

Christian Knowledge," in Northumberland Avenue. This Society has always proved itself a staunch and liberal friend of our Missionary Diocese, not in exactly the same line as the "S.P.C.," but in others equally important, the latter aiding, though by no means exclusively, in the support of the living, duly commissioned messenger; while the former cares, partly for the erection of churches, to be consecrated to the delivery of the message, and partly, for the translation and transmission of the Inspired Volume that contains it, this latter branch of the Society's operations being supplemented by our enormous circulation of Prayer Books, Sunday-school books, Tracts, and other forms of religious literature. Among many characteristic features it possesses, there is one peculiarity in the *modus operandi* of the 'S.P.C.K.' which deserves special attention, and which differentiates between it and all the societies round it. It sends out no deputations to make eloquent appeals in its behalf from either pulpit or platform. Confident of the justice of its own claims, and the readiness of English Churchmen to extend their support to any cause that shows itself, by its works, deserving of support, this Society contents itself with two instrumentalities for the periodic replenishing of its treasury. First, it exhibits no small amount of legitimate worldly wisdom in the management of its publication department, which has now grown to very large dimensions. This branch of its work was a few years ago, a heavy drain on its income—now, thanks to the thoroughly business-like principles on which it is conducted, it has become a prolific source of revenue, the sum of £6,000 or £7,000 being transferred from it, not seldom, to the general fund, as an assessed profit. Apart from its other merits, a fact like this should go far to commend the S.P.C.K. to the support of all good business men. But the second help which the Society uses is better still, and knows nothing of the fluctuations of which even the most skillfully managed business must now and then have experience. The Committee are firm in the belief that the work they are doing is God's own work, that the great Head of the Church has given it to them to do, and that so long as they do it as unto Him, they can lean with implicit prayerful

trust in that divine presence which has been pledged to the Church, "always even to the end," and which may be most legitimately interpreted as applying not only to the enrichment of her spiritual life, but to such common secular things as "the silver and gold." Nor has this trust ever failed them. It has filled the society's coffers sufficiently to keep it abreast with even the wealthiest of the sister societies in their respective efforts to supply what was lacking in the needy out-lying portions of the Church's missionary field. Algoma is only one among a host of dioceses that the S.P.C.K. has laid under weighty obligations, such as may be, nay, must ever be gratefully acknowledged, but never can be repaid. During the lifetime of the first Bishop of Algoma, her benefactions towards the erection of churches amounted to nearly £1,000. Since 1882, £1,000 has been voted towards the endowment of the diocese, £100 to aid in the purchase of a Missionary Boat, £30 each for two theological students, and for church building several sums ranging from £50 to £10; and all this in the same loving spirit of large-hearted catholicity already alluded to as characterising the action of the sister society, the "S.P.C.K." Our other grant of this Society, the last made before my return to Canada, deserves a special mention of its own. It consisted of the sum of £40, half of which was to be expended in the purchase, at very reduced prices, of large type Bibles and Prayer Books, for use in churches erected in needy districts, and the other half in Prayer Books, Tracts, Sunday School Literature, &c., for free distribution, where necessary. A gift like this, and it has not been the first, is an incalculable boon in a diocese such as this, where the members of the Church are often unable to purchase the luxury of a prayer book, and the presentation of one as a gift furnishes, in many a case, even to those outside her communion, whose prejudices have hitherto kept them at a distance, a token of regard and religious interest very gratefully appreciated.

E. ALGOMA.

[To be Continued.]

Sarnia Reserve.

July 4th 1884.

To the Editor of the Algoma Missionary News:

DEAR SIR:

With deep regret, I have to record the death of Joseph Kahgog, a form-

er pupil of the Shingwauk Home, who fell asleep in Jesus on the morning of the 1st of July. I visited Joseph several times during his illness, which lasted about nine months. At each visit, I read the scriptures, and prayed with him and occasionally administered the Lord's Supper to him. After every visit I felt assured that he was preparing for his latter end. His Bible, Prayer Book, and hymn book, were constantly by his side. I often furnished him with papers, such as the "Dawn of Day," "British Workmen," "Leisure Hour," and the Soldier of the Cross," all of which he read gladly and profitably. The most impressive visit was on the 26th of June, it was my last visit to him. As poor Joseph got very deaf during his illness, so much so, that he could not hear, no matter how loud he was spoken to. I often had to write on paper what I wished to say to him. I was anxious to ask him two questions, which, if he answered correctly, I would feel very thankful.

Q'n 1. was as follows, "Do you believe and trust in Jesus Christ as your Saviour?" He answered quickly in writing, "Yes with all my heart and soul."

Q'n 2 "Do you believe that He will take you to Heaven bye and bye," He answered, "Yes, I hope so."

After these satisfactory answers, I wrote a few lines again with a thankful and joyous heart, and said, "I am glad to know that you believe and trust in Jesus Christ as your Saviour. He will assuredly take you to Heaven bye and bye," Joseph read the lines with a pleasant smile on his face, and said, "I feel thankful, I am happy to know that Jesus has saved me, and that I shall be with him bye and bye." I then administered to him the sacred emblems of his dying Saviour's love, which he partook with a very thankful heart. That was my last visit to dear Joseph Kahgog. The next day I went to my other mission at Kettle Point which is 30 miles away, and on my return home on the 1st of July he had fallen asleep in Jesus. Just before he passed away, he told his uncle and aunt (Mr. and Mrs. Jackson) "I see a large company coming for me, I am ready to go, follow me, I am going to Jesus to Ish-peming, (Heaven)."

Ah what a blessed scene was this; it was enough to gladden and cheer the