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"Go ye into all the world
and preach the gospel to every
creature."



"And lo, I am with you al-
way, even unto the end of the
world."

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

November, 1900

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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series - Enlarged.
Vol. XII. No. 11

TORONTO, NOVEMBER 1, 1900.

Published Monthly
at 44 Richmond Street

The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.
PUBLISHERS.

THE ALGOMA MISSIONARY PRESS,
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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

AGENT—The Rev. W. H. WADLIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,
Bishop of Algoma,
Sault Ste. Marie, Ont.

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1. Be prompt in remitting for renewal or for arrearage, and thus aid us in making THE ALGOMA MISSIONARY NEWS better and better.

2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

3. No paper should be ordered stopped until all dues are paid.

4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

6. Send money to Rev. C. Piercy, Sturgeon Falls, either by P.O. Order, Express Order or Postal Note. We cannot be responsible for loose change or stamps.

Bishop's Appointments for November.

1. Th. — *All Saints' Day* Kingston—Attend consecration of Archdeacon Mills as Bishop's Coadjutor of Ontario.
2. Fri. — Take train westward.
3. Sat. — Proceed westward.
4. 2nd *Sunday after Trinity*.—Sault Ste. Marie.
5. Mon.—Sault Ste. Marie.
6. Tues.—Sault Ste. Marie.—Meeting of Committee of Indian Home.
7. Wed.—Sault Ste. Marie.
8. Th. — " "
9. Fri.— " "
10. Sat.—Train to North Bay.
11. 2nd *Sunday after Trinity*.—North Bay confirmation.
12. Mon.—Mission of Blind River.
13. Tues.—Mission of Spragge.
14. Wed.—
15. Th.—Visit new settlement on Sault Branch.
16. Fri.—
17. Proceed to Burk's Falls.
18. 2nd *Sunday after Trinity*.—Burk's Falls confirmation.
19. Mon.—Travel westward.
20. Tues.—Boat to Little Current.
21. Wed.—Visitation to Little Current.
22. Th.— " Sucker Creek, Shaguanidag, etc.
23. Fri.—
24. Sat.—
25. 2nd *Sunday after Trinity*—Manitowaning.
26. Mon.—
27. Tues.—Sault Ste. Marie.
28. Wed.—
29. Th.—
30. Fri.—*St Andrew Apostle and Martyr*.

A good opening is offered to a young physician in a new and growing centre in New Ontario. Should be Church of England. Apply to Rev. C. Piercy, Sturgeon Falls.

Notes by the Way.

ALL SAINTS' DAY—NOVEMBER 1ST.

The saints of God! their conflict past,
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their Lord:
O happy saints! for ever blest,
At Jesus' feet how safe your rest!

ST. ANDREW THE APOSTLE—NOVEMBER 30TH.

Jesus calls us: o'er the tumult
Of our life's wild restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

As of old Saint Andrew heard it
By the Galilean lake,
Turned from home, and toil, and kindred,
Leaving all for His dear sake.

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
That we love Him more than these.

Jesus calls us: by Thy mercies,
Saviour, make us hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all. Amen.

To win the world for Christ Christians
must be aggressive.

THE President of the Japanese Diet
and a dozen of his colleagues are Chris-
tians.

THE Bishop has been in attendance at
the meetings in Toronto of the Board of
Domestic and Foreign Missions of the
Church in Canada.

IN a contemporary an Imperial Church
Congress is spoken of as desirable. Had
we not better begin at home and have a
Canadian or a Provincial Church Con-
gress?

WHILE in Toronto the Bishop attend-
ed the Convocation of Trinity Univer-
sity, on which occasion an *alumnus*, the
Bishop-coadjutor of Chicago—Dr. Ander-
son—received the degree of D.D.

IMAGINE, if we can, the missionary
problem of Africa, where, according to
the latest statistics of linguists, 438
languages and 153 dialects have now
been discovered and classified.

IT is evident that the last year of the
old century is also the last year of the
old China. What triumphs of the Cross
shall be won in the new century and
shall go to make the new China, depend

upon the fidelity of the Church in Anglo-Saxondom.

BISHOP MOULE has reluctantly left Hing-chow. His settling there with his family in 1865 was actually the first instance of an English missionary taking up his permanent residence in an interior Chinese city. Now he is forced to withdraw in the 36th year of his labours there and the 43rd year of his missionary career.

LAST December the Rev. S. M. W. Brooks, one of the Church of England missionaries in North China, was cruelly murdered by a Chinese mob. The Chinese Government has now promised to build a mission chapel in the village of Chang Chiatien, where Mr. Brooks was killed, and to put up a tablet to his memory in St. Augustine's College, Canterbury, England, where he was trained for his missionary work.

THE political concerns belonging to the crisis in China occupy many columns of our daily press. The bravery of gallant soldiers sometimes gets a few lines. The brave meeting of death by European and Asiatic Christians—men and women and children—finds an unerring and lasting record in God's book of remembrance, though the world deny just recognition of lives laid down for Christ's sake, and, therefore, for men's good.

WHAT next! At the garrison dinner on Thanksgiving Day in Toronto, it was proposed that Sunday be used for target practice by the volunteer militia. And the proposal found friends. However, a protest against the suggestion was made by Canon Forneret, rector of All Saints', Hamilton, and chaplain to the 13th Batt. He will be pleased, as we are, to note that at the St. Andrew's Brotherhood Convention, just held in Toronto, a resolution in support of his protest was unanimously adopted.

REV. F. FROST writes, referring to the new Indian Church Hymn Book: "There is great demand for the Indian Hymn Book among the Indian Church people in the diocese. I was travelling through my old mission on the Manitoulin Island and the Spanish River, where I disposed of a large number and could have sold a great many more had I had them with me. A number of Indians from different parts who were camping near Little Current

secured several copies. Sometimes every individual in the family bought one, and the chief of one band asked for a dozen that he might dispose of them among his band."

THE Bishop was present at the recent jubilee celebration of the Diocese of Montreal. From reports in the daily press we suppose it to have been by far the best gathering of Churchmen in the city of Montreal, and that all the services and functions connected with it eclipsed from every point of view anything recorded of the past. The venerable Bishop of Montreal, whose work in the diocese covers the half-century, must have rejoiced at the advances made during his lifetime. We presume some effort will be made to publish in bookform the sermons, speeches, papers, etc., with a description of the services.

"I AM suffering under the conviction that the Church has not been throwing men enough into this work." So writes Rev. Mr. Chapman concerning the Alaska mission. The *Spirit of Missions* adds: "It has always been the cross laid upon the pioneer that he should fully see and know the opportunity and the demand of that to which he has put his hand, and realize that he is rarely able to make others understand the true extent of the need." The missionary in Algoma knows the burden of this cross, and laments the lack of the sinews of war to withstand the evil around him. Where an army should be, there is but a sentry.

IN the middle of the century (19th) came the Jubilee of the C.M.S. and the S.P.G. These were times of special prayer and thanksgiving. They were followed by a development of Church life and power. Let me note another time-mark in this development. In 1872 a special day of intercession on behalf of missions was for the first time observed. A perceptible increase dates from that year. In the 27 years which followed, 39 fresh missionaries and colonial sees have been established. In other words the average rate of increase was 46 per cent., between 1800 and 1850; it was 138 per cent. between 1850 and 1900; it was 144 per cent. between 1872 and 1900. The sister or daughter Church of the United States of America has added 73 bishoprics during the century, 52 of which belong to the last 50

years. Thus the two Churches have added in 100 years 165 new sees to the growing cause of the Church, and very little short of half of these—viz. 73—have been added since the prayer year of 1872.—*Bishop of Ripon at Newcastle.*

Black and White of September 18 devotes a column to a description of the great water power at Sault Ste. Marie, Ontario—our prospective See city—and the industries projected there. It quotes largely from the pamphlet entitled "An Instance of Industrial Evolution," which consists of a speech made by Mr. Francis H. Clergue, President and Manager of the Sault Ste. Marie Pulp and Paper Co., and delivered at a general meeting of the Toronto Board of Trade. There is a grand future for some parts of our diocese—commercially speaking. In a spiritual sense, from the Churchman's point of view, the future should have hopes equally grand. Who will help to send labourers into the field? It is of importance to be the first in the field. The first missionary has the advantage of help from people of all denominations, and even after the entrance of a minister of their own denomination arrives, not a few continue their connection with the first comer. The Church in Canada has lost lamentably in this connection. Surely Churchmen should exhibit greater zeal for the truth and apostolic order. Only give to Algoma the men and the means for a few years and the result will, with God's blessing, satisfy the most exacting critic.

THE first general census of India was taken in 1871, and the number of native Christians then returned was 1,270,000. In 1881 the figure had risen to 1,600,000, and in 1891 to a little over 2,000,000. In other words, the native Christians had increased by nearly 60 per cent., while the general population has increased by nearly 20 per cent. Of these by far the larger belong to the Roman Catholic and Syrian forms of Christianity, and are mainly the result of conversions made in earlier times. The Roman Catholics amount to 1,250,000 and the Syrians of the Malabar coast to 200,000. This leaves us with about 560,000 Protestant native Christians, and the progress that has been made by Protestant missions may be judged by the following statistics: Number of Protestant native converts, 1851, 91,000; 1861, 138,000; 1871, 224,000; 1881, 417,000; 1891, 559,000. The figures for the earlier periods are

more or less based on estimates; but, if we begin the comparison by starting from the first year of accurate statistics, 1871, we see that the increase since that date has been 235,000. In other words, while the general population has grown by 20 per cent., and the number of Christians generally by 60 per cent., the increase in the ranks of Protestant Christians has been 105 per cent. Out of this number of Protestants the Church of England claims about 200,000 adherents, affiliated to her through the S.P.G. and the C.M.S.

—Sir C. A. Elliot.

The Sustentation Fund.

Received towards the Bishop Sullivan Memorial since last report:

Per Miss Tucker, result of appeals in England	\$968 88
St. Stephen's Church, Lachine.....	8 00
Soc. Prop. of Gospel, special gift....	487 00
Miss Anne E. May.....	14 53
St. James' Church, Port Carling.....	4 60
Christ Church, Gregory.....	7 50
St. George's, Port Sandfield.....	5 00
Rev. James Hickland.....	2 03
W.A., Toronto. Thankoffering from private member.....	25 00
Gregory branch of W.A. Proceeds of concert	50 00
Montreal Dio'n, W.A. Miss Bulmer.....	10 00
	\$1,582 54

Oct. 26, 1900.

Bishop's Letter.

The Bishop has addressed the following letter to the clergy of the diocese:

Sault Ste. Marie, Ont., Oct. 1, 1900.

DEAR SIR AND BROTHER,—I wish my first words to you on my return from the Old Land and the Mother Church to be words of cordial Christian greeting. It is a matter of deep thankfulness that as the Divine Hand has shielded me and prospered my work during my absence of more than three months, so also it has been laid upon you and upon the diocese in blessing. It will interest you to know that "by the good hand of my God upon me" I have been able during the summer to add to our Sustentation Fund approximately \$4,500. And it rejoices my heart to hear of faithful work being done by you, and of encouraging signs manifesting themselves here and there in the various missions of the diocese since my departure.

I thank you. I thank God. And with renewed courage, counting upon your hearty co-operation, I address myself once more to the work God has given me to do.

And now there are two matters I wish specially to bring before your notice.

First, I desire that you observe with all due solemnity the 18th inst., the special Day of Thanksgiving appointed by the civil authorities as a recognition of God's goodness in vouchsafing us an abundant harvest. And I hope that where

possible the day may be begun with a celebration of the Holy Communion.

The offerings will be, as usual, for the Superannuation Fund of the Diocese, which is to provide assistance for our aged and infirm clergy.

And next, I desire to remind you of the importance of the house-to-house collection for the Mission Fund of the Diocese, appointed for the week following the 12th Sunday after Trinity. No doubt you have already attended to the matter. I only mention it because I am very anxious it should not be overlooked.

Again this year, owing to various causes, but especially in consequence of the large reductions made in our grant from the Society for the Propagation of the Gospel, our Mission Fund has been in a very needy condition. And as time goes on it will doubtless become more needy still, because the remainder of the grant is to be gradually withdrawn. It is plain, therefore, that we must make special efforts year by year to keep up the fund upon which the very existence of our missions in a measure depends.

As you know, I have been sparing no pains to raise the sum of \$50,000 as a Sustentation Fund to take the place of the S.P.G. grant as far as it will go. And the additions made to this Sustentation Fund during the summer bring it up to a total sum of \$20,000. This is a good beginning. But it leaves much to be accomplished. And when the \$50,000 we aim at have been raised, the interest accruing annually therefrom will only amount to \$2,000 at best, *i.e.*, one half the sum the S.P.G. is withdrawing from us.

What, then, are we to do for the other half?

Evidently our chief reliance under God must be upon ourselves. And I earnestly hope and believe our people will rise to this view of the matter, and will make the house-to-house collection one of the principal sources of our diocesan income. Reaching, as it does, not only Churchgoers, but all our people, this collection provides for general distribution of the burden laid upon us. And I am persuaded it should, and will, if faithfully made, result in very much larger returns than could possibly be secured by Sunday contributions alone.

May I hope that you will attend to this matter, if you have not yet done so, at the earliest possible moment?

Believe me, very faithfully yours,
GEORGE ALGOMA.

Bracebridge.

REV. W. A. J. BURT, R.D., RECTOR.

The congregations of St. Thomas' and St. George's Churches, Bracebridge and Falkenburg, held their annual Harvest Thanksgiving services on Sunday, October 7. At St. Thomas' the services were at 9 a.m. and 11 a.m., and 7 p.m.; and at St. George's at 9 a.m. and 3 p.m. The decorations at both churches were very

nice, manifesting great taste and care on the part of the ladies who so willingly did their parts in beautifying the house of God. The Rev. J. Pardoe, incumbent of Novar, with great self-sacrifice, was present and preached most appropriate and able sermons at 11 a.m., 3 p.m. and 7 p.m.

The choir at St. Thomas' Church rendered its labour of love with *alacritude* and, in addition to the special hymns and chants, sang an anthem entitled, "A Day in Thy Courts," which was much appreciated. During the offertory at Evening, Miss Ebbert, of Galveston, Texas, U.S.A., sang most touchingly a sacred solo entitled, "There's a Green Hill Far Away." Miss Ebbert, who is always a favourite with St. Thomas' congregation, excelled on this occasion, her voice being in excellent trim and well controlled. Mrs. Buckerfield presided at the organ at both services in St. Thomas' Church, while Miss Gregory Allen, of Gregory, Ont., presided at the organ at Falkenburg. Miss Bridgland was accompanist for Miss Ebbert.

The offerings for the day, marked special, were devoted to the B.S.M. Sustentation Fund of the Diocese.

A photograph of the interior of St. Thomas' Church was taken on Monday and copies will be on sale shortly at 50c. each., proceeds for the above-named Fund.
W.A.J.B.

Aspdin Mission.

Rev. Rural Dean Burt visited this mission on Sunday, Aug. 26 for the purpose of administering the Sacrament of Holy Communion at St. Mary's, Aspdin, at 8 a.m., and at St. George's, Lancelot, at 11 a.m. From the latter place he drove north to St. John's, Ashworth, where he had, probably, the largest attendance and one of the heartiest services ever held in St. John's. The day was one of the hottest this summer. The church was filled to the door, even every foot of standing room being occupied and the entrance as well. The people had not had a celebration of Holy Communion for nearly three months and were anxious to take this opportunity. Besides, it was reported that there were quite a large number of children to be baptized. They were not disappointed for there were eleven baptized and they heard a good practical sermon from the Rural Dean on the subject of baptism. The people of this station have worked very hard this summer both for the Sunday-school and for the church. The excursion which took place on Aug. 13th was very successful financially and the S. S. is \$10.85 wealthier now. The driving-shed, which has been talked about so long, has taken a great stride, and it is hoped it will be completed before winter comes. The church is badly in need of repairs. It wants a new vestry and sheeting and painting on the outside. This is something which is beyond the power of the people to do without some assist-

ance. They are willing to do almost any amount of work, but they are not able to pay out the cash, as farmers in these parts get very little cash for their produce.

On Oct. 5th the three stations united and had a grand Harvest Thanksgiving in St. Mary's, Aspdin. The church was most beautifully decorated by the women of Aspdin and Lancelot. The choir of All Saints' Church, Huntsville, came in and furnished the music for the service. The presence of the choir added greatly to the pleasure of the service and the music was a treat for our people. The Rev. C. J. A. Batstone, of Sundridge, preached an eloquent and instructive sermon. The other clergy present were: the Venerable Archdeacon Lloyd, and Rev. J. Pardoe. Mr. J. Waring, catechist, was also present. There was a celebration of Holy Communion after Matins, at which forty-seven persons communicated. Then the people adjourned to Clifton Hall where the ladies prepared a lunch which was enjoyed by all present. After lunch there was a short programme consisting of speeches by the clergy and some excellent music by the choir. The Archdeacon gathered a number of the men of this station together during the afternoon to discuss the best means of repairing the tower of St. Mary's Church. After a thorough examination it was found that the tower was in a very bad condition, in fact almost dangerous. It is cracked on three sides and is bulging out badly on the west side. It is the opinion of your correspondent that any attempt to repair it would be a waste of money. Nothing but rebuilding will keep it from cracking. This means \$200 or more.

Another correspondent, a churchwarden at Aspdin, writes: I take great pleasure in giving you a few items of interest in regard to the progress of the Aspdin Mission, which has been in charge of Mr. S. W. Major, catechist, since May last (not quite five months). Mr. Major has indeed been a busy worker, and to him must the credit be given in drawing the members of his three stations together, and to help him in his work the W. A. has come nobly to his aid. The insurances of the churches and parsonage were expired, and had lapsed. Now I am glad to say the policies have all been renewed, at a cost of about \$40. The Sunday-school has been reorganized and is fairly well attended; the Settler's Library in connection with Clifton Hall has been under the management of Mr. G. Brabant. We have also had two very enjoyable entertainments, and it is with sincere regret from all the Church members that Mr. Major severs his connection with this mission on the 1st of November, but his many friends unite with me in wishing him every success in his new sphere of work.

Repentance without amendment is like pumping in a ship without stopping the leaks.—Palmer.

Gore Bay Mission.

REV. L. SINCLAIR, INCUMBENT.

I enclose a letter which I requested the student, Mr. R. S. Wilkinson, to write. It gives an account of his work during the summer at Silver Water. I can only say that he made a very excellent impression, and his unceasing and earnest labours among the people won for him due respect among those of the community in general, and the following report is but a modified outcome of the good he has been able to accomplish. I may add that the church at Silver Water is, in a sense, beyond the necessity of requiring further help from outside friends so far as the furnishing is concerned, having a Woman's Auxiliary in active operation, and I feel sure that before long the members will be able to complete any further requirements. I am deeply interested with the responsibility of this district of my work and I have often wished that I could work the Gore Bay division and the Silver Water division of this extensive mission alternately, so far as the Sunday services are concerned, and on the ground that we have many more communicants and adherents in Silver Water than in Gore Bay.

L. SINCLAIR.

MISSION OF SILVER WATER.

The Missions of Silver Water and Meldrum Bay are situated at the western end of the Manitoulin Island. Silver Water is a small farming community of about 125 persons scattered around the shores of a very pretty lake from which the district derives its name. Meldrum Bay is some twenty-three miles west of Silver Water and is somewhat smaller than the latter place, and has, in addition, a small fishing village.

The people of both communities are almost, without an exception, hardworking and enterprising. The roads in the settlements are good and efforts are being put forth to improve the roads connecting the two places. In Silver Water there are two very nice little churches built almost entirely by the people themselves.

The Church of England of which I wish to write more particularly has a seating capacity of eighty-six. This is somewhat smaller than the other church, (Presbyterian) but the people are quite ready to make additions when the time arrives. During my stay of nearly five months the people displayed the greatest interest in the various services. The average attendance was eighty-two on Sunday and a very fair attendance at the Wednesday evening service. At the latter service I endeavored to give the people such instruction as would give them some idea of the fundamental truths of the Christian faith and also a few addresses on English Church teaching. Before I left the mission several people expressed a desire to be confirmed.

At Meldrum Bay there is no church,

the services being held in an old school-house fitted up as a "Union Church." There are, however, several families warmly attached to the Church of England and its services, who, I think, would like to have a church of their own. The average attendance at Meldrum Bay was seventy-two each Sunday services were held.

There are several other small centres which could easily be reached from Silver Water. I will just mention one or two of these. Cockburn Island, to which I paid a visit, is some few miles west of Meldrum. There are several Church families there who appreciate a visit and service very much. Cockburn Island is some ten miles square and has a population of thirty-five families, besides an Indian population of, I think, 100 souls. The island is rather difficult to reach owing to uncertain boat service, but in spite of that there is much encouragement in the work there. Another station is a small fishing village about seven miles south of Silver Water. I had the privilege of conducting service six times and received a very hearty welcome from the people. Several other places could be supplied from Silver Water which at present have no service in connection with the Church of England. From the way the people worked and gave during my short stay with them I feel confident that with some support from outside, Silver Water with the adjacent stations could have a resident clergyman. There would be a large field open to him and he would receive the support and encouragement of his people. Surely here is a field the Church of England should occupy. Other denominations will very soon take up the work if we neglect it, and we cannot blame them, for the people as a whole are anxious about spiritual things and feel keenly even now that they must be left all the winter without either minister or student.

R. SPALDING WILKINSON.

Wycliffe College, Toronto, Oct. 8.

Joint Ruri-Diaconal Meeting of Muskoka and Parry Sound.

A joint chapter meeting of these deaneries met in Port Carling on Tuesday and Wednesday, September 11 and 12, 1900.

The Rev. W. A. J. Burt, Rural Dean of Muskoka, and Rev. G. Gillmor, Rural Dean of Parry Sound, and the majority of the clergy from each deanery were present.

On Tuesday, September 11, Evensong was said in St. James' Church, Port Carling, and an excellent sermon was preached by Rev. Canon Bland, M. A. which contained much that was helpful, to the clergy assembled, to whom his words were chiefly directed, and was thoroughly appreciated by all who were gathered together.

On Wednesday, at 8 a.m., there was a celebration of Holy Communion in St. James' Church, when the Rev. W. A. J. Burt, R. D., celebrated, assisted by Rev.

G. Gillmor, R.D., and Rev. R. Atkinson. At 9.30 a.m. Matins was said, after which the remainder of the morning was taken up with the study of a portion of the sixth chapter of St. John's Gospel.

At 2 p.m. the brethren assembled in Victoria Hall for the transaction of business, which was opened with prayer by the Rev. W.A.J. Burt, R.D., who presided over the meeting.

After the minutes were read and adopted, a talk ensued about THE ALGOMA MISSIONARY NEWS, with a view to advancing the interests of the official organ of the diocese. Rural Dean Burt was asked to make suggestions to the editor which he thought might make this paper become of still greater interest to subscribers. It was regretted by all that the subscriptions were not paid up more promptly. One reason given was that 50 cents was an awkward sum of money to send away, but surely postal notes may be had at any post office for this amount.

It was moved by Rev. T. E. Chilcott, and seconded by Rev. A. R. Mitchell: That a meeting in the interests of the Woman's Auxiliary of this portion of the diocese be held in Bracebridge some time in January, date to be fixed at the next chapter meeting, to be held at South River, and that the rector of Bracebridge secure speakers to address this meeting. —Carried

A paper on the subject of temperance was read by Rev. F. M. Dean, of Parry Sound, which dealt very ably with the great desirability and with the possibilities and difficulties of dealing with intemperate drinking, such as is found in the lumbering regions of Muskoka.

Rural Dean Gillmor invited the clergy of Muskoka Deanery to attend the next chapter meeting of Parry Sound, to be held in South River some time in December.

It was moved by Rev. J. Pardoe, seconded by Rev. R. Atkinson: That the next meeting be held in Gravenhurst, conjointly with Parry Sound Deanery, some time in March, 1900. Carried.

In the evening the clergy were conveyed to Gregory on the *Priscilla*, kindly placed at their disposal by Mr. Standish, and a missionary meeting was held in Christ Church. After shortened Evening-song, in which Revs. Messrs. Mitchell, Batstone and Atkinson took part, missionary addresses were given by Revs. F. M. Dean, G. Gillmor, R.D., A. H. Allman and J. Pardoe. Rev. F. M. Dean closed the meeting by pronouncing the Benediction.

The offertories at all the services were devoted to the Mission Fund of the diocese, and amounted to \$10.

T. E. CHILCOTT, Secretary.

Fort William.

REV. E. J. HARPER, PASTOR.

St. Luke's.—About two months ago I sent you a communication from this parish which I regret to say did not find its way into your columns. Possibly you may

yet be able to place your hand upon it. If you do kindly insert or in lieu thereof the following items:

For some time past Miss Kate Tully has been active in securing some new subscribers to THE ALGOMA MISSIONARY NEWS and taking in some subscriptions that had become overdue. The amounts, in the total which I send on, though not large, will help on somewhat.

To Mrs. Wm. Tully, who with her family spent last year among friends in England, the parish is indebted for the gift of pulpit and prayer-desk falls of handsome green cloth worked with appropriate sacred designs in gold. Also three panels for the altar, in the same colour, with design of I.H.S. worked in centre one, are the gift of the same thoughtful Churchwoman. Gradually are many handsome gifts being bestowed upon our neat little sanctuary.

Last summer we transferred from this parish to that of the Pro cathedral parish of Calgary, Mr. and Mrs. Robert Reading and family whom we were all very loath to lose. Mr. Reading, who for eleven years had charge of the extensive offices of the C.P.R. freight department here, and his estimable wife did much for the musical services of the Church, singing in the choir and assisting with entertainments whenever possible.

To Mrs. Reading and Mrs. E. A. Carpenter, still with us, it is due to say, that they were the pioneers in the organization of the W. A. of Fort William. In the early days of the town when sidewalks were not always in evidence and snow-blockades not infrequent these two good ladies often plodded through deep snow to keep appointments and elicit the co-operation of a friendly spirit in the noble work they undertook. They are not likely to be forgotten, at any rate, by the present generation of workers.

Happily we have had others who have come into town and lent their gifts and energy to the work of God and His Kingdom.

Our Harvest Thanksgiving was held on Sunday, the 16th of September, and although the morning of the day was windy and stormy the attendance at both services was good. Never did the church present a prettier appearance, decorated as it was with fruits and flowers.

One of the most successful garden-parties of this year was held on the 12th of September, at the residence of Mr. John Livingstone, who kindly placed his house and grounds at the disposal of the members of the W. A. under whose auspices it was given. With the assistance of the Misses Livingstone a nice programme was rendered, net proceeds about \$40.

The rector took a little holiday from the 4th to 28th of September, after five years at his post. Mr. Geo. Renison kindly acted as *locum tenens* in his absence, giving much appreciated services in the various departments of work.

[The communication referred to in the first paragraph above did not reach the Editor's hand]

The Church and the Nation.

[From Presidential Address of the Bishop of Newcastle at the Church Congress of 1900]

I have adverted to the war in South Africa as one of the factors in the present situation, adding largely to our Christian, as well as to our civil and political responsibilities. It will be observed that the war is responsible for one of the subjects to be discussed this week. We have thought it well, following the example of Portsmouth in 1885, when, among others, the late Mr. Aubrey Moore made a notable contribution to the debate, to invite attention to the subject ethically, and to raise the question both as to the attitude of the Church to war generally, and as to the practical duties to her soldiers and sailors. But the question is really part of a still larger question, the kingdom of God as affecting the ethics of a nation. The revival of the Church in the course of this century has had at least these two marked features: One, a recognition that religion cannot be severed from life, but must consecrate and permeate every department of life; and the other, a recognition that religion is not simply a personal matter between man and God, but that our Lord came to found a society, a kingdom, upon earth, and that the Church, as the Divine Society, is bound socially to affect all other forms of society, so that all departments of social life should bear in some way the impress of the great society of which our Lord Himself is the head. It has taken centuries to work these principles out, and they are still imperfectly understood. But men grasp them, and the best men try to give them expression. The despair of reconciling religion with life led to the monasticism of the early Middle Ages. The failure to realize the social character of the Church led to an enormous loss of power in meeting the natural selfishness of man. Even an enlightened individualism is powerless against the organized forces that are marshalled against it. Gradually men are learning the truth that not only must religion consecrate life, but the Church, as an organized body, must meet and mould the social forces amid which she is surrounded, and which will infallibly lower her own standard if they be not transfigured and transformed by the truth which she embodies, and the Presence which she enshrines. The attitude of the Church in respect to war, her duty in respect of the housing of the people—a social problem thought to be of special prominence and urgency in these northern countries—her policy in respect to the elementary education of the people, are all illustrations, not merely of the way in which religion affects a man's attitude towards some of the practical questions of life, but of the need of the Church as a society grappling with problems with a clear insight into first principles, and at

last, often after long and patient discussions and seeming antagonisms, moulding public opinion and guiding public action with a directness of force that belong only to an organized society.

Progress in Fifty Years.

At the English Church Congress, recently held at Newcastle, the Bishop of Ripon (Dr. Boyd Carpenter) gave an address full of interesting facts concerning the progress of the Church during the latter half of the nineteenth century. He said: "We stand at the dawn of the 20th century, and we find Christianity stronger to-day. Her adherents in 1800 were, perhaps, 200,000,000; to-day there are close upon 500,000,000. Not in numbers alone, but in vantage ground of influence she has grown in strength; the Christian nations now wield sovereign influence over 300,000,000 out of the 1,400,000,000 of the world's population. Measure the Christian influence by area and we find that for every mile of the earth's surface governed by non-Christian peoples four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the 19th century Christianity would have vanished from the face of the earth. If we ask for further evidence of the growth of the Christian Church we have but to look at India, where the Christians converts have grown between 1851 and 1881 from 91,000 to 417,000; to Africa where a native Church holds an almost independent existence; to the churches planted by the Christian missionaries of this century, and which now send contributions amounting to from £10,000 to £20,000 for the furtherance of the missionary cause." But more important than all external tokens of growth is the deepening of the unseen hold of Christianity upon mankind. Within the last thirty years an enlargement of the scope of the Christian aim has taken place. Under the shadow of Christianity humane institutions have always flourished, but during the last generation the thoughts of men have turned towards Christian and social ethics in a way never before known. Almost irresistibly the organizations which were started for a definitely spiritual object have been drawn into social channels. The Salvation Army developed the social work in which it has achieved so marked a success; the Church Army has established its labour homes and its labour bureaus. Settlements, as they are now called, were unknown 20 years ago, and in the direction in which Arnold Tonybee led the way there are now 35 of these settlements in the United Kingdom, and 38, I believe, in the United States. Along with this there had been a gradual awakening of men to the meaning of social ethics. "There has never been in this country (the reference is to America) such a revival of the civic conscience as at present, such an effort to introduce righteousness into all departments of society. Public conscience is

a force in America." The witness is true for the English-speaking race. Last century 2,000,000 slaves were carried in English ships. Now England owns none. Forty years ago there were between 3,000,000 and 4,000,000 slaves in the United States; now there are none. The conditions of the workers in city and in country have been ameliorated; the slaveries which wait upon civilization have been greatly mitigated. Municipal bodies have begun to realize that the health and comfort and the opportunity of decent and comfortable surroundings belong to the duties of their government. These and a thousand more are indications of the growth of that wonderful and precious force, the public conscience. We must not, however, stay our hands or congratulate ourselves too loudly. We have recently been warned how slowly moral ideas penetrate the public mind and translate themselves into practice. In proportion as the public conscience and the Christ-like spirit is awake in us, we shall be alive—not so much to what has been done as to what yet remains to be done.

Christian Giving.

(The Scottish Guardian.)

We are sure our readers will not consider it necessary that we should offer them any apology in bringing the subject of Christian giving prominently under their notice. We hear of instances of the impoverishment of the clergy on all sides. The question of the dearth of clergy and of candidates for the ministry, due, among other reasons, to the inadequacy of the stipends offered, is becoming the question of the hour in ecclesiastical circles both at home and abroad. We know that in very many of our congregations, after practising of the most rigid economy, there is the greatest difficulty in making income balance expenditure. We note the constantly-growing needs the Church has to face. In the large towns there is the increasing population in the suburbs to be provided with religious privileges. Mission rooms must be built or rented, churches must be enlarged and repaired, schools must be maintained and kept up to departmental requirements; over and above which there are the hundred and one miscellaneous societies which have a claim upon our support. And then there is the work of preaching the Gospel in foreign lands (of which we are so forcibly reminded just now by the bi-centenary commemorations of the S.P.G. being held this year throughout the country), a work which we dare not neglect. The cry all round is for more money. What is the answer our Church has given to the call for Christian liberality? A few people here and there nobly do their duty, and it is a pleasure to note how cheerfully these few respond to the many calls made upon them, which calls, of course, should be fairly borne by all classes in the community in proportion to their means.

This year large sums have been raised in connection with the various war funds. But what has been the result? The Church and the various Church societies have all, more or less, suffered a diminution of income. At the meeting of the Edinburgh Diocesan Council, Mr. W. W. Farquharson, Secretary of the R. C. C., "regretted that for the first time for a great many years, he was not able to report an increase on the funds of the Representative Church Council." The Bishop "confessed he had apprehended much more serious losses this year—the calls from outside have been so extraordinarily heavy." (Hear, hear.)

The question at once presents itself: Is it right that Church needs should be at the mercy of such extra calls? Does it not argue a want of understanding and a want of method in Christian giving? There is little doubt that the great Christian duty of almsgiving—how, when and why to give—a duty which is equally imposed upon all young and old, rich and poor—is insufficiently taught in the present day. We want more teaching, but teaching apart from special collections and special appeals. The duty of almsgiving has become connected with speeches, sermons, collectors going from house to house, secretaries going from town to town, s. description lists, bazaars and other questionable means. But the ethics of the subject has not been approached in a way that it seems to us it should be. The clamant wants of men's bodies and souls, and ignorance of the true inwardness of almsgiving have stood in the way of such teaching. But the time has now come, we think, when the clergy should begin to grapple with the question in real earnest, treating it as one of principle, and not of expediency, as we find it so often treated in the present day.

We would venture then to press upon the clergy the duty of expounding and urging the Scriptural principles by which all giving in the name of the Lord Jesus Christ ought to be regulated. The root of the whole matter lies in this: let men's minds be informed and their hearts persuaded concerning these principles, and not only will the amount given be what it ought to be, but the spirit accompanying the giving will be such as to bring down upon our ecclesiastical finances that blessing which is always urgently needed, but too often never thought of. *The chief hope of permanent improvement in all that concerns the Church's material needs, whether for men or money, lies in getting the individual mind better informed about these principles, and the individual conscience and heart quickened into thorough and obedient reception of them.*

Truthfulness is a corner-stone in character, and, if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

The arrow of prayer that would hit the mark must be drawn with full strength. He that, in prayer for grace, will not be denied, shall not be denied.—*Swinnock.*

Canon Duckworth on Forms of Prayer.

Preaching in Westminster Abbey the other Sunday afternoon, from St. Luke xi. 1, 2, Canon Duckworth, after dwelling upon our Lord's words, and the significance attaching to the earliest form of Christian prayer, taught by our Lord Himself, proceeded as follows, according to the report of the sermon published in *The Church Family Newspaper*:—"Is it not instructive to note how the first form of Christian prayer came into existence in the Church of Christ? It was not imposed until the need for it was felt. We cannot imagine that our blessed Lord would suffer His disciples to live at a disadvantage as compared with those of the Baptist. He was unlikely, indeed, to overlook the most pressing needs of the souls nearest and dearest to Him. While He Himself lived a life of unceasing communion with His Father in heaven, He would not suffer them to remain strangers to prayer. Great as the Baptist was, our Lord said he was less than the least in His kingdom. The disciples had prayed before, and doubtless acceptably. But their Master did not tell them their present request was therefore uncalled for. He does not repel them when asking to be taught how to pray. He does not give them to understand that it is a backward step in spiritual life to desire a form of prayer. No, without hesitation He gives them what they ask. Some, perhaps, might think it would have been better if He had refused. There are good people with such a dread of forms that were they to speak from their hearts they would rather He had spoken like this: 'Ye know not what manner of spirit ye are of'; 'the letter killeth; the spirit giveth life.' 'Your heavenly Father knoweth that ye have need of all these things.'

"Here is the fact not to be disguised or explained away, that Jesus Christ, the denouncer of all form and of all unreality in religion, who has taught us that the first requisite of devotion is to worship in spirit and in truth, deliberately gave His followers a form and enjoined upon them the use of it.

"May it not be said that we have here a sufficient answer to all who condemn such forms, whether in public or in private worship, as a temptation to mere lip service, or check upon spiritual emotion, if not as a fatal hindrance to the outpouring of the heart's desire. Brethren, the truth is that the need of these first disciples has been the need of Christians ever since. All of us in childhood and most men ever since require to be taught how to pray. Hence the use of forms, ever cherished in the Christian Church. For whatever be the special needs of the individual life of men for certain identical spiritual wants, all require to be guided in the expression of them. As to the expediency of forms in public worship, it might have been thought that there could be no

question. Common sense seems to tell us that if many are to pray together as one man their thoughts must go together. They must cry together, so to speak, the subject of their prayers. If there is to be any certainty of regularity in their united devotions, the very words ought to be the same for all.

"Here I need not tell you that we are approaching a controversy, so long waged within the Church of modern days as to the comparative merits of set forms of prayer and extemporaneous prayer in the public worship of a Christian congregation. Two and a half centuries ago the subject was well-nigh exhausted in the masterly treatise of Jeremy Taylor, who brought to bear all the resources of his unrivalled learning and eloquence in defence of the forms of the liturgy. There is no argument for and against the use of these which does not receive the fullest consideration in that great work. The conclusion arrived at is that which would seem to commend itself to every thoughtful and reverent mind. It is to that which the members of a Church enriched as ours is with the purest and noblest liturgy in the world gratefully subscribe. We rightly treasure, Jeremy Taylor says, these forms which have descended to us, embodying the devoutest aspirations of saintly souls and the deepest impulses of the spiritual life. We are assured, indeed, by those who have separated from us and discarded our formularies, that wherever the true spirit of prayer exists it cannot be bound in the limits of forms, but must find an expression of its own. But if, he says, we read the psalms and sacred songs of Christian piety to give expression to the emotions common to us, why may we not read the prayers of the saints for a similar purpose?

"A well-known Scottish divine, who in face of discouraging opposition long advocated the introduction of written forms of prayer into the Presbyterian Church, wrote this a few years ago: 'I feel persuaded that a verbatim report of all the public prayers uttered in Scotland on one Sunday in the year would settle the question for ever.' I have heard a Presbyterian lamenting the heavy loss suffered by his communion by the rejection of forms, and envying ours with their remarkable associations, their soul-subduing beauty, and their chastened fervour; and the safeguards they supply against incompetence and bad taste. Many of those who are accustomed to extempore praying have admitted that it is a most difficult and uncertain exercise of the devotional faculty to follow and adopt on the spur of the moment the outpourings of another's soul. The great security for common prayer is to have a form of common prayer. I know that those who think otherwise maintain that a liturgy, however pure and venerable, ceases after a time, from its familiarity, to serve as a stimulus or vehicle of devotion. It comes to be repeated heartlessly and mechanically, and encourages wandering thoughts.

But are not the Psalms, are not our well known hymns—are not these open to the same objections? It is as easy to become mechanical and perfunctory in singing as in praying. And the same may be said even of the reading of God's Word. There is, in fact, no means of grace whatever of which constant use may not blunt the appreciation and destroy the power if we relax the watch over our hearts. It is, of course, very easy for people to give a lifeless utterance to noblest words, and to listen to the services of the Church without praying at all. The forms supply, nevertheless, the best security for praying with the spirit and with the understanding. Also the danger that our minds will stray, that degrading fancies will infest them and turn our worship into the sacrifice of fools, is undoubtedly best avoided when we pray under guidance.

"And, again, such forms are surely of great value for a reason such as, no doubt, some of us, of our fellow-Christians, hold in little respect. They guard us against the irreverence of excited thoughts. There are times, of course, in our inmost inexperience when religious feelings which outrun all set expressions cannot be fully uttered in stereotyped phrase. But it is a terrible thing to work up by exciting and heated language the devotions of Christian men. At ordinary times it is fatal to spiritual reality and sincerity to exaggerate our emotions before God. The prayers in which those are to join who meet together in the name of Christ ought to resemble the prayers of Christ. He said, 'After this manner pray ye.' Then He gave a prayer so calm, so sober, so brief, so studiously controlled. Those who imagine there can be no reality in prayer unless it is wordy, impetuous, acclamatory, are confronted with the Lord's Prayer. If it is charged against our liturgy that it is too staid, too measured, too cold, we can but say it is modelled upon the Divine pattern of daily prayer; and if the example of Him who prayed best is to guide us, then we know that our deepest devotion is not noisy or excited. It is the shallow stream that brawls and foams. The deep full current moves tranquilly and irresistibly along. Surely it is the highest merit of our beautiful liturgy that from beginning to end it breathes the very spirit of the Lord's prayer. It is 'after that manner' that it invites and helps us to pray in the language and tone of Christ Himself. That when asked to teach His disciples how to pray He gave them nothing new but delivered again the form they already had was in itself a rebuke to the love of novelty and change which cannot exist with due reverence.

"There are some who complain that in our services there is too little variety—the same petitions again and again. Those who make this complaint must come to Church, not so much to honour God as in quest of sensation. Those who find our worship monotonous and unsatisfying would soon weary of the liturgy

of heaven, for there is but little variety there. In some sublime snatches of it which man has been allowed to hear, the same ascription is uttered day and night by cherubim and seraphim: 'Holy, holy, holy, Lord God Almighty.' And the song of the redeemed in glory is one unceasing 'Alleluiah.' Yes, it is the joy of those holy beings who stand round the throne to blend their voices in one and the same chant of triumph which never tires; and just in proportion as we are preparing ourselves for the worship of that upper sanctuary, we should free ourselves from restless hunger after change in our devotions here. When we have thrown into our form of prayer the intensest fervour of devout desire, we have never tried them to the uttermost or found them too weak to wing our souls to heaven.

"I can but touch upon one other advantage inseparable from the use of such a liturgy as ours—an advantage, I think, we can never too often bring to mind. Let us recollect for how long our prayers have been a standard form of devotion in the Church of Christ. This is no mere sentimental reason for attachment to them. It is a deep source of comfort in the use of them.

"Who does not feel it an unspeakable privilege to offer in the Lord's Prayer, the holiest words in the world, the very petitions which have come from the lips of Christ Himself, from His lips to His Apostles, and from the Apostles to the saints of every succeeding age? And what is eminently true of the Lord's Prayer is in its measure true of almost every prayer in the liturgy of our Church. It is true of the psalms and creeds, all of which become more sacred from the memory of the blessed dead who have used them. A worship like ours is the most moving reminder of the communion of saints: it unites us by a chain of sympathy with past generations.

"A great preacher said of our cathedrals that they might be looked upon as so many shrines for the Psalter. May they not be regarded also as shrines for those priceless forms of common prayer and solemn chant which have for generations echoed through storied aisles like these? We who worship here to day take part in the prayer of those whose rest is one in all their visions, their struggles, their truest desires, as the vehicle of our own.

"Yes, and our Common Prayer is still more. It is a pledge of reunion with the blessed dead whom we have known and loved in Christ here. It binds us to one another in one family below. Above all, it tells us whenever we use it that we are fellow-citizens of the saints and of the household of God."

The Children's Column.

MY DEAR CHILDREN,—We want you to know a few facts about the Church here in Canada, and particularly about the Diocese of Algoma. Our Bishop has just returned from England, where he

has spent a couple of months preaching and holding meetings to bring the needs of his immense diocese, 800 miles long and 300 miles broad, before the people there. "The Society for the Propagation of the Gospel in Foreign Parts," commonly known as the S. P. G., has been obliged to gradually withdraw its grants of money for the support of the clergy out here, and the Bishop has been promised £1,000 (how many dollars are there in that sum of money?) if he can collect £9,000 in five years. Well, now, three years have passed out of that five, and he only has £3,000. What are you each going to do to help to get the other £6,000 within the next two years? Some of the people in England, indeed, we hope a great many, will help us, but that does not mean that we are to sit idle. What I want you all to do is to set your brains to work, and see what each one can do to help to keep up and support the Church in our own vast diocese. You know, when you have your school work to do, you can only learn by doing; thinking about your lessons is no use if you do not set to and learn them. Well, Christ taught us that we must *learn by doing*, too. "If ye love me, keep my commandments." You remember His commandment, "Feed my lambs." Do you not realize that if these grants which are being reduced, and eventually will be taken away from the Church in Algoma, are not replaced by everyone putting his and her shoulder to the wheel, we cannot feed the minds, cheer the hearts and strengthen the hands of the people living away out in lonely places, where the sound of the Gospel that Christ said was to be preached to all people can never come, if we do not band together to find the means to do it with?

If you really love your beautiful Church service (if you do not understand it all, ask your parents and friends to help you); if you care about your Sunday school, and learning the Bible stories about Jesus, will you not do your best to send it on? If you think a while what you would like to do, you will find lovely ideas will come into your mind; your heart will feel so warm and comfortable, your eyes will begin to dance with eagerness to be first in the field to commence the work, and your daily prayers will become so much more real to you, as you understand even the *least bit* of what it means to obey the *least word* of Christ.

Dear children, one small way is for each one to commence a little piece of work with your own fingers. Boys, as well as girls, can do plenty of nice things. I might suggest porridge spoons, bits of carving, useful articles for their mother's kitchen, salt boxes, knife boards. For the girls, fancy work and useful things too. Will you, one and all, begin something, and then, just before Christmas, when everyone wants to buy nice little Christmas gifts for each other, they will be all ready, and the money will go to the Bishop Sullivan Memorial Su-

perintendent Fund. I know one wild country place, nearly all rock and bush, where two young men are superintendents of Sunday schools. These schools were started long ago by their parents with just a few besides their own children, and now these dear Sunday school children have all promised to do something for my sale of work before Christmas, and perhaps if you would like to know some of their names and ages we will tell you later on.

If you care about having another letter next month, we could tell you what nice, cosy, little meetings we hope to have to show each other the work we are doing and to talk about Algoma and the Church generally. Perhaps we will hear that you are all starting a working party yourselves and intend to surpass our best efforts. Oh! how glad we shall be to hear that. Now, good-bye dear children.

Yours hopefully,

MARY DEAN.

Trinity Parsonage, Parry Sound, Ont., 1900.

Acknowledgments.

Contributions received direct by Principal during September, 1900:

—HINAWAUK HOME.

Christ Church and St. Stephen's Sunday-school, Niagara Falls, per Ven. Archdeacon Stewart Houston, account David Sissenah, \$12.50; St. Thomas' Sunday-school, Walkerton, per Miss Wilker, account Willie Sande, \$3; Trinity Church Sunday-school, Brockville, per Miss Fulton, \$5; Junior W. A. and Sunday-school, Church of Redeemer, Cole St. Paul (Lenten offerings, 1900), per Rev. W. A. Fyles, for Andrew Johnson, \$20.

Geo. Lev King, Principal.

SUPERANNATION FUND.

Ravenscliffe, \$1.47; Ilfracombe, \$1.01; Novar, \$1; Cardwell, \$1.10; Huntsville, \$10; Burk's Falls, \$1.09; Emsdale, \$8.25; Gravenhurst, \$9.

MISSION FUND.

Allansville, \$1; Diocese of Montreal, \$125; Toronto, All Saints', \$1; Raysville, \$9.60; Duesett, \$1.50; Storeleigh, \$3.50; Col. and Con. Ch. Society, \$361.60; S. P. G. Grant, \$615.95; through S. P. G., \$8.20; Mrs. Tarratt, for Jordan Mission, \$24.10; W. S. Dean, \$241; M.S., \$144.60; Miss Anne E. May, £1 (\$14.27); Bracebridge, \$13.00.

INDIAN HOMES.

St. Peter's S. S., Sherbrooke, \$10.03; Church of Advent S. S., Easterbrooke, \$3.75; Rose Brown, Sherbrooke, \$1.25; Emma Thyster, \$1; Trinity Ch., Colborne, \$0.51; Parkdale Epiphany, per W. Bird, \$10; S. P. C. K. Grant for Scholarships, \$24.47; W. A. Guyon, Jr., \$6.60; New England Corporation for Wawanosh, £50 (\$241); Miss Tarratt, \$24.10.

BISHOP SULLIVAN MEMORIAL FUND.

Mr. MacLagan, per Rev. C. J. Machin, \$10; collected by Daughters of the King, Church of Epiphany, Sedbury, \$28.50.

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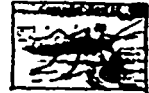
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