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The Algoma Missionary News

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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.

THERE is a day in spring

When under all the earth the secret germs

Begin to stir and glow before they bud.

The wealth and festal pomps of midsummer

Lie in the heart of that inglorious hour,

Which no man names with blessing, though its work

Is blessed by all the world. Such days there are
In the slow story of the growth of souls.

LET us be like trees that yield their fruit to those that throw stones at them.

REV. ARTHUR J. COBB, of Broadbent, spent two days recently in Maganetawan mission, and baptized twenty children scattered throughout the bush north of Maganetawan. Mr. Hay, catechist in charge, is proving to be a successful as well as an energetic worker.

IT is of the greatest importance that the clergy remember the request made by the Bishop in his pastoral of last September *in re* ruridecanal reports. Minute particulars and the utmost promptitude in filling in the forms and returning them to the rural deans *not later than Easter week* are enjoined.

THE Rev. Rural Dean Chowne has done all he possibly could to arrange fortnightly services for Powassan mission. There are two changes in the plan for March. The Commissary is not able to keep his appointment for the 3rd, and Rev. A. J. Young is expected to take duty on the 17th, in place of the Rural Dean.

THE many friends of Mr. F. C. H. Ulbricht, catechist, will be glad to know that the severe attack of subacute rheumatism from which he has suffered is being effectually subdued. He is, on all days not hurtful to his ailment, busily engaged in parochial work in Huntsville, thus effectively assisting Mr. Llwyd during the Bishop's absence from his diocese.

THE proceedings in the Upper Houses of Convocation are reported for the public, the Bishops in England being willing, if not anxious, that their deliberations, as well as the results thereof, should be known to the Church at large. How different from the practice of Canadian Bishops, who at the Provincial and General Synods insist upon sitting *in camera*!

THE Commissary has mapped out a scheme of services by which he hopes, with Mr. Ulbricht's help, to supply the mission of Aspden (vacant by the regretted departure of the Rev. H. P. Lowe to Toronto) with fortnightly services, and to supply the Sacraments in missions officered by catechists, and to administer Holy Communion in missions where deacons are located.

AT the Easter vestry meetings, now so near, will be elected the lay delegates to the Triennial Council. We are not able to refer to the resolutions governing the election, but, unless our memory is at fault, each regularly constituted station in a mission is entitled to a lay representative, who must be elected at the annual

Easter vestry meeting, and must, of course, be a communicant in good standing.

THE Commissary writes that he is arranging to visit, for a Sunday, the vacant mission of Warren on the Canadian Pacific line of railway. We suppose that since Rev. Mr. Lawlor's departure to Schreiber there have been no services in this mission. It is to be hoped that arrangements will soon be made by which a missionary (in Deacon's Orders at least) will be found for Warren and Sturgeon Falls.

THE February number of the *Port Arthur Church in the West* says: "Fort William is making an effort, which promises to be successful, to become a self-supporting parish within a few months. The income has been steadily increasing under the exertions of the active warden, Mr. William Tully. Should a sufficient sum be raised, the grant now received from the Mission Board will be transferred to Oliver, thus securing Church extension. This meets with the Bishop's approval."

THE *Canadian Churchman* of February 3rd presents in an earnest and urgent manner the claims of the Diocese of Rupert's Land upon the Church in Eastern Canada. We can with equal force make our contemporary's language applicable to Algoma. How great our need is has been stated by our Bishop. Every dollar we need is imperatively needed. In Algoma, too, in districts newly settled, where inhabitants are few, is the battle of the Church to be fought. If, when this diocese were set apart, the Church had risen to the demands of the day and have enabled the Bishop "to place a priest in every settlement of from twelve to twenty families," the Church would have grown up with the people. It is true that it will be many years, if ever, before Algoma can stand without the help of missionary funds, yet the aid that will enable the Bishop to thoroughly

equip a mission at the beginning is absolutely necessary to a whole-hearted endeavour to propagate "the faith which was once for all delivered unto the saints."

OUR *confrère*, Rev. C. J. Machin, incumbent of Gravenhurst, has, during the winter, been preaching and speaking in England on behalf of the Society for the Propagation of the Gospel, to which venerable society we in Algoma, in common with the Church on this continent, owe very much. Papers recently to hand inform us that Mr. M., in the performance of his duty to the society, draws largely upon his store of fact and incident connected with the work done and the work being done in this diocese. From Sussex in the south to Yorkshire in the north his addresses will do much to help our brethren to acquire reliable information concerning this great Dominion, with its wealth of mineral, forest, and fertile soil, awaiting the brains, muscles, and capital of Britons to bring it into use for the benefit of the world. At the meeting in York, there was an early celebration of the Holy Communion in the Lady Chapel of the Minster, the Very Rev. the Dean being the celebrant. At the evening lecture, the Dean of York in the chair, Mr. Machin's address was much appreciated, a good audience being much interested by our brother's chatty and instructive lecture.

CANON SCOTT-HOLLAND recently gave a stirring address at Exeter Hall, London, on behalf of the S. P. G. Here are a few of his closing sentences :

Think of the loneliness of some of our missionaries ! It is all very well for us to say that we are hard-worked down in East London. We are ; but we have our books, and we are not far from our home ties. We know what is going on in the country. We know the tide of human affairs. We have our newspapers every day. But these lonely missionaries far away—why, as one reads the story, one's heart goes out to them. Are we to forget them, or are we to make them think that we have forgotten them? When they return, are they to sneak home, and no one know anything about it? No! Let them see that we look upon them as heroes, and that we regard them as doing our work, and not their work, and that, as we cannot go ourselves, we will follow them to the ends of the earth with our love and our sympathy. . . . A hundred of us, the second Friday of every month, meet to inflame our own zeal and love, and to join our intercessions together for the mission work. I put it to you whether you who are here might not have in every parish such guilds of intercession as that, to deepen your own love of the souls abroad. Then, again, we exist to spread knowledge. We try to learn up, if it is only one mission. It is ignorance that is deadening the mission

spirit. It is the not knowing anything about it. It is knowing nothing whatever about the place. We can roll that away, every one of us. *Take in a missionary paper, if it is only one, and read it.* Get knowledge—knowledge of the need, knowledge of the splendid work.

We italicize one sentence. If the reader is interested in the work of the Church among the settlers in this poor and scattered diocese, he cannot get any adequate knowledge of that work except through the columns of THE ALGOMA MISSIONARY NEWS. Take it and *read it.*

Problems Affecting Algoma.

At the meeting last month in Toronto to consider the question of the alteration of diocesan boundaries, there was too much hurry to gain the greatest results from the conference. To gather together representatives from all the dioceses in the (civil) Province of Ontario, save the Diocese of Ontario, and then to spend but an afternoon in trying to understand the views of clergy and laymen from all quarters, as well as the complications arising from so great a proposition, was not economical in the matter either of time or finance. A two or three days' session would have enabled a very full expression of ideas, richer in value by reason of the modifying process inseparable from the acquirement of knowledge concerning the matter as viewed by others.

Rev. Mr. Llwyd, speaking as a representative from Algoma at this meeting in Toronto, explained "that the Diocese of Algoma had not had the opportunity of meeting since the invitation to attend the conference was sent out. He had written to the Bishop, who was absent from the country, in regard to the matter, but sufficient time had not elapsed for the receipt of a reply. Their Triennial Council was to meet in May next, but there was nothing on the agenda in relation to this meeting." If, because no meeting of the clergy and laity of the diocese had authorized the speaker to represent their views, neither would a letter from the Bishop have done more than express the judgment of the writer. The Commissary refers to the agenda for the next Triennial Council. Does it exist at all? If so, we know nothing of it. But these matters must come up when we do meet. In fact, they, with the Standing Committee's recommendation of synodical organization, are the only topics yet mentioned.

And they are referred to by the Bishop in the pastoral issued to the clergy last September, just prior to his departure for Mentoné. We quote from it :

The Triennial Council will be held (D.V.) at a somewhat earlier date than usual next year, owing to the necessity for the discussion of certain grave problems, prior to the assembling of the synods in the older dioceses of this ecclesiastical province. Among these the question of the future of Algoma, and the probable alterations of its boundaries, occupies for us a foremost place. The problem is certain to be agitated, and solved at the next meeting of the Provincial Synod. Any solution of the problem which may be unanimously agreed upon among ourselves will carry great weight in its deliberations, subject, of course, to the requirements of other interdiocesan readjustments. Reserving my own opinion on the subject, I would suggest that the clergy make the question a matter of thoughtful, prayerful investigation during the winter, and so come to the Triennial Council prepared to discuss it intelligently, and arrive at some unanimous conclusion which will fairly represent the mind of the diocese.

THE ALGOMA MISSIONARY NEWS has again justified its existence as a valuable aid to the diocese. As a matter of fact, it is constantly doing so, but not in so public a way as it did when its utterances resulted in an invitation to Algoma to take part in the above-mentioned conference. Of course, as our friend said in Toronto, the editor "is responsible, and no one else," for what has been said in these columns regarding the questions of an increase of the episcopate and alteration of boundaries. Yet these are the very questions which the Bishop desires us to discuss, and to do so unfettered by any knowledge of his own views. Attention is drawn to what the Bishop wrote in our January issue. At the conclusion of his letter to the editor he said :

Let me congratulate you on the fact that, in compliance with the suggestion made in my parting letter to the clergy, the question of the future of the diocese is coming to the front as a subject calling for grave and thoughtful discussion in your columns. You could not occupy a portion of your space more profitably. Meetings of the clergy being impossible owing to the time and expense involved, I do not see why you should not invite a "symposium" of clerical opinion on the subject, assigning each writer the limits of space, within which he must confine himself, and distributing the contributions over three or four months, so ensuring the right of insertion for all alike. My own judgment in the matter I studiously reserve for the present. What is needed now, informally, is the voice of the diocese. I trust that it will be freely expressed, and pray that, whatever the final solution of the problem may be, it may tend to God's glory and the extension and edification of His Church.

The "symposium" was invited. The result so far is an expression of opinion from five out of twenty-six clergy, the

majority of whom have certainly been long enough in the diocese to have formed some views. And among these four is not found one of our senior clergy. We cannot conceive any reason for the withholding of opinions. Perhaps there will be but one more issue of this journal before we meet in Council. In our April number, therefore, we hope to devote much space to these problems, and again invite contributions to this informal way of ascertaining the voice of the diocese.

The Increase of the Episcopate.

On both sides of the Atlantic—in the mother Church of England, as well as in the Dominion of Canada—the increase of the episcopate forms the subject of prayer and conference, and is an indication of the increasing vitality of the English-speaking branch of the Church Catholic. We are all interested in it. Last month our columns contained a report of the doings of a conference held in Toronto, and this month we direct attention to some recent utterances in England. The Earl of Selborne, the first among a number of noted laymen, and who is the President of the House of Laymen of the Province of Canterbury, contributes to *The Minster* for February a short review of what the House of Laymen of the Province of Canterbury has done during the eight years of its existence. In his paper Lord Selborne refers to the increase of the episcopate in England and Wales, and says :

Another subject to which the House of Laymen has, of its own accord, devoted much attention has been that of the increase of the episcopate in England and Wales. Two valuable reports were made by committees to whom the subject was referred, showing the need of not less than eight new sees, if they could be established ; and recommending that, if possible, a general Act should be obtained, laying down the conditions on which this might be done. In the meantime, they suggested the appointment of suffragans for some of the districts which might ultimately become sees, and this has been done in the cases of Shrewsbury, Leicester, and Derby.

Another voice from England is heard through the columns of *The Guardian* of February 13th, from which it is learned that the Lower House of the Convocation of Canterbury discussed the question on the report of their Committee on the Increase of the Episcopate. In the course of their report, the committee stated that—

After full consideration, they regret to have to express an opinion that circumstances are at present unfavourable to any

attempt to formulate, as proposed, definite schemes for meeting the requirements of the county of Suffolk and the Diocese of St. Davids, and they may say the same with regard to the Dioceses of Worcester and Rochester. At the same time, the committee feel as strongly as did the committee of the late Convocation that the needs of the Church in regard to Episcopal supervision and ministration cannot be fully met without the subdivision and rearrangement of several of the existing dioceses. In saying this they do not overlook the great benefit which the Church has derived from the revival of the office of bishops-suffragan. They propose to the House that it should reaffirm the resolution passed on May 14th, 1889, which recognizes the value of the services of the bishops-suffragan while still advocating efforts in the direction of subdivision and rearrangement.

The resolutions appended to the report were :

(1) That this House reaffirms the following resolution of the Lower House of the late Convocation, passed on May 14th, 1889: "That, while recognizing the necessity of resorting to the appointment of bishops-suffragan for the relief of dioceses in which no subdivision can be advantageously made, this House desires to affirm the necessity of subdividing some of the dioceses in England and Wales, and creating new sees."

(2) That the Prolocutor be requested to take the foregoing report and resolution to the Upper House.

The discussion, if a few speeches unanimously approving the principles of the report and resolutions can be so called, ended in the unanimous adoption of the resolutions. We wish to quote a few words from the speech of Canon Bright (Regius Professor of Ecclesiastical History at Oxford), who, speaking to the above motions, said :

It was very difficult in that house to speak even indirectly against an institution which had been so fruitful of good to the Church of England as the office of suffragan, yet at the same time they could not help feeling that it was not fully expressive of the principle of Church order. The resolution which the present one intended to reaffirm was one of the greatest importance. While they recognized with the utmost cordiality *ex animo* the great good which had been done by the suffragans in default of something better still, they ought not to lose the opportunity of reaffirming the principle which was really embedded in the episcopal theory of Church government. On the first occasion, when a Provincial Council of the English Church met, the great Archbishop Theodore, who might be called the first consolidator of the English Churches into a Church of England, brought before the synod the question of the subdivision of the dioceses, and, masterful man as he was, he encountered some difficulty, but he persevered in his programme and took the very first opportunity of dividing the diocese with which, in a sense, this house was now concerned—namely, the diocese of East Anglia. He (Canon Bright) could not say at that time what was the oldest instance of the institution of bishop-suffragan, but he believed that he was not wrong in saying that the institution was mediæval and not primitive. Perhaps the institution of suffragans arose from the hold-

ers of very large dioceses being unwilling to lose any part of their power as they would do by subdivision. The Church of England claimed to be self-reformed on the primitive model, and he thought that the house would be doing well on this occasion in saying that they preferred the subdivision of dioceses to the multiplication of bishops, who, if he might say so respectfully, were in a rather anomalous position.

So far we have noted the approval and advocacy of an increase of the episcopate in England—from English laymen, voiced by Lord Selborne ; from English priests, voiced by their action in adopting the above-recited resolutions, supported by the weight of Canon Bright's speech. Our latest advices do not permit us to record what the Upper House of Canterbury did or said when the matter came before them in the report from the Lower House. However, we produce the words of the Bishop of Wakefield, who is a member of the Northern Convocation, and who, a few weeks ago, speaking at Wakefield, said there had been a good deal of talk of late about creating a certain number of new sees.

He believed that half a dozen more were really wanted in the country, and he thought the scheme suggested by the Bishop of Gloucester for taxing all the different bishoprics according to their value, and raising funds for new ones from the existing ones, was a most reasonable and proper one. He believed that would have to be done some day.

It seems apparent that the judgment of the Church is to the effect that if the number of dioceses and bishops be increased, then we may reasonably expect the Church to march onward, "conquering and to conquer." Who or what blocks the way?

Letters to the Editor.

"WHAT SHALL BE DONE WITH ALGOMA?"

To the Editor of THE ALGOMA MISSIONARY NEWS :

SIR,—Personally, I feel led to favour a division of the diocese. I would strongly support the plan outlined by Rural Dean Llwyd at the Toronto conference, and, probably, the bishops may be able to clear the way before the meeting of the Provincial Synod in September next, so as to ensure prompt and practical action. That the diocese is too large for any single bishop seems beyond question, and suggests that there is real necessity for division. That the diocese is also too poor for increasingly effective work is shown by its present financial condition, and strongly suggests that there is urgent necessity for the extension of the episcopate, with a rearrangement of the dioceses. It seems tolerably clear that the present condition of diocesan matters cannot exist much longer, for both the enforced attitude of the bishop, and the sore needs of the diocese,

will compel the adoption of some new course. In England, with incomes already provided, suffragan-bishops do not answer all the purposes implied in the extension of the episcopate, and, in my humble opinion, to appoint a suffragan for Algoma (unless his income was permanently guaranteed beforehand) would, financially, mean the swamping of the diocese altogether. I notice that our Bishop himself anticipates the probable recommendation of "the utilization of the interest . . . on the invested capital of the (Episcopal) Endowment Fund" in order to sustain the episcopal income, and, surely, that looks ominous in regard to the further call that would have to be made upon the older dioceses if a suffragan were appointed. With two smaller dioceses, each having its own bishop and synod, and, subsequently, smaller missions, I fully believe that there would be steady, if not surprising, development and fruitfulness. The question has been asked ere this, "Where are the resources coming from for two dioceses within the same area, when the present diocese can manifestly do so little towards self-support? Poverty has seriously hampered the present one; it would hopelessly cripple two, unless some wise and ample interdiocesan readjustment is effected." Permit me to recall the fact revealed by the last census returns, viz., "that Algoma is the only diocese in Ontario where our Church has grown at a greater rate of increase than the Protestant churches around us," such progress having been made "in the face of many discouragements and in the midst of many hardships." Such a result, under all the difficulties of the past, should incite to generous treatment at the present time, as a thankful recognition of God's gracious approval. May the Spirit of God influence all concerned in the right way, and so overrule all human judgments that what shall be done may be for the glory of His name, the extension of the Church, and the salvation of souls! I trust that the sub-committee will succeed in producing a report that shall be acceptable to the entire conference of delegates, and that the Provincial Synod may be led to adopt such a line of action as shall prove to be right in its working out, and inspire confidence and assistance in every portion of this province.

ARTHUR H. ALLMAN.

Uffington, March, 1895.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—Any arrangement that would relieve the Bishop of the heavy financial burden that he has had to bear for many years past would be welcomed by us all. The question is, Will a division of territory such as is suggested effect that? I cannot see that it will, for the Districts of Parry Sound, Muskoka, and Nipissing will need about \$10,000 per annum from outside sources to carry on the work, and as that sum would not be forthcoming from the territory suggested to be

added from the dioceses east of us the new diocese would still be a missionary one, depending upon outside aid, whilst the territory west of Nipissing would need as much aid as before. It is plain, therefore, that the result of the proposed alteration would be to create another missionary diocese—in my humble opinion, most undesirable. Let the territory remain as it is, relieve the Bishop of the strain referred to above and the enormous correspondence the financial question entails, and I fancy all would work well—at all events for many years.

In regard to the formation of a synod there is much to be said for and against. I may, however, state that, in my opinion, if it is impossible to give the clergy and laity their share of the administration of diocesan affairs—which, under the present organization, good as it is in many respects, they are denied—without the formation of a synod, then it would be advisable to form one. But I think a way can be found which will, at a minimum of cost, give to all their rights without a synod, and I trust that some such arrangement will be made when the Council meets in the summer.

Yours faithfully,

A. J. YOUNG.

To the Editor of THE ALGOMA MISSIONARY NEWS:

(1) Give her a synod, where all matters relating to the diocese could be thoroughly debated, the results of which would be on an equal footing with the deliberations and enactments of any other synod in the diocese.

(2) For the present (it is my opinion), a division of the diocese is not feasible. There is no part of the present diocese suitable nor otherwise fitted to be cut off as a diocese, whether the remaining part could be cut up into sections and tacked on to Toronto, Huron, or a new diocese (such as was suggested), called Peterboro, or not.

(3) The diocese should be enlarged. This could be done by adding one or two adjoining counties containing two or three towns each. This additional territory would justify our having a coadjutor bishop. The assistant bishop should be rector of a town (in the present territory, if possible) and provided with an assistant priest or deacon. The senior—*i.e.*, the present—bishop could reside in one of the towns of the newly-added territory, and the more arduous episcopal duties should fall to the lot of the junior assistant bishop, who, by the way, should not be over forty years of age.

The assistant bishop's stipend should be not less than \$1,000, and not more than \$1,200, but travelling expenses paid by the synod. In this way the whole diocese would get increased episcopal oversight, as compared with the present, the clergy would the more frequently come in contact with their superior officer, and the laity would feel that their chief pastor had an interest in them; thus increased zeal for and contentment

with mother Church would be the happy result on the part of the laity.

(4) Rearrangement of rural deaneries and quarterly chapters thereof should be the rule, and not, as at present, the exception.

(5) When a decade of this *régime* has passed, then will be the time to think about dividing the Algoma diocese. The two bishops would, no doubt, be in the field; therefore the only questions for the synod to discuss would be:

(a) Is it feasible to divide?

(b) If so, what shall be the boundary?

(c) Can we increase the junior bishop's stipend?

The senior bishop would name the new diocese and choose the see in which he would prefer to work.

I trust, Mr. Editor, that I have not written too much, and that what I have written may, in conjunction with other suggestions from more able quarters, enable the powers that be to determine upon some action which will solve the problem, so long upon the boards, "What shall be done with Algoma?"

W. A. J. BURT,

Curate-in-charge,

Port Carling Mission.

The Parsonage, March 2nd, 1885.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—Since you were so good as to publish my former letter upon Algoma matters—and being conscious that therein I raised some questions and pointed out some difficulties without answering the former, or offering a remedy for the latter—I feel in duty bound to attempt, at least, to supply, in a second letter, something practical.

If by the introduction of a synod the present position of the diocese as a missionary jurisdiction having the first claim upon the province to which it belongs would be in any way jeopardized, then I should say, "No synod for Algoma"; but supposing the Provincial Synod willing to allow the organization of the diocese, by the creation of a synod with full powers to elect a bishop and to be recognized in every way as equal to any other, as to representation in the Provincial Synod, etc., doubtless it would sound well and look well to a good many clergy and Church people of Algoma, but, after all, would the advantages be so very considerable as to more than make up for the risks and difficulties incurred? Might not all that is really necessary be accomplished more easily? I think it might. Now, let us see.

As to the election of the bishop, it is now in very good hands, especially since Algoma has actual representation in the Provincial Synod; and, moreover, it does not follow of necessity that every diocese must be organized on exactly the same lines, or according to the same system. Machinery that may work fairly well in a small and compact diocese like Niagara, for example, where distances are comparatively unim-

portant, the annual assembling of clergy and lay delegates is no very difficult matter, nor is the assembling of a special session of the synod, as for the election of a bishop, fraught with any great financial difficulties; but in Algoma it is always a serious question as to the payment of travelling expenses, and, as a matter of fact, at the last Triennial Council, when for the first time the laity had the privilege of meeting with the Bishop and clergy in council, how many came? Four or five, and one of that number not duly qualified. The assembling of a really representative diocesan council upon an emergency might either be impossible, or only possible at a sacrifice of a sum about equal to the stipend of one missionary for a whole year.

It would therefore appear that it is better to leave the election of Algoma's bishop where it has always been, and not to burthen the Triennial Council with all the responsibility attaching to that great work, and also the maintenance of a bishop when elected, for be it remembered that other dioceses would scarcely tax themselves for the support of a bishop in whose election they had had no part, and of whose policy they might not approve.

For these reasons it would seem well to leave the formal conversion of the Triennial Council into a corporate body, or synod, alone; but, instead, let the next Council agree upon a constitution and by-laws, to be signed and agreed to by the Bishop, as well as by the clergy and lay delegates, and then petition the Provincial Synod to pass a canon recognizing such constitution and requiring all future bishops of Algoma to be bound by it, equally as much as the present Bishop would be. This would prevent the action of the Council being ignored or set aside by any bishop, or missionary, or layman in the diocese. Of course, the Council could amend or in any way alter its constitution and by-laws, according to provisions made.

Secondly, get the present act creating the Bishop a corporation sole amended, and naming a Board of Trustees, of which board the Bishop shall be *ex officio* a member, for the custody and management of all property, real or personal, belonging to the diocese, the act to name the first members of the board, but their successors to be elected by the diocesan council.

Thirdly, let the statute proceed to create a Standing Committee, with such powers as the Triennial Council may see fit to delegate to them, such as mission boundaries, work of catechists, insurance, Sunday School work, etc. The Bishop to be *ex officio* a member, but not necessarily chairman, so preserving to him his franchise. The action of this Standing Committee to be binding upon the Bishop and diocese generally. The members of such committee to be chosen as in the case of the corporate Board of Trustees, both bodies to be answerable to the Triennial Council.

Would not the foregoing outline, duly filled in, suffice? Its advantages are obvious. (1) It would not alter the status of Algoma as a missionary diocese—"The first child of the Canadian Church," as she has been called. (2) It would prevent any future bishop who might be devoid of executive capacity trifling away the endowments which have been so laboriously collected by Dr. Sullivan; it would at the same time relieve the bishop of the accompanying responsibility attaching to their management. (3) It would give legal force to the actions of the Standing Committee. (4) It would give to the Triennial Council all powers necessary for internal affairs of the diocese, while enabling that body to delegate to the smaller one (Standing Committee) all duties that might require the annual assembling of a synod, and so save expense.

Further, I may mention that there is one very weak point in the relationship of a presbyter to the diocese in which he labours common to the whole Anglican Church in the British Empire (I write subject to correction), but which is nowhere more apparent than in a missionary diocese, and that is that an unbeneficed clergyman, unless special provision shall have been made, has no connection with the diocese in which he has laboured, nor with any other; he is simply a clerical orphan at large, upon whom any one may bestow a smile or a sneer. If the Bishop (I should say, in case of Algoma), *the corporation sole*, chose to stop his grant from the mission fund, he is practically put out of his mission in most instances, or he may be ordered to one where he cannot possibly go, or subsist if he did assay to do so. A bishop might desire to rid his diocese of a useless man, or he might merely have "party" reasons, or personal prejudice to gratify; the result is all one, the labourer is turned out of the field, and has no bishop or spiritual father, until, by the mercy of Providence, he obtains a footing somewhere else. There should be in missionary dioceses, or any other, an "official clergy list," so that when once a man's name has been placed thereon it might not be removed unless by his own action, good or bad, or death; this would not bind the diocese to support him, or to pay him any money unless for actual work done, but it would provide the humble minister of the Gospel a certain standing in the Church, and cause him to feel that he is something more than a mere machine or tool in the hands of an arbitrary bishop or mission board. Such clergy lists exist in every diocese of the American Church, and are of great value, leaving the clergyman perfectly free to go where he desires, and even to accept temporary duty in another diocese, without losing his connection or standing as a presbyter of his own diocese. Of course a bishop is not obliged to place any and every clergyman on the official list who may happen to apply.

G. HERBERT GAVILLER.

All Saints' Rectory, Buffalo, March 8th, 1895.

Mission of Ilfracombe.

REV. J. PARDOE, INCUMBENT.

NOVAR.—The wardens and members of St. Mary's Church are to be congratulated on the erection of a first-rate driving-shed, large enough to afford shelter for six teams at one time, and, when finished, will also include woodshed, and a special box-stall for two horses. Last summer, when visiting those connected with this church, the Bishop of the diocese, on the suggestion of Rev. Rural Dean Chowne, kindly gave sufficient lumber, which was then at Cyprus, for the purpose of building a much-needed shed at Novar. The members at once accepted the Bishop's offer and within a few days the lumber was drawn and ready for use. A "bee" was then arranged by Mr. C. Paget and his fellow-workers, and by united and voluntary efforts a substantial structure was erected, which adds very much to the comfort of those who drive in from a distance to the service. A little more time this spring will complete a building calculated to last for years to come. The fencing of the lot and siding up of the church are contemplated in the near future. Even to a non-worshipper with this congregation, it is interesting to notice steady progress being made. The members of St. Mary's Church are intensely practical, which is evidenced by the amount of work accomplished, and also by the fact that they are out of debt.

Huntsville Mission.

REV. T. LLWYD, R.D., INCUMBENT.

Slowly, yet surely, the new Church of All Saints is approaching completion. The furnace is in; the new bell has arrived, and is in position in the tower, and Sunday by Sunday rings out its sweet invitation to the villagers to come and worship God in the hall which has sheltered the congregation since the church was burnt in April last. The interior of the roof is now being completed, that is, as to the carpenter work, and we are beginning to think of the day when, in the good providence of God, we may meet in it for His holy worship; but while this may be, there is yet much to be done, and for which our treasurer has no funds, *e.g.*, the roof interior decorated and oiled, the walls throughout to be plastered, and the church seated. These three items alone will require at least \$500, and, as I have said, for them we have no funds. Then,

also, we have liabilities for material maturing. To enable us to go on with these necessary parts of our great work we earnestly ask friends to send us help. Sums great or small will be most gratefully and promptly acknowledged direct to donors by the missionary, Rev. Rural Dean Llwyd.

Port Sydney Mission.

REV. A. R. MITCHELL, INCUMBENT.

The following clergymen have kindly consented to meet the desire of the incumbent, and preach Lenten sermons at the Wednesday evening services held in Christ Church, Port Sydney, during the Holy season, viz.: Revs. Thomas Llwyd, Huntsville; J. Boydell, M.A., Bracebridge; W. A. J. Burt, Port Carling; Gowan Gillmor, Rosseau; Arthur J. Cobb, North Seguin; and J. Pardoe, Novar.

Another very necessary piece of church furniture, in the form of an oak organ form, has just been made and presented to the church. Some very fine oak lumber was given by Mr. Sydney Smith, and splendidly made up by Mr. J. Lever. This seat is made from an ecclesiastical design, and corresponds in style and material to the new organ.

A. R. M.

Burk's Falls Mission.

REV. C. PIERCY, INCUMBENT.

Our Lenten services promise this year to be better attended than in the past. On Wednesdays a special service will be held in All Saints' Church, Burk's Falls, and on Thursdays in St. Paul's Church, Sundridge.

Very much is it to be desired that friends of Algoma would remember the debt yet remaining on the parsonage, and help us to pay it off at an early date. At one time we ventured to hope that Easter would find us free in this matter. Is it too late to hope yet? There remains but \$75, with a few more dollars for interest, between our present position and freedom. It would be a sincere pleasure and source of thankfulness if, when our Bishop returns, we could tell him that the debt was a thing of the past.

Port Arthur Mission.

REV. W. C. BRADSHAW, M.A., INCUMBENT.

Sunday morning, January 13th, saw the church at Port Arthur well filled,

almost every seat being occupied. The candidates for confirmation met in the schoolroom, passing from thence to the front seats in the nave, which had been reserved for them. The Right Rev. Richard Young, D.D., Bishop of Athabasca, and the incumbent took the service, the former preaching an interesting sermon. Five candidates came over from Fort William, and forty-three belonged to St. John's, Port Arthur, one of them having been confirmed privately, owing to illness. The Holy Communion was administered to eighty persons, including those that were confirmed.

Echoes from Abroad.—IV.

DEAR MR. EDITOR,—I had intended in my present letter echoing the praises of Mentoné vegetation, as an illustration of its wonderful climate, in its growth of lemons, oranges, figs, and olives; but in taking up your last (December) issue, I found another text written all over it so plainly that I immediately changed my subject, feeling that diocesan themes were of paramount importance, and that others could "bide a wee." Indeed, the former have scarcely ever been absent from my mind, despite the kind consideration shown by my Commissary, and the clergy generally, in sparing me all possible anxiety, by the reduction of their correspondence to a minimum, for which I thank them gratefully. In a few weeks I hope to hold an Algoma meeting here, and with the aid of my map, etc., illuminate the minds of not a few of the "better," but (in some fields of missionary enterprise) benighted classes of English tourists, and suggest to them certain appropriate outlets for an expenditure of at least a portion of their superfluous wealth. On February 21st I hope to hold a similar meeting at San Remo, where it was my melancholy privilege to give a memorial address on Sir J. Thompson on the day of his interment in Halifax. In both places I think I cannot do better than make our "diocesan organ" my text-book, and cull out a few choice extracts, which, it is to be hoped, will go straight to the hearts, consciences, and pockets of at least some of the hearers, unless, indeed, they should prove as hard and impervious to argument as the rocks of the Riviera. For example: (1) Rev. H. C. Aylwin (Manitowaning); service at Slash—no church—log schoolhouse—box stove—muddy roads—pitch-dark night—one lamp set on minister's desk—people reading by light of their lanterns—most hearty

and attentive. (2) Rev. J. H. McLeod (Gore Bay); church built at Mills under great difficulties—no vestry, no seats, no communion rail. (3) Rev. J. Boydell (Bracebridge); church tumbling—needing removal to centre of lot—foundation to be excavated—furnace to be put in—vestry and chancel to be added, but \$500 lacking. (4) Rev. Rural Dean Chowne (Emsdale); new church urgently needed at Sand Lake—new ground recently opened up, but no funds. (5) Rev. Rural Dean Llwyd, Commissary (Huntsville); old mission hall burned down—new church—walls built and roof on, but work stopped because funds exhausted. Why, Mr. Editor, were I a hearer at a missionary meeting, listening to such a catalogue of needs (and it could be extended not a little), it does seem as if I could not resist the impulse, but must write my cheque and say, "Here, Bishop, use this at your discretion." But circumstances alter cases, and some people have larger powers of self-control than others!

You will be glad to hear that the S.P.C.K. have generously responded to another of our applications for aid in church building, having voted a grant of £30 in favour of Haileybury church, since their subsidy of £120 to Huntsville. Surely we owe the society a deep debt of gratitude! This church, on Lake Temiscamingue, will have, when completed, the rare distinction of furnishing almost the only instance, at least in Algoma, in which the Church of England has "got ahead" of the other religious communions in the erection of a place for public worship in a territory hitherto unoccupied. To Mr. and Mrs. Farr, seconded, as they have been, by the self-denying efforts of their neighbours, belongs the credit of this holy venture of faith and hope for the honour of Christ and the welfare of His Church. The site, a beautifully commanding one, was selected during my visit last summer, and is a gift from the family, while several hundred dollars (I do not know the figures exactly) are the fruits of a voluminous correspondence with their personal friends in England.

While on the subject of giving, I hope I shall not be pronounced either unjust or ungrateful if I record it as my conviction, arrived at after long years of experience and observation on both sides of the Atlantic, that for the ordinary purposes of church maintenance the English people, as a rule, do not contribute as liberally as Canadians, in proportion, I mean, to their

greater ability. Comparison by means of statistics is, of course, impossible in such a case, but straws suffice to indicate the direction of the wind. Doubtless the English Church bleeds at every pore, so to speak, in behalf of home and foreign or colonial claims; and, for one, I myself have been laid under a life-long debt of gratitude, both to societies and individuals, by the generous, warm-hearted sympathy extended to my poor diocese. Still, looking at the question in a broad, comprehensive light, I think the opinion I have expressed is borne out by facts. I only know this, that again and again I have seen offertories presented by various congregations, in response to appeals for most worthy objects, of which a Canadian congregation of far lower financial standing would be thoroughly ashamed. Only a few Sundays ago I was compelled to call the attention of my temporary flock here in Mentoné to the subject, and to give them a few facts from our diocesan history, showing that, in this respect, they did not compare favourably even with our struggling settlers! But the causes are not far to seek. First, the "endowment" idea permeates the whole structure of the ecclesiastical system in England. Even where the *fact* does not exist, the middle and lower classes quickly take for granted that large revenues are available from lands and invested capital for all sorts of Church purposes, and the necessary result is, with them, an almost total paralysis of local or individual effort. And, to *our* sorrow, this idea accompanies them when they emigrate, and it is as difficult to eradicate it from their minds as it is to extract a tough pine stump from the soil of a Muskoka farm. Then, secondly, the people are not educated on the subject. The pulpit is largely silent on the theme—in some cases through that "fear of man" which "bringeth a snare"—in others, lest the inculcation of such an earthly "element" should savour of the unspiritual and unevangelical! Seldom, if ever—too seldom, even among ourselves—does a clergyman enforce the duty of giving as an *essential* part of public worship, as much so as that of singing or praying, and, in its true light, just as expressive of the state of the heart before God. The pocket is a very tender spot with most people, and human nature likes, if it is touched at all, to have it touched very tenderly, and with a careful regard to the sensibilities that cluster there. Jew and Christian meet at this point, and hence both Testaments are

equally emphatic on the subject. And the Prayer Book echoes their teaching everywhere, but most pointedly in the rubric immediately following the Nicene Creed—"Alms . . . and other *devotions*" to be brought "reverently," etc. Yet more than once in England, in large and influential churches, I have seen the wardens, instead of doing this, taking their stand one on either side of the main entrance—the sidesmen at the others—ready to receive the gifts of the faithful *there*, as they were passing out, after the benediction, both one and other showing as much of "reverence" as though it were a case of coppers dropped into the tin cup held in the mouth of the blind man's dog at the street corner! Colonial congregations, as a rule, don't get much credit in England, I fear, for doing things "decently and in order," but *that*, I venture to say, is a profanation of holy things not paralleled in the Dominion of Canada, if, indeed, in the whole colonial parts of the Empire!

As to churchgoing habits on the Continent, I am afraid that my observation, necessarily limited in its range, leads me to a rather unfavourable opinion. Sunday morning congregations, as a rule, are good—I have myself no reason to complain in that respect; but in the afternoon the attendance is seriously reduced, while at week-day services it drops to its minimum. Of English residents in India, prior to the opening of the Suez route, it used to be said that they left all their religion at the Cape of Good Hope. The same criticism does not apply to the Riviera to the same extent; but I fear it is too true, of many of our English and American travellers, that much of the religious habit observed at home drops off during their wanderings, and is left behind, on the same principle as "excess baggage," or "impedimenta," that seriously cripple the freedom of the travellers' movements. But in the case of merely churchgoing Christians, of course, it is not to be wondered at. Constant movement from place to place must produce more or less of unsettlement, and the religious life has no "depth of earth" sufficient to resist the influence. Then, Roman churches are places to be visited by the sightseer, while on the Continent, as objects of mere curiosity, like the pyramids, interesting for the artistic, historic, or architectural associations that cluster round them, and Sundays are the best time for the purpose, as then the attrac-

tions of the building are enhanced by the sensuousness of the worship conducted within them—all this makes tourists too often careless about their own worship. Then, again, they don't know the clergyman, whether he is a good preacher or not, or what kind of a service he has, whether "High or Low," or "Ritualistic." Then, too, some members of the party are not churchgoers at home, and "it would not do to divide on Sunday, you know," etc., etc. Besides, "We keep up our churches at home, of course, even while absent, and pay our pew rents, and really that's as much as can reasonably be expected." And so, from all these causes, it is to be feared that for a large proportion of English and transatlantic tourists Sunday is fast becoming "continentalized," and what dangers of social and moral degeneracy lie lurking under that term we all know only too well.

Even, however, with regular churchgoers, there is room for improvement in the form of a more loyal support of their own communion. What their practice is in England I don't know, but on the Continent it too often seems wholly immaterial *where* they worship, so long as it is something "Evangelical." To-day, in their own proper sanctuary—to-morrow, according to the whim of the moment, after a Presbyterian form, or in the French Protestant church—"Just to improve their pronunciation a little," wholly unconscious that in the latter case they aggravate the mischief by converting the worship of God into a means to a very secular end, *viz.*, a better knowledge of a foreign language. (The other day, while visiting an invalid, I asked her if she would like me to administer the Holy Communion. "O, thank you," she replied. "I expect Mr. S. (the Presbyterian pastor) will do so.") I wonder if it ever occurs to such people that apart from the bad example they set, and the injury such a habit does to their own spiritual life, productive, as it is, of the disease of "itching ears," it is also a direct vote of want of confidence in their own clergyman, as pointedly offensive as it would be to their medical adviser to call in a second physician and place themselves under his treatment instead? Such churchmanship as this is an absurdity. If we belong to one religious communion rather than another, let us belong to it out and out, on principle, because we believe in it, and give it our *loyal, undivided* support. This is a good

all-round rule to walk by, applicable to all professing Christians, "be their denomination what it may." The too frequent habit of oscillating backwards and forwards, so prevalent among so-called "Church people," is every way a mischievous one, and I know of no corrective for it, at least for the future—the wavering *adults* of to-day we cannot expect to improve—save the thorough inoculation of our Church children, in the home and the Sunday-school, with simple Prayer Book teaching, proved by the Word of God, showing the perfect harmony of the two, and so laying a solid foundation for an intelligent, loyal Churchmanship, all through their man and womanhood. In this connection, I have never forgotten the remark made to me once by a prominent Nonconformist in Montreal, "Some of you Church people seem to think, Dr. S., that we Methodists and others like, best of all, those of the clergy and laity of the Church of England who meet us half way. Well, we do *like* them, but in our inmost hearts we respect most highly the man among you who has fixed Church principles, and lives up to them."

Commending this twenty-year-old saying to the "waverers," I am, etc.,

E. A.

English Letter.

Once more my turn to write the English letter for THE ALGOMA MISSIONARY NEWS has come round, and although just now, between college and university duties, together with the care of a large parish, two churches and a mission, I find my hands pretty full, yet I turn from them with delight to take up my pen for this very pleasant task, and one which brings back to my mind the old days when we were among the pioneer band, and for three years stood shoulder to shoulder with those zealous workers who are still privileged to fight the battle of the Cross in Algoma's distant lands.

During the year which has elapsed since I last wrote, some very interesting letters, which tell their own story of the great work going on, and the self-denial practised by both clergy and people alike, have reached me; among them, letters from Gore Bay, Huntsville, Powassan, Rosseau, St. Joseph's Island, Sheguiandah, and Sudbury. These have helped, in no small degree, to stimulate many a worker on this side of "the dividing ocean," and have been read and re-read by numerous inquirers and quoted in many an Algoma address; to say nothing of interest awakened in others, who but for these letters would never have thought of Algoma at all. More than one member of this great university has expressed his indebtedness to the writers, and I take this opportunity of thanking them for their replies to my letters of inquiry.

But I am a little sore on the subject of correspondence, and perhaps justly so, for I have received only one reply for every five communications which I have addressed to my fellow-workers in Algoma. I know how busy an Algoma clergyman's life is, for I have experienced it, but it is no more so than my own life here; and if I can find time

to make inquiries, surely time might be found to reply to them. The more so when, in every case, the inquiry has been for information to enable a reply to be given to those who seek it at my hands. *The Algoma Association Paper* contains, on the first page of every issue, a note requesting those desiring further information to communicate with me, and those who do so naturally expect to obtain some recent news of such missions as they may be interested in; but how often the only reply which I can give is to the effect that I have written the clergyman in charge of the mission, and, not having received a reply, can only refer the inquirer to the pages of THE ALGOMA MISSIONARY NEWS!

I have this evening looked over some papers relating to my old mission, and they have brought back to my remembrance many of the willing helpers I left there. One of these papers is written by a graduate of Trinity College, Toronto, who, on account of my indisposition, assisted me for a part of the three months immediately preceding my departure from the diocese; and it has brought the weakest of the three outstations vividly before my mind, for it is an account of his first service in the church at that outstation, and he speaks most enthusiastically of what he found there, of over forty persons assembled in the building when he arrived, and, continuing, he proceeds to mention his first cottage meeting (held at the house of one of the settlers at this station), which was attended by a like number of persons as the service in the church. In my mind's eye, I can see the well-remembered faces of those anxious ones, as they stood, some in the darkness without the house, others within the house, all singing the well-known hymns and offering the old, old prayers; and I confess I almost wish it were now my privilege to worship with them. He also speaks of the church building itself, and this brings to mind the pitiable state it was in during the greater part of my ministry there, a state in which it doubtless would have remained had not the S.P.C.K., in response to a petition sent them by the Bishop, signified, through his lordship, their willingness to help the station. This proof of support from both Bishop and society reached us early in the year which was to see me leave, but, by God's providence, we were permitted to see the exterior completed before He called us away. Verily, our grand Church societies are rightly called the great nursing mothers of the Church; but, "Nos. . . neque haec dicere . . . conamur. . . Tenues grandia."

Algoma was much in our thoughts throughout the holy season of Christmas, and some of our offertories were given to its Indian homes. Our parish church is perhaps one of the largest and noblest in the diocese; certainly half a dozen of the largest Algoma churches could with ease be placed therein. Within its ancient walls scores of souls assembled, in the early morning hours of Christmas day, that they might worship their newborn King, and offer to Him, through the red man's child across the sea, their gifts, and then return to their homes, long before the first ray of early dawn lightened the eastern sky. But why mention this? Such a congregation at such an hour is no new thing in Swavesey, any more than a well-filled church (large as it is) would be a new thing either on Christmas eve or at any other service. Many a visitor asks the cause; there is but one reply: "The faithful work (under God) of Swavesey's late vicar, who was to all a faithful parish priest, spiritual adviser, and warm-hearted friend." May others have cause to speak of us in like terms!

H.N.B.

Acknowledgments.

The Rev. A. H. Allman begs to acknowledge the following donations: Vankoughnet driving-shed, Rev. F. R. Hodgson, England, £1; Purbrook church insurance, Rev. Canon T. A. Nash, England, £1; Vankoughnet driving-shed and Uffington chancel, eight donors (per Miss F. E. Wigram, England), £11 os. 6d.

RECEIPTS AT SYNOD OFFICE, TORONTO,
for Diocese of Algoma, 1st Dec., 1894,
to 31st Jan., 1895.

FOR GENERAL FUND.

Toronto, All Saints', \$2.25; St. Albar's Cathedral, \$3; St. John's, St. John, N.B., \$44.16; per Rev. A. S. Hutchinson, £38.7s. 5d.; Port Hope, St. John's, \$12.70; Toronto, St. Stephen's, \$2.25; Ascension W.A., \$14; Mr. Henry, Lye, \$5.

FOR SPECIAL PURPOSES.

For Huntsville Furnace and Bell Fund.—\$226 from Churchwoman's Committee; C. W.C., per Rev. T. Llwyd, \$18.94.

For Huntsville Church Windows.—Per Rev. T. Llwyd, \$5.

For Huntsville Church Building Fund.—Grant from Burnside Bequest, \$50; per Rev. T. Llwyd, \$6; Messrs. F. Kenny & Co., per Rev. T. Llwyd, \$25; per Rev. A. S. Hutchinson, £2.15s.

For Burk's Falls Parsonage.—Miss. E.M. Arrowsmith, £2.71s.

For Rev. J. Boydell's Parsonage.—Mrs. Ann Griffith, \$5.

For Rev. F. Frost's Parsonage.—Mrs. Ann Griffith, \$5.

For Shingwauk.—Collingwood, \$18.75; Toronto, St. Philip's, \$12.50; Parkdale, St. Mark's, for D. Tooshkenig, \$5.87; Toronto, Ascension W.A., for J. Zypko, \$37; Parkdale, Epiphany, for A. E. Noah, \$15.

For Wawanosh.—Toronto, St. George's, \$37.50; Deer Park Sunday-school, \$12.50.

For Temiscaming.—Toronto, St. Philip's, \$3; All Saints', \$13.55 and \$1; Parkdale, St. Mark's, \$10; Port Hope, St. John's, \$10; Port Hope, St. Mark's, \$5; Churchill, \$5; Mrs. Williamson, \$1; Peterboro, St. John's, \$5; Collingwood, \$5; Toronto, St. Stephen's, \$5; St. Luke's, \$5.

For Indian Homes.—Per Rev. A. S. Hutchinson, £20.6s. 8d.

For Nepigon.—Per Rev. A. S. Hutchinson, £1.

For Aspden Church Mission.—Per Rev. A. S. Hutchinson, 2s. 6d.

FOR CHURCH AND PARSONAGE FUND.

Per Rev. A. S. Hutchinson, £5.

FOR SUPERANNUATION FUND.

Sudbury, \$6.85; Copper Cliff, \$2.80; Murray Mine, \$1.80; Maganetawan, \$1; Midlothian, 86c.; Spence, \$1.25; Chapman Valley, \$1; Lancelot, 22c.; Aspden, 89c.; Stanleydale, 62c.; Allandale, 59c.; per Rev. A. S. Hutchinson, £5; Emsdale, \$1.05; Sheguiandah, \$1; from Adolphustown, per Mr. Alan Sullivan, \$5.

FOR WIDOWS AND ORPHANS' FUND.

Per Rev. A. S. Hutchinson, £5; Port Carling, \$1; Blind River, \$1.46; Walford, \$1.56; Thessalon, \$3.22; Cook's Mills, \$3.36; Sault, St. Luke's, \$7.75.

AT DISPOSAL OF THE BISHOP.

Per Rev. A. S. Hutchinson, £5.

FOR EPISCOPAL ENDOWMENT FUND.

Per Rev. A. S. Hutchinson, £5.

FOR FOREIGN MISSIONS.

Epiphany Collections.—Port Carling, St. James', \$2.30; Christ Church, \$3.70; Huntsville, \$2.47; Parry Sound, \$5.65; Emsdale, \$1.50; Sudbury, \$5.70; Fort William, St. Luke's, \$10. D. KEMP, Sec.-Treas.