

feel that the Association, as a consequence of it all, is lengthening its cords and strengthening its stakes. Besides the Central department, it now has sixteen branches, and the number of these will, it is hoped, be shortly increased. The past eight years have witnessed a steady growth in knowledge and work, and in contributions to the Diocesan Funds, the total for 1896 falling not very far short of £1,000. [Strictly speaking, the help sent last year was more than this, if the anonymous gift of £500 sent direct to Bishop Sullivan by an Associate be included.]

But no boastful spirit prompts these remarks. Far from that, we are sure—all of us—that we might do more, and, please God, we intend to do more for the work to which we are pledged. First of all, we hope to pray more, and to realize more, that nothing we can do for it will so effectually help the Diocese, its Bishop, its clergy, its people, as our constant individual and united prayers. And then we hope to give more, *and really to bear on our own shoulders a little of that immense financial burden which must weigh the Bishop down if we do not share it with him.*

And to this end we would entreat the clergy in Algoma to try and realize how very greatly they can help us to take an intelligent and practical interest in their work if the columns of THE ALGOMA MISSIONARY NEWS are filled with such details of it as are likely to bring home to us—in England—the daily life in Canada. True, it may be that some of us are content to work without these details, and feel that to ask them is making almost too great a demand upon the missionary's time and strength, but again, there are many who are stirred to fresh exertion by that "flesh and blood" interest which brings us so closely into "touch" one with another all the world over. In fact, we almost must begin to take an interest in Mission work through these personal sympathies, and most surely they lead us onward to the higher and deeper realization of the whole world as God's Kingdom, and ourselves His servants, to minister to His glory. Then no corner of the earth, and no individual in it can be subjects of indifference, and we begin to learn how poor a Christianity is that which does not, above all things, concern itself, intimately and directly, with and for the souls of others.

Amid all the rejoicings at the Diamond Jubilee of our beloved Queen, one infinitely sad fact must have come home with intense force to all those who love their Lord. It is the fact which the Church Missionary Society has put before us (in one of those telling ways, the unfailing use of which, so largely accounts for the Society's widespread influence), just at the right moment, to check our national self-complacency and to stimulate our zeal for God. A colored diagram printed on a small card, gives us the number of our Queen's subjects in 1837 as 130,000,000, in 1897 as 350,000,000. But of these, alas! only 50,000,000 are even nominal Christians, whilst 60,000,000 are Mohammedan, and the remaining 240,000,000 are in the darkness of heathenism. Figures like these may well appal, but they call, and that with a voice which pleads, to every man and woman who professes the name of Christ, to fulfil His parting command.

"We need to be roused,"—says the Archbishop of Canterbury—"we need to be roused to the very bottom of our hearts, to be stirred to our very depths in soul, concerning that about which we ordinarily think so little, and yet is so essential for that communion of saints in which we declare we believe whenever we repeat the Creed."

But, "abstract resolutions at Exeter Hall are of no use to God or His Church," writes the Bishop of Mashonaland, "unless they are followed up by concrete facts of entire dedication of your own lives and families. . . . If you want to save the world you must die for it, *and there's no other way.*"

What can we add to words like these? We know their truth, and we know that our colonial and missionary Bishops have appealed, and for the most part, appealed in vain this summer for men to do the work that is waiting to be done, and we also know that it is the slackness of Christian people, our slackness and neglect of prayer, and miserable alms, and self-pleasing lives, and imaginary needs, and want of zeal, which do more than anything else to hinder the spread of God's Kingdom, and the hallowing of His name in the hearts and lives of men.

To come back to Algoma, hundreds of Indians, still in their pagan state, roam its forests. These Indians are

the noblest type of savage on the face of the earth, so the venerable Bishop of Minnesota and the apostolic Bishop of Caledonia have told us. Honest and truthful, they are never known to tell a lie. What a splendid, natural groundwork on which to build the Truth! We have heard from Bishop Thorneloe of the appeal for help which reached him from a chief before he came to England. He has also told us that a special missionary is needed for these roaming Indians. If the Bishop had the means of support in his hand, it would, perhaps, enable him to find the missionary. Might not the Algoma Association guarantee the stipend? Better still, might it not give both man and means?

Lay Delegates at the Next Provincial Synod.

It is Canon XX of the Provincial Synod that gives to Algoma representation in the Lower House of the Provincial Synod of Canada. The same legislation provides for the election of three clerical and three lay delegates thereto. A word to our brethren with regard to the election of the latter, and that word by way of a reminder. It is not so long before January, A.D., 1898, will be upon us. Then it is that the lay elections begin, for during that month *all* nominations *must* be made. Below we print the sections of the Canon XX, which determine the mode of electing the lay delegates of this missionary diocese and ask all interested carefully to carry out the law:

(2) The lay delegates shall be male communicants in good standing, *i. e.*, shall have communicated at least three times in the year.

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(3) The lay delegates shall be elected in the manner following.

(a) During the month of January preceding the meeting of the Triennial Council a vestry meeting shall be held (seven days' notice being given) in each regularly constituted station in missions for the purpose of nominating persons for said office. The clergyman in charge shall preside at such meetings, but shall have no vote thereat. In the absence of the clergyman, a chairman shall be elected by the meeting. Those present and entitled to vote (*i. e.* communicants in good standing) may nominate one person for election as lay delegate to the Provincial Synod. Should the meeting not be held within the period mentioned, said station or mission shall be held to have made no nomination.