

removed, and your humble servant still ministers to them for their spiritual benefit.

The old school-house on the hill was then used as a church for the white people, and for a while in summer the Indians came down to their old camping ground for the sake of "auld lang syne." When I took charge of the Mission we continued services in the old place; then it became too dilapidated to be used, and efforts were put forth to build a new church. The sum of \$200 was promised by the people themselves at a meeting, presided over by the present Bishop of Algoma. Still, this was not sufficient to warrant a commencement, and services were carried on in a hall kindly lent for the purpose. Through the efforts of our dear bishop, this gentleman that I speak of kindly promised to make up the amount required, which resulted in his undertaking the whole thing and finishing it complete, not because the people were not willing to do their share, but rather because our friend wished to "give it all."

Service is held regularly in this little church every Sunday evening, making the fourth service for the day. We have had Confirmations from time to time; still, our congregation is by no means large nor rich. We have a fair number of communicants. The sum of eighty dollars was collected last year through the offertory for the support of the Mission. All the other places are poor, but, thanks to kind help from the Colonial and Continental Church Society, we are to continue our work.

THE bishops of the American Church speak thus earnestly on the subject of Missions:—

The Church prays for men at her altars, in her house-to-house and man-to-man mission, searching for souls. She prays for labourers in the white harvest. She has societies and institutions to help young men to prepare for this ministry. While these societies and institutions are necessary and are doing good service, we do not lose sight of the central fact that, for a supply of ministers of the highest attainment and most consecrated character, the Church must look to the firesides of her own families. She must ask fathers and mothers to consecrate their sons with the first consecration of a father's prayer and the chrism of a mother's tears and blessing. She must ask for the best. Not the maimed, the halt, the blind, the refuse. God, long ago, warned her against that fraud. She asks the sons who are the choicest, the boy who is the apple of the eye. From Christian homes of wealth and abundance, as well as from the lowlier Christian homes of honourable toil and frugal care, she asks your own, and she asks your best. She asks urgently, but not hopelessly. The Church has had a gracious answer to her petition in the Litany, "That it may please the Lord of the harvest to send forth

labourers into His harvest." Never before have we had so large a number of candidates for orders. But the measure of the past and of the present must not be the measure of the future. The harvest is still plenteous, and the labourers are still few. We lovingly but most earnestly charge the clergy to look to this, and to make it a most serious part of their ministry to seek for Timothys among their flocks. In the same spirit we charge the fathers and mothers among you to seek for and set apart your most gracious and most lofty-minded sons for the highest service to God and their brethren, which is the service of the pulpit and of the altar.

And here we may also appeal to them to look if there be not among their daughters some who are called of God to consecrate their lives to the service of Christ in ministering to the helpless and the ignorant. The work which women may do in the service of our dear Lord has been already in the work which the women of our Church have done, and are now doing, in many ways for the furtherance of the Gospel. For all of these, and most especially for the great work done by the Woman's Auxiliary Society to the Board of Missions, we devoutly thank God; but our thanks are only the more hearty and full of hope when we reflect that out of such works, and by means of them, and because of them, God is raising up among us an order of holy women, deaconesses of the primitive and apostolic pattern, whose whole lives are devoted to our Master's works of mercy and instruction. We devoutly trust that that order may increase, and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged.

But for all this and more, which is blessed and blessing, we must look to the increase of homes of prayer, households with family altars, where the flame burns steadily and the incense ascends at eve and morn continually; where the child learns to say, "Our Father," at the mother's knee, and the growing boy stands by his father's side, and declares, in the household devotion, his own and his father's faith—"I believe in God the Father Almighty, Maker of heaven and earth—and in one Lord Jesus Christ, very God of very God—and in the Holy Ghost, the Lord and Life-giver."

"HEREIN," says Mr. Ruskin, "is the test with every man, whether money is the principal object with him or not. If in mid-life he would pause and say, 'Now I have enough to live upon, I will live upon it, and, having well earned it, I will also well spend it, and go out of the world poor as I came into it,' then money is not principal with him; but, if, having enough to live upon in the manner befitting his character and rank, he still wants to make more, and to