

For the convenience of those who need it, I append a list—in the order of their importance—of the object which most needs assistance at the present time.

May the Blessed Lord, Who gave himself for us, give you all grace to prove the truth of His saying, "It is more blessed to give than to receive." And may His Divine Spirit rest largely upon you all, and give you each "the blessing of peace."

I remain,
Most faithfully yours in Christ Jesus,
GEORGE ALGOMA.


*Bishophurst, Sault Ste. Marie, Ont.
March 25th.*

LIST OF OBJECTS TOWARDS WHICH ASSISTANCE IS ASKED IN THE DIOCESE OF ALGOMA:

1. The General Mission Fund, for the support of missionaries, etc.
2. Indian Work. (a) Shingwauk Home, Sault Ste. Marie. (b) Indian Missions.
3. The Superannuation Fund, for pensioning worn-out clergy. (Barely established.)
4. Fund for assisting in erection of Churches and Parsonages in poor districts.
5. Various minor yet important objects, e.g., Fonts, Communion Vessels, Altar Linen, Prayer Books and Hymn Books, etc., etc., for poor missions.

All contributions should be forwarded to our Diocesan Treasurer, D. KEMP, Esq., Synod Office, Toronto, Ont., and will be promptly acknowledged.

THE LAMBETH COUNCIL OF 1897.

 H^C coming assemblage of the Episcopate of the great Anglican Communion "throughout all the world," may well be called august. In the expansion of the British Empire, which will make the reign of Queen Victoria renowned in history we find a parallel, but not an equal, to the enlargement of the borders of that branch of the Catholic Church which carries aloft the standard of a Reformed and consequently Primitive Faith guarded by Apostolic Order to the English speaking world. Passing beyond its insular home, the Church of England not only girdles the earth and embraces it through the marvellous extension of the use of the English tongue, but it includes, in equal and unqualified fellowship, the most rapidly developing spiritual organization in the great republic of the west. This with the missionary enterprises "at home and abroad," participated in by all its colonial branches, presents a magnificent prospect, *pro gloria Dei*, as to the possibilities of the near future. "The lengthening of cords" and "the strengthening of stakes," may find illustrations in the growth of the Pan-Anglican

Synod from its inception in 1867 with 76 Bishops present, then the second session in 1878 with just 100 Bishops participating, this followed by the session of 1888 with 145 Bishops assembled, and now in 1897, *Deo favente*, not less than 200 chief pastors to form the venerable conclave. This advance with silence and might, like the irrepressible forces of nature, keeps the great Anglican Communion, with her well-nigh twenty-nine millions of adherents, in the van of progress, by upwards of fourteen millions beyond her arrogant sister of Rome, and, with the exception of one, in vastly larger ratio amongst all, using the English tongue, who "profess and call themselves Christians." In 1886 the Church in the U.S. in general convention assembled, made itself illustrious by the formulation of a minimum of four essential conditions, upon acceptance of which, the organic unity of the Church, amid divided Christendom, might be restored—as a testimony to the world among all Christians. These four terms being adopted, with mere verbal modifications, by the last Lambeth Conference in 1888, will remain an evergreen olive-branch to the professed Christian world, from those who long supremely for the realization of the Divine Master's prayer, "That all may be One," to the end that the world may know and acknowledge "Him Who is Head over all things to the Church." The fourth of these basal terms of re-union of a divided Christendom reads, "The Historic Episcopate, *locally adapted* in the method of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church." The remarkable illustration of the "local adaptation" in the Church of the U.S., under conditions absolutely dissimilar and an environment hostile or conflicting and equally the untrammelled and synodically governed Colonial Dioceses, evidence the elasticity, conservatism and holy aggressiveness which lie imbedded in the Episcopate.

What it has accomplished—and even its perversions and misuse—point through inherent force and historical experimentation to an awakening of Pentecostal efficiency and Primitive simplicity. The Lambeth Council stands for an authority better than that of Trent or the papacy—for the maintenance of the "Faith once delivered," under sanctions voiced by the distinguished Archiepiscopal Heads which, grace the mother church—for the heroic virtues of those Apostolic prelates, who are carrying the Everlasting Gospel to the utmost corners of the earth—for distribution of the Bread of Life among all nations. What tongue shall fail to use, with specific intent, before and during July next, the prayer "Thy Kingdom Come."—*Com.*