

THE "S. P. C. K."

This is yet another convenient abbreviation to the name of a third society in England which Algoma may well regard with deepest and most grateful affection. While the two already referred to provide, though by no means exclusively, for the support of the living, duly commissioned messenger, the "Society for the Promotion of Christian Knowledge" cares, partly, for the erection of churches to be consecrated to the delivery of the message, and partly for the translation and transmission of the inspired volume that contains it, the latter branch of the society's work being supplemented by an enormous circulation of Prayer books, Sunday school books, tracts, and other forms of religious literature. Algoma is only one among a host of dioceses that the "S. P. C. K." has laid under weighty obligations such as may be, may must ever be gratefully acknowledged, but can never be repaid. During the episcopate of her first bishop the society's benefactions towards the erection of churches in the diocese amounted to nearly £100 (\$500.) Since 1882, £100 has been granted towards the endowment of Algoma, £100 towards the purchase of the *Evangeline*, £50 each for two theological students, £40 worth of large type bibles and service books etc., for use in churches, and not less than £200 (in sums varying from £10 to £50 for the completion of churches in various parts of the diocese. May we not apply to this society, as to her sisters already alluded to, the familiar proverb "a friend in need is a friend indeed," and give their names a front rank in the long catalogue of Algoma's benefactors.

The Church of England Year Book.

Limited as our space is, we would like to call the special attention of the clergy and laity of Algoma to the publication named above. The Year Book was first issued in 1883. It originated in a growing feeling, in England and elsewhere, that the church ought to be able to give her own children, and others, a succinct yet comprehensive view of the work she was doing for the spiritual, temporal, and moral welfare of the people, both at home and abroad. This feeling took tangible shape in the Year Book. It is for this year a volume of upwards of 600 pages, filled with most valuable and interesting reports, from reliable sources of the churches, cathedrals, parochial work and missions, theological schools, guilds, councils, conferences, educational institutions, missionary societies, charities, endowments, reports of colonial bishops, &c., with very full reports of the growth, work and finances, of the churches of Ireland, Scotland, and the United States, in communion with the church of England. To every clergyman or layman who wishes to be fully posted as to the church's work and to be in a position to reply to the frequent cavil that she is "a very dignified and respectable, but antiquated, sleepy old dame," we can recommend no better or pleasanter occupation for a summer or winter evening than a peep at the Year Book.

It can be obtained from Rowsell and Hutchinson King Street Toronto, for \$1.

OUR WIDOWS' AND ORPHANS' FUND.

As our readers are already aware, one of the subjects on which the bishop has been most emphatic in his public addresses has been the fact that to the Diocese of Algoma belongs the unenviable distinction of being the only one among all the nine comprising our ecclesiastical province that does not possess a fund for the maintenance, in part at least, of the widows and orphans of any of its clergy who may fall at their posts of duty. This has been owing to the fact that being a missionary diocese, that is, very largely dependent for support on the sympathy of the church outside our own border, it was felt that the utmost limit to which this sympathy could reasonably be expected to stretch would be the support of the families of the living messengers, whatever may become of those of the dead. Be the explanation, however what it may, the feeling has been steadily growing that the fact alluded to constitutes a disability which must militate very seriously against the increase of our clerical staff, besides furnishing apparent ground for the suspicion that in being cut off from this and other funds, such as the commutation, missionaries in Algoma are considered, when compared with their brethren in other dioceses, as being "below par." Successive attempts have been made by the bishop year by year to obtain such legislative action on the part of the various synods as would tend in some measure to remove this disability, but unsuccessfully, with the exception of those of Quebec and Huron, both of which adopted resolutions in 1883 ordering offertories annually in every congregation for three years in aid of this fund. Within the last few days another diocese has come toward, and generously taken measures for our relief. At the recent synod of the diocese of Niagara, the bishop, whose elevation to the episcopate has been welcomed by all Canadian churchmen without respect of persons or parties, suggested to his synod the necessity for action on our behalf. We cannot do better than quote this extract from his primary address. We commend it to the notice of other members of the Episcopal bench. Bishop Hamilton said:

"The Bishop of Algoma writes to me urging in kindly and earnest terms that we, in common with the other dioceses which created Algoma, should extend to any clergyman who may undertake work in Algoma a pledge that his widow and orphans will be cared for by the diocese from which he removes, in the same way and to the same extent as if he were still serving in it, until such time as a widows' and orphans' fund can be established in Algoma. The claim seems to me to be reasonable and just, and I hope that you will see your way to the adoption of a resolution which may pledge the Church in this diocese to provide for the widow and orphans of any clergyman removing to Algoma with my consent during a period which might be