

from English societies. The expenditure for missionaries' stipends and expenses connected with the mission work, amounted at \$13,000. The average stipends are \$750; and there are nineteen missionaries in the Diocese, and one other is about entering upon the work; and there are three catechists who receive about \$300 a year. The contributions of the people within the Diocese are estimated at about \$3,000. The deficiency between receipts and expenditures by the general treasurer of Algoma was made up from a reserve fund of about \$7,200, which was left by the late Bishop Fauquier: but the figures show that a large contribution for mission purposes from the Church generally will be required in the present year.

OUR INDIAN HOMES.

This paper is for our Sunday school helpers. You will like I know to hear a little about the ins and outs of our work. Shall I tell you what we do on Sunday? Morning prayer is at half past eight instead of eight on Sundays. I do not have to go outside the house to get into the school-room where we have prayers but just down through my back hall and my own little children and servants troop in with me. All the Indian boys are standing in their places in their blue serge jackets trimmed with scarlet, and Mr. Wotton the school master is calling over their names and they are each answering "present" in English. Some of them sometimes say "pleasant" by mistake. Then I give out a hymn and we commence the Sunday morning by singing praises to God, then a psalm is read, and the collect for the day and prayer. At 11 o'clock we have service in our little chapel. The boys march over in order, two and two. We have no bell yet at the chapel so we have to ring the school bell over the entrance hall. The boys take their seats on the right hand of the chapel as they go in, and the girls from the Wawanosh Home on the left hand. The Wawanosh is more than two miles off, so the girls have a long walk, and they bring a basket with their luncheon, and remain all day to Sunday school and two services. Some of the little girls cannot walk such a long distance, so they come in the light waggon with Miss Cunningham and Hardiman and the old white horse. We call these little girls the Wawanosh babies. The children are generally all very quiet and attentive during the service. Some of the boys sit in the choir seats and help lead the singing. Some of them have very sweet voices, but it is difficult to make Indian children open their mouths so as to sing out well. Even the adult Indians seem to prefer low plaintive singing and slow tunes to loud and fast music. However at morning service we have all the regular chants except the Te Deum, and we chant the responses between the commandments, all the service is in English, except one lesson which I read in Indian, and generally I deliver half of my morning sermon in Indian. The children soon pick up English, and those who have been a year in the Institution are generally able to follow me when I speak slowly and simply. I like to watch their faces while I am preaching, I think I can generally tell when they understand me, and when I see them looking blank I put in a few words of Indian so that they may take up the

meaning. As a rule I think the Indian children are of a very teachable spirit, they generally seem serious when spoken to seriously, and they like to hear about Jesus, our Saviour who died upon the cross to save us; many of them I hope have given their hearts to the Lord and are trying to live as true Christians. I wish you could all see our little chapel. It is very simple but very pretty. Over the chancel arch there is some fret work which fills up all the space between between the arches and the roof, and if you were to look attentively you would see the figure of a dove with outstretched wings cut in the woodwork. The dove, as you know, is the symbol of the Holy Spirit. Then on either side are *Alpha* and *Omega* also cut in fret work, and lower down are some Hebrew words which mean "The Lord will provide." The windows on each side of the chapel are stained glass, and over each of them is a fret work arch with a short text. Each text tells something that Jesus has done for us, "Christ hath redeemed us." "He hath borne our sins." "His blood cleanseth us." "He was made sin for us," and so forth. Then over the entrance door is a long fret work scroll in three pieces, and on it are the words "Of all that thou hast given me I will surely give the tenth unto thee." This was the vow that Jacob made the morning after he had seen the beautiful dream of a ladder set up from earth to heaven, and the angels of God going up and down upon it. Do you not think it would be well if all Christians were to make the same promise to God, and to give to God the tenth of all they have? I will tell you how you may begin to do this. Every time you get 10 cents, give one cent to God's work or put it on the plate in church, and if ever you have a dollar then give ten cents to God. The bible teaches us that one seventh of our time belongs to God, and I think the bible also teaches us that one tenth of our possessions belongs to God. Look in your bibles and see. At any rate I am quite sure that we shall never become poor by giving a tenth part of what we have to God's service. There is a great pleasure in giving, and "God loveth a cheerful giver." But I must tell you about the rest of our Sunday. After service the Wawanosh girls all go into the class room and eat their lunch and look at the illustrated papers which some of you send us, till 2 o'clock. Then the bell rings and all go into Sunday school. Mr. Wotton, Miss Cunningham, Mrs. Wilson, one of my little girls, and myself each have a class, and at the close I ask questions of the whole school and give out a text to be learned by all during the following week. Every child, even the youngest, has to learn this text, though of course the elder ones have other Scripture lessons and catechism as well. Sunday school is over at 3.15 p.m., and five minutes later the bell rings for afternoon service. We have no regular service in the evening, the girls having all gone home, but the boys congregate in the school room, and I give them four questions to search out answers to in their bibles. The questions to-night were: (1) Where is the first mention of Isaiah in the bible? (2) Where is the last mention of Moses in the bible? (3) who was St. Peter's father? (4) Where was St. Paul born? All the boys who can read search out answers to these questions, and the rest ten or twelve in number I take into a corner of the school room