoma had an endowment fund of \$50,000, a summer see house from which the present Algoma could be worked, and, with a residence at Barrie in winter, the more immediate and new additions could be attended to. He contended earnestly that if any new dioceses were to be formed they should be in the Northwest.

Rev. Dr. Langtry followed, and urged for an immediate and general increase of the episcopate. He said it would lead to a more careful supervision, to more confidence in the bishops, and that such con-

fidence would lead the parishes to appeal to bishops for clergy instead of electing them by the congregations. As the case stood at present, he had never been asked by any bishop what he was doing, how his spiritual life was prospering, how many and what kind of organizations he had in his parish. He believed that Montreal had the nearest approach to this ideal. In this respect some pointed to the Bishop of Niagara, and others to Huron, as their ideal bishop, "A father in God." Dr. Langtry said Algoma as it stands is hopeless. It will kill any bishop. The country there will get poorer as the timber is removed. The only plan is to divide Algoma, giving the three counties of Huron, Bruce, and Grey, from Huron Diocese, to Algoma, *i.e.*, the half, including islands and Lake Superior part; carve Peterborough out of Toronto, and add to the other half of Algoma, Muskoka, and Parry Sound district. The only difficulty in the way was that it would take away from Toronto her mission field; but this could be met by an archbishop, resident in Toronto, who would interest Toronto in Algoma. He pointed out the feasibility of this scheme from a financial point of view. Divide the endowment fund of Algoma, and raise a small addition from the portions carved out of Huron and Toronto. The whole difficulty lay in the House of Bishops, who refused to confer with the Lower House, though they were appealed to unanimously.

Mr. Howard contended that if such places as Barrie, Peterborough, etc., had a bishopric there would be such an interest in Church life as would more than meet any additional expenditure.

Rev. Dr. Pearson then put himself on record as in favour of the increase of the episcopate. He said that no bishop could attempt, under the present state of affairs, to fulfil the ideal of his office. He had almost completed his fortieth year in the ministry, and no one had ever inquired into his work and his own spiritual life. He advocated the abandoning of the title "My lord," and a return to "Father in God."

Rev. Canon Cayley said he rose to corroborate the last speaker's ideas. He had been under three bishops, and had had the same experience.

Mr. Lawrence Baldwin said he felt that what was needed for the increase of the episcopate was more men to go out as bishops who did not wait until an endowment was raised. He believed that if

St. Paul were present he would not wait for an endowment fund. He said, too, that a larger number of centres would give more interest to the laity. At present, representation was killed partly by long distances. He believed that an increase would, both financially and doctrinally, be a success.

Mr. Alfred Wilson fell in with Dr. Langtry's suggestions. He had come for information, and had heard a great deal.

Rev. Mr. Broughall expressed himself in favour of an increase.

It being unanimous that an increase of the episcopate was wise and necessary, a committee was appointed to provide schemes how it can be carried out.—*Condensed from Evangelical Churchman.*

### Died.

At Bournemouth, England, on April 30th, of consumption, G. E. K. Cross, barrister, late of Sudbury.

### Acknowledgments.

Rev. C. Piercy begs to acknowledge the gift of \$5 from an unknown friend.

Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the gift of \$5 "towards the mission," from an unknown friend; also \$5 from Misses Farrant, England.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR DIOCESE OF ALGOMA, FROM 3RD MARCH TO 7TH MAY, 1894.

#### GENERAL FUND.

Granby, St. George's W.A., \$14; Huntingdon Sunday School, \$2; W. K. Robinson, \$20; W. C. Richardson, \$1; J. W. McLaughlin, \$4; subscription, per Miss G. M. Home, 10s.; "A Friend," per do., 21s.; Miss Grace M. Home, £2; Toronto, St. James', \$168; Holy Trinity, \$25; St. Stephen's, 50c.; Cobourg, \$4; Omeme, \$1; Brantford, St. Jude's, \$5; Easter offering, Maud Ardagh, \$10; R. McGrath, \$3.69; York Mills Sunday School, \$3; Levis W.A., \$10; Lower Island W.A., \$4; Upper Island W.A., \$4; London, St. Paul's Sunday School, \$60; Toronto, St. Paul's, 50c.; St. Philip's, \$2.50; All Saints' infant class, \$32; Port Hope, St. John's, \$12.25; per Rev. A. S. Hutchinson, England, £66 16. 9d., and £2; Mr. and Mrs. Randal Kenny, \$20; Mrs. A. H. Holland, Truro, little girls' bazaar, \$36; two sisters, \$2; collected by M. B. Read, \$1.50; Toronto, All Saints', \$45; Baillieboro, \$5; Creemore, \$2; Toronto, Ascension, \$80.56; Redeemer, \$39; All Saints', \$25.50; St. Stephen's, 75c.; Innisfil, \$2; Dixie, \$5; Orillia, \$21; Brampton, \$1; Toronto, St. James', \$2; Baysville, \$11; Dorset, \$11; Toronto, St. Peter's P.M.A., \$100; Abbottsford, \$7.26; Montreal, St. Thomas' W.A., \$15.

#### SPECIAL PURPOSES FUND.

*Shingwauk*.—Mrs. Almond, per Miss G. M. Home, 10s.; Miss G. M. Home, 20s.; Toronto, Ascension, for D. Tooshink, \$50; "A Friend," 21s.; Collingwood, \$9.39; Can-

nington, \$3; Toronto, St. Philip's, for Isaac Sands, \$6.25; Grace and Harold Sheppard, 50c.; Omeme, \$1; Innisfil, \$1; Peterboro, \$7.25; Toronto, St. James', \$29.15; Millbrook, \$14.15; Baillieboro, \$6.97; Ida, \$4.17; Parkdale, Epiphany, for A. E. Noah, \$20; Parkdale, St. Mark's, for D. Tooshkenig,—

*For Wawanosh*.—Deer Park, for Priscilla Whiteye, \$12.50; Grace and Harold Sheppard, 50c.; Toronto, St. George's, \$50.

*For Shingwauk and Wawanosh*.—Rev. A. B. Murray, Stanley, N.B., \$1; Carleton, St. John's, \$7; Chancellor Bethune, \$10; Sault au Re collet, \$10.45; Chambly, \$2.89; Chelsea, \$2; Portage du Fort, \$5.68; per Rev. A. S. Hutchinson, £32 18s. 2d.

*For Temiscamingue*.—Toronto, St. Paul's, \$53; St. James', \$25; St. Simon's, \$5; Lindsay, \$5; Toronto, St. Thomas', \$5; All Saints', \$12.20; St. George's, \$25; Parkdale, St. Mark's, \$25; St. Luke's, \$10; Vaughan, \$2.

*For Adult Indian Missions*.—Miss Grace M. Home, \$4.38.

*For Beatrice Mission Insurance*.—Premium, \$5.

*For Sheguiandah Parsonage*.—F. Ruston, \$1.

*For Emsdale Parsonage*.—Mrs. and the Misses Farrant, £1.

*For Burk's Falls Parsonage*.—Reginald M., \$1.

*For Sudbury Parsonage Fund*.—Rev. J. A. Hamilton, Truro, \$14.77.

*For Indian Homes*.—Sunday School Lent offerings: Powassan, \$4.28; Sault, \$3.37; Baysville, 41c.; Manitowaning, \$2.85; South River, \$2.50; Port Sydney, \$2.22; Brunel, 33c.

*For Evangeline Fund*.—Per Rev. A. S. Hutchinson, £1.

*For Webbwood Church Building Fund*.—Isabel Morton, \$300.

*For Uffington*.—Per Rev. A. S. Hutchinson, 10s.

FOR DOMESTIC MISSIONS—GENERAL FUND.

*Ascension Collections*.—Rosseau, \$1.28. Powassan, \$4.22; Huntsville, 95c.

FOR FOREIGN MISSIONS—GENERAL FUND.

*Epiphany Collections*.—Port Arthur, \$8.91; Sprucedale, 70c.; Sault, St. Luke's, \$9.40; Uffington, 68c.; Purbrook, 47c.; Van-koughnet, 35c.; Port Carling, \$2.47; Christ Church, \$1.67; Rosseau, \$1.64.

FOR LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

*Good Friday Collections*.—Gravenhurst, \$6; Powassan, 75c.; Sudbury, \$1.76; Cook's Mills, \$3.03; Jocelyn, \$1; Port Carling, \$1.75; Port Arthur, \$8.75; Bracebridge, \$5.55; Parry Sound, \$4.15; Gore Bay, \$3.25; Sault, St. Luke's, \$6.30; Marksville, \$2.42; Rosseau, \$1.25; Broadbent, \$1.16; Seguin Falls, \$1.53; Dufferin Bridge, \$1.03.

FOR PAROCHIAL MISSIONS TO JEWS.

*Good Friday Collections*.—Burk's Falls, \$2.10 and \$1.76; Sudbury, \$2.30; Huntsville, \$2.50; Manitowaning, \$1.

FOR SUPERANNUATION FUND.

Miss M. Mowbray, per Miss Grace M. Home, £5; Rosseau \$4.20; per Rev. A. S. Hutchinson, £1.

FOR CHURCH AND PARSONAGE FUND.

Per Rev. A. S. Hutchinson, £9 17s. 10d.

FOR WIDOWS AND ORPHANS' FUND.

Per Rev. A. S. Hutchinson, 10s.

FOR LATE H. COVERT MISSION FUND.

Bequest of the late H. Covert, \$3,500.

D. KEMP, Treasurer.