

The first missionaries to New Zealand worked for seventeen years before making a single convert. To day, three out of every four of the natives are members of Christian churches, and two of the three are members of the Church of England. Seven dioceses have been established in the islands.

New railway projects from Toronto northwards will give increased and competitive facilities for reaching the delightful summering and tourist resorts on the Muskoka lakes. The Church's responsibility will be increased thereby. So are the Church's claims on folk who make the region their summer home.

A PROPOSAL has been made to the clergy of the diocese that the railway fares to and from the Triennial Council be added together, and an equal share of such expenses be borne by each. As the proposal has not met with the consent of all concerned it must, we suppose, fall to the ground.

It is to be hoped that the gentlemen who are elected to be lay delegates to the Provincial Synod will also be delegates to the Triennial Council. Otherwise they will not be well able to voice Algoma's aims and wishes, or discuss methods of diocesan synodical administration on the floor of the forenamed Synod. Algoma's situation is unique.

FROM England we learn of a successful sale of work on behalf of Algoma on the 2nd of March, at Bristol. Our friends there took great pains to make the sale a success, with the result that something over \$100 was cleared. Rev. C. J. Machin, incumbent of Gravenhurst and Rural Dean of Muskoka, was present, and gave an interesting address to the friends of the diocese present.

ON Sunday, March 20th, the Bishop visited the mission of Little Current and Sheguindah. At the Church of the Holy Trinity at the first-named place there were eight persons confirmed, while at the latter station three persons were presented. The Bishop also preached to the Indians at Sucker Creek. On the next day (Monday) the Indians at Birch Island received an episcopal visit. A large number were

present. The Indians were very glad to see their Bishop.

As we go to press we learn with much sorrow that the parsonage at North Seguin was burned on March 20th. Rev. Mr. Cobb and Mrs. Cobb are reported to be slightly injured, besides suffering the loss of their worldly goods. The report that there was no insurance is very probably a mistake, as the rule to insure is never, to our knowledge, permitted to have an exception. While extending our hearty sympathy with Mr. and Mrs. Cobb, we hope to learn at an early date that no serious results follow the injuries referred to.

THE Archdeacon of Algoma and the Rural Dean of Parry Sound visited conjointly Trout Creek, Powassan, and Emsdale. In each place they met the Church people in meeting assembled to seek information and advice in relation to matters of finance. They went also to Sprucedale, and after looking into the matter will report to the Bishop in favor of moving the church from its present site to a new site in the village, which has grown rapidly since the building of the Ottawa & Parry Sound Railway, which has a station there.

SUNDRIDGE is a village on the line of railway connecting the Northern Railway with the Canadian Pacific Railway, and is operated by the G.T.R. According to a report in *The Globe* (Toronto) of March 21st, a number of men, women and children from Dunchurch and vicinity left Sundridge during the third week in March for the great Northwest. Among the party were seventeen adults, among whom were three men who had never before seen a railway train. Dunchurch is about thirty miles from Sundridge. Really, some of us are more in the backwoods than we thought; among people poor and in possession of few advantages. Pioneer life in Parry Sound District is a hard one. The Church has a mission established at Dunchurch, at present ministered to by a layman under the direction of the priest at Magnetawan.

THE more of what is termed worldly wisdom man has, the less heavenly wisdom he possesses.

Batchewana Lumber Camps.

I have just returned from an eight days' visit to these camps and am thankful to Almighty God for safe preservation in travelling over Lake Superior. I drove by land from Korah to Goulais Bay to the house of Mr. Peter Jones—commonly called Pete, the Finn—whose shanty is on the edge of Batchewana Bay, on the east side. Pete has married an Indian, and among my sack of books and papers, which I took for distribution in the camps, I found an Indian A B C book, with English on the one page and Indian on the opposite, and this I gave to his daughter, to her great delight. From Pete the Finn's I proceeded to the first camp, and because the ice would not carry my pony I walked the eight miles across to Batchewana Island. Rain had fallen three days previously, and had covered the first ice, and then the water had frozen, but the second ice was not very strong. I walked on snow-shoes through the slush, and now and then broke through the top ice, and I was very glad when I got to the island. After supper the foreman kindly called the sixty men together in the eating camp, and we sang familiar hymns and prayed and expounded God's Word. As far as my experience goes, the chief sins of shantymen are debauchery and drunkenness. I suppose that after six or seven months in the bush, cut off from the more visible temptations of the world, when they get to the nearest town they break loose. And so I took as my text: "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." In conversation with some of the men after service, some expressed the opinion that it was impossible to live a godly life in a lumber camp, in the midst of so much cursing and swearing and impure talk. I reminded them of the Apostle's words: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it," and again, "I can do all things through Christ which strengtheneth me." On the following morning I walked back the eight miles to the Finlander's house, and found the ice much stronger, it having frozen hard in the night. I then started over the ice a distance of 13 miles to the