

A very pleasant visit was paid to the Indian settlement at Garden River, and especially were we pleased with the neat appearance of the little church. It was also encouraging to hear that the Indians had given \$130, or the \$150 required to pay for their new organ, had reshingled the parsonage, and had contributed towards the cost of a tower lately added to their church. We visited old Chief Shingwauk, now about ninety years of age. It was largely through his exertions that the Shingwauk Home was built—he earnestly desiring a “teaching wigwam” for his children, and although seventy years old, he undertook with Rev. Mr. Wilson the journey to Toronto in 1870 to ask the “big black coat” (the Bishop) if money could not be given for that purpose. His interest in the home is unabated, and he often pays it a visit.

On our return journey we visited North Bay, where is stationed Rev. G. Gilmor. This devoted missionary has a district covering 800 square miles under his charge, in which are eight stations. As there are few, if any, roads, Mr. Gilmor goes from place to place on foot, and in one sense, earned the title he has given himself—“A Clerical Tramp.” North Bay has grown wonderfully, and a parsonage is being built beside the church. Three of Mr. Gilmor’s stations are likely to become shortly important centres, from the fact that new railways are probably to be built. This mission should be divided among three men, were only money forthcoming to pay them.

While with the Bishop we learned a good deal respecting the finances of the diocese. The Bishop states that the sum of \$12,000 is required annually, over and above local contributions, to pay the salaries of his present staff. Of this sum he receives \$3,500 from the society for the Propagation of the Gospel, and \$1,425 from the Colonial and Continental Church Society, leaving \$7,075 to be made up from the Eastern Dioceses. Unfortunately that is done in a very uncertain fashion—sometimes enough—often not enough, being sent, so that the very disagreeable duty is forced upon the Bishop of leaving his work to make personal appeals in England and Canada for the support of the church in his diocese. Surely never was there a diocese where closer economy is observed, and where only the bare necessities of church life are attempted. Beyond the sum named there should be money to pay for the services of students during the summer months, to labor in districts which, otherwise, must be neglected. The Woman’s Auxiliary of the Toronto Diocese, for the last two years, have given \$200 to the Bishop of Algoma, for a student to minister in the district round Lake Temiscamingue, where the people would otherwise have been left as “sheep without a shepherd.” Might not others do the same? At present twelve new churches are required, and thirteen parsonages, but with the exception of the sum of \$700, given for that purpose by a lady in Montreal, Algoma’s treasury contains no building fund. At the present time three important mis-

sions are vacant, and the church doors closed for want of funds—namely: Port Carling, Rosseau and St. Joseph’s Island. The Bishop also states that the amount required to complete the endowment fund is \$7,500, and if this is not forthcoming before December, 1892, the balance of the conditional grants from the S. P. G., S. P. C. K. and the Colonial Bishopric Fund will lapse. One can heartily endorse all that is said by the Bishop of “the untiring zeal and uncomplaining devotion of a staff of clergy who, though the peers of any others in other dioceses, are willing to struggle on in the face of manifold difficulties and discouragements on stipends barely sufficient to provide their families with the necessities of life.” In addition to this they have the knowledge that, when from sickness or old age they are obliged to abandon active work, there is no provision by a superannuated fund, or otherwise, for their support. Surely the “love of Christ constraineth them,” or were it otherwise they would not be laboring in our Missionary Diocese of Algoma.

Will not those who read these facts try to make them widely known to others, for the indifference felt by many is doubtless due to ignorance of the trying needs of this diocese, and will not all pray that God may incline the hearts of those to whom much has been given, to offer more willingly out of their abundance?

A VISITOR called one day to invite a lady to attend a religious service. She excused herself saying, “Yes, I am not very well, but I am not particularly sick, and I thought I would stay at home and read my Bible.”

“But,” said the visitor, “it is certainly good and proper to read the Bible, but there is something better than even reading the Bible.”

“What is that?” she inquired somewhat abruptly.

“Doing it, madam,” was the reply. “We read the Bible in order to do it. In that Bible the Lord said, ‘Do this in remembrance of me,’ and you have not been doing it. You have set aside the lordship of Christ by your disobedience.”

It is of the greatest importance that Christians do the commandments of the Lord. It is not enough to read, enjoy, to meditate and muse. There is an obedience of faith which is well pleasing in the sight of God. We are taught to be doers of the work, and not forgetful hearers of the Word, and if we do thus, we shall be blessed in the deed. Our heavenly father calls us to obedience, to service; to labor in His cause, and glorify His name; and happy are they who learn the way of obedience and fulfill the will of God. To them in the great day the Master shall speak his word of welcome and of blessing.

A MISSIONARY from South India writes:—“A little day-scholar of ours, of some ten or twelve summers, was the means of bringing over his family and the village head-man, his uncle. Two other families of the same village have followed their example.