

them to teach them the gospel. The great difficulty was the want of men.

They are never alone that are accompanied by noble thoughts.—*Sir Philip Sydney.*

The *Church News*, Adelaide, says: "The treatment of aborigines in this continent is being undoubtedly bettered by the increased missionary zeal of Churchmen. The latest departure is in Queensland, where, for some years past, the Government have been trying to settle the difficulty on non-religious lines. The attempt to keep the black in his natural state on Fraser Island has been crowned with disastrous results. Better counsels now prevail. The Church has been asked to take over the management of the island, sending a man to teach and arrange for the employment of the natives. The Government will subsidise to the extent of £500 per annum, and will build a church and dormitory."

The nineteenth century has been pre-eminently a missionary century. Great as have been the advances made in the sciences, inventions, commerce, discovery, and many other departments of human activity, the advance of the Christian Church into non-Christian lands has been still more significant both in its extent and in its results. When the century opened, missions were a decidedly unpopular enterprise. The Church of England Society for the Propagation of the Gospel was completing the first one hundred years of its existence, but its work was practically limited to the extension of the Church to the colonial dependencies. Three or four missionary societies for work in heathen lands had just been formed. Their membership was small, their resources limited. Those who supported them were regarded by many good Christians as hopeless fanatics. Learned Christian gentlemen argued that it was the height of folly to attempt to send the Christian religion to savage people. They must first be civilized and educated. The first missionaries went out with the memory of but half-concealed sneers to dishearten them. To-day the situation is entirely changed. Missions are regarded by a large working minority, if not by a majority of Christian people, as the cause for which the Church is in the world. Over 15,000 foreign workers, with 77,000 native helpers, of whom 4,000 are ordained ministers, besides hundreds of schools, orphanages, hospitals, dispensaries and other institutions for the relief of distress and the building up of Christian character are maintained in non-Christian lands by the more than nineteen million dollars given annually by Christians who stay at home.—*St. Andrew's Cross.*

A recent general mission in the city of

Birmingham, England, was followed by a great meeting of the Christian Social Union. Thus the full gospel was preached. First, personal salvation, then social righteousness.

It is stated that in the British standing army there are 149,980 members of the Church of England, 15,800 Presbyterians, 11,800 Wesleyans, 2,300 other Protestants and 39,800 Romanists.

Special Offerings.

The Treasurer of the diocese, H. Piummer, Esq., Sault Ste. Marie, Ont., asks that missionaries, churchwardens or others concerned should send all special offerings and collections direct to him, and should do so promptly. Lately much trouble was experienced by the sending of moneys offered on Good Friday to the treasurers of the special funds for the conversion of the Jews. All moneys should go through the hands of the diocesan treasurer, unless explicitly stated to the contrary.

"You are not to go officially: you are to go as a friend." This advice has been dinned into the ears of volunteer visitors in organized charity work until there is little danger that any visitor worth retaining will make the mistake of over-formality.

The danger lies in another direction: not, indeed, of over-friendliness, but of sham friendliness: the outcome, oftentimes, of too much theorizing. The visitor sets up some abstract conception of the proper degree of friendliness, based upon a vague idea of the "average" responsiveness of the persons visited. First of all, one must seek to be delivered from the superstition of "the average," when not dealing with statistics. The visitor deals with the most vital force in the world—love.—*A. Chamberlain.*

Dr. Horace Bushnell voiced the experience of many of us when he said: "My experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths."

Emerson in his day was fond of telling a story of a little Quaker girl, which he admitted always called the tears to his eyes. A wise and saintly Quakeress with whom he was acquainted was once asked by her small daughter if she might do something that took her fancy for the moment. Her mother replied: "What does the voice in thee say?" The child went off and after a while returned to say: "Mother, the little voice says No!"

Acknowledgments.

Receipts by Diocesan Treasurer:

MISSION FUND.

Pledge St. Matthew's Church, Quebec, \$24; St. Luke's W.A., Sault Ste. Marie, \$52.75; Mackville S.S., 55c.; W.A. Toronto Diocese per Mrs. Webster, thankoffering, \$38.05.

DOMESTIC MISSIONS.

Powassan, \$3.05; Goulais Bay, \$1.91; Korab, \$2.33; Park's Falls, \$2.54; Huntsville, \$1.64; Bracebridge, \$3.08; Falkenberg, 55c.; Sudbury, \$13.26; Novar, \$1.55; Ravenscliffe, 65c.; Ulfrcombe, 67c.; Hayville, \$1.14; Little Current, 5c.; Sucker Creek Indians, 55c.; Birch Island Indians, 65c.; Shequandah Indians, 50c.; Shequandah whites, 50c.; Ullswater, \$1.02; Garden River, \$2; Magnetawan, 90c.; Dunchurch, \$1; Midlothian, \$1.22; Emsdale, \$1.35; Sturgeon Falls, \$2.85; North Bay, \$5; Port Carling, 55c.; Gregory, \$1.37; Beaumais, \$1.60; Uffington, \$2.30; Parbrook, \$1.22; Vankoughnet, \$1.19.

DOMESTIC MISSIONS.

For Indian Homes—Ehel Mawdsley, Bracebridge, \$1; Christ Church S.S., Port Sydney, \$2.

Contributions received by Principal direct during May, 1900:

SHINGWAGAN.

Per D. Kemp, Toronto, as follows: Christ Church S.S., Deer Park, \$12.50; All Saints' S.S., Collingwood, 25.15; St. James' S.S., Orillia, \$53.03; Parkdale, Epiphany, S.S., \$10; Cavan, St. Thomas, \$5.74; Cavan, Baillieboro, 45c.; Cavan, Ida, 67c.; Miss Joanna Ballachy, children's offerings, \$4; St. John's S.S., Portsmouth, Lenten offerings, \$11.13; Trinity Church S.S., Gal., \$18.75; St. Paul's Branch W.A., Lachine, P. 2, \$7.30; St. James' S.S., Port Colborne, \$8; "Lenten offerings," per J. M. McWhinney, as follows: St. Thomas S.S., \$26; Petrolia S.S., \$25; Holy Trinity, Chatham, \$2.21; St. John's S.S., Teuro, N.S., \$37; St. John's S.S., Port Williams, King's County, N.S., \$16.

GEO. LEV KING, Principal.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of _____, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes, and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the _____

_____ and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows and Orphans Fund; (3) The Superannuation Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.