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world.”

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

June, 1899

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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 Diocese of 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. WADSWORTH, TORONTO, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments for June.

4. 1st Sunday after Trinity. Sault Ste. Marie.
9. Fri. Set out for Manitowaning on the Manitoulin Island.
10. Sat. Drive to the Slash and South Bay.
11. 2nd Sunday after Trinity. St. Barnabas, Avoile and Martyr. Morning service at South Bay; Confirmation in the afternoon at the Slash; evening service and confirmation at Manitowaning.
12. Mon. Drive to Hilly Grove for conference with the church people.
13. Tues. Little Current, Sheguiandah, etc.
14. Wed. Gore Bay.
17. Sat. Gore Bay.
18. 3rd Sunday after Trinity. Gore Bay and outstations, Silverwater, Meldrum Bay.
19. Mon. Cockburn Island.
24. Sat. Nativity of St. John Baptist. Sault Ste. Marie.
25. 4th Sunday after Trinity. Sault Ste. Marie.
29. Thurs. St. Peter, Apostle and Martyr. Sault Ste. Marie.
30. Fri. Set out for Schreiber and Nepigon.

Notes by the Way.

ATTENTION is drawn to the change of Treasurer of the diocese. See another column.

REV. T. J. HAY, missionary at Murillo, desires us to say that his post office address is West Fort William, Ontario.

THERE are half a dozen new places where the services of the Church are being asked for. Lack of more means at present holds the Bishop back from entering the open door.

MR. JOSEPH WARING arrived from England in time to meet a number of Algoma missionaries at the Sundridge conference. We were in error in stating that Mr. Waring came from St. Boniface College, Warminster. He was at St. Bees'.

THE incumbency of the mission of Emsdale, which became vacant by the death of Rev. A. W. H. Chowne, has been accepted by Rev. A. H. Allman, at present of Uffington. Mr. Allman takes charge about 1st of August next.

REV. F. J. BRITAIN STORER, deacon-in-charge of Haileybury and other stations in the Temiscamingue District, is reported to be very poorly, being obliged to give up duty and come out for medical advice. He seems to be suffering from nervous exhaustion and depression.

THE more we do, and the more we give, the greater are the opportunities which open to be "bought up" and the larger are God's splendid claims on all we are and all we have, and, if He demands all our oil and all our meal, we have but to have faith to find that both barrel and cruse are inexhaustible.—*The Bishop of Mashonaland.*

THE *Mission Chronicle* of the Scottish Episcopal Church for April last contains an appreciative article in memory of Bishop Sullivan. At its conclusion it urges our friends in Scotland to send this year a contribution to our Bishop to assist in forming the much needed Sustentation Fund now being established as a memorial to his predecessor.

UNDER the head of "Acknowledgments" on the last page of our May

number the Diocese of Quebec W. A., is credited with the sum of \$400 paid towards the Bishop Sullivan Memorial Sustentation Fund by Mrs. Irvine, who writes us to say that, though sent from Quebec, Mrs. Irvine, as Provincial Treasurer, forwarded the money which came from the Life Members' fees of the Provincial Board.

REV. C. J. MACHIN, who was to leave England by the steamship *Dominion* on May 18th, to resume work in the diocese, will in all probability be with us before this appears in type. Mr. Machin is a veteran S. P. G. deputation and leaves again in the fall for England, where engagements are already made for him for the last three months of 1899.

A DAY is coming when it will matter nothing where we lived, nor in what occupation, nor amidst what circumstances, but only *how* we wrought and in what spirit we suffered. There have been those who in the faith of Jesus Christ have not only performed faithfully unwelcome duties, but even turned them into a splendid service.—*Dean Vaughan.*

THE widow of the late Rev. A. W. H. Chowne thinks of going to Toronto to live. In that case her summer camp cottage on the banks of the river at Huntsville will be to rent. Some visitor to the Muskoka Lake region might be glad to obtain the use of the little camp during the season. Mrs. Chowne has also a tent (12x20 ft.) which she would like to sell.

THE ugly gutter that stagnates over the drain bars in the heart of the foul city is not altogether base, down in that, if you will look deep enough, you may see the dark serious blue of the far off sky, and the passing of the pure clouds. It is at your own will that you see, in that despoiled stream, either the refuse of the street, or the image of the sky. *Rusk'n*

THE people to whom Rev. J. P. Smitheman ministered at Korah made presents to him and to his wife on the eve of their departure for Schreiber, a point on the C.P.R., on the north shore of Lake Superior. Mr. Smitheman has a goodly sized mission. It is about 250 miles in length, though there is but here and there a place where the mission widens beyond the settlements on the line of railway.

THE report of the Society for the Propagation of the Gospel in Foreign Parts for 1898, just to hand, contains an excellent map of the world showing the Bishoprics of the Anglican Communion in foreign parts. The list includes the home and missionary bishoprics of our sister Church in the United States. If the map can be procured, mounted or unmounted, separate from the report, there is no parish or mission, however small, but should possess it as an article necessary to missionary education.

AFTER the proceedings of the conference at Sundridge last month, the clergy of the Rural Deanery of Parry Sound met together and unanimously submitted to the Bishop the name of Rev. G. Gillmor, of Rosseau, to succeed the late rural dean. The Bishop was pleased to make the appointment in accordance with the expressed wish of the clergy interested. The Rev. Rural Dean Gillmor received the hearty congratulations of all his brothers present at Sundridge. THE ALGOMA MISSIONARY NEWS voices the whole diocese when it joins in the congratulations.

THE flaming headlines and sensational paragraphs, described as cablegrams, *apropos* of "the crisis" in the Church in England, give to newspaper readers in Canada a false, and in most cases the only, report concerning matters in dispute there. Church people as a whole in England are supposed to be fairly described in these highly-colored cablegrams, which can surely be written by none except a determined and unscrupulous foe. Scraps of speeches made by prominent men have a different interpretation when read with their context. Different opinions might exist, too, if the reader in Canada knew that very often the defamer of the Church was a member of some antagonistic body.

OUR English friends had their annual meeting on April 28th last. They were

kindly granted the use of the Church of All Saints', Ennismore Gardens, S. W., when Rev. W. G. Woolsey, one of the Bishop's Commissaries in England, celebrated the Holy Communion at 11 a.m. with special intercession for the Diocese of Algoma. The Misses Swinburne gave the use of their house in Onslow Square for a drawing-room meeting, which was presided over by the Bishop of Chichester. Other speakers were Rev. C. J. Machin, one of our own missionaries; Rev. Leonard Dawson; Rev. Pitt Lewis, of Toronto, and Rev. Charles Kirby, once in Algoma, and now in the Diocese of Chichester.

REV. JAMES BOYDELL, M.A., Examining Chaplain, left Bracebridge for Sudbury amid hearty expressions of good will on the part of the Church people there, and began work at Sudbury at the beginning of May. Soon after his arrival he visited the neighbouring mining centre of Coppercliff and began arrangements for a regular service there. It is hoped that the Church will soon be in a position to minister fully to the people at that place. Already there are edifices for public worship either erected or in course of erection belonging to the Roman Catholics, the Methodists and the Presbyterians. Mr. Boydell is an expert bicyclist and will not take much time to traverse the few miles between Sudbury and Coppercliff.

THESE are days when much is heard about services other than those in the Book of Common Prayer and their regulation and sanction by the Bishops of the Church. Extra services are not altogether of modern origin. Early in the 17th century "Barbary pirates" made prisoners of Englishmen as well as other Christians, whom they sold into slavery. Amongst such were some who apostatized when in Moorish slavery, but who, on their release, desired to be reconciled to the Church. For this reconciliation Bishop Wren, the uncle of Sir Christopher Wren, was by Laud requested to prepare a service, which is known as the "Form of Penance and Reconciliation of a Renegade or Apostate from the Christian Religion to Turcism."

FATHER DAMIEN'S work among lepers cannot be belittled, but it should not be supposed that the Roman Catholic only can point to lives sacrificed in caring for the spiritual and temporal well-being of

the leper. No sketch of Church life in South Africa would be complete which left out the labours of devoted missionaries of the Church on behalf of the lepers gathered at Robben Island. Not much is heard of the Anglican priest who has ministered to these people for eleven years, who has among other means taught the lepers to believe in the love of God by the manifestation of his own love to them. "I have seen him," said a Bishop, "take a leper into his arms, after his confirmation, and carry him home." Mr. Watkins is assisted by Mr. Englehart, also in priests' orders. A recent description in the *Church Times* of a visit to Robben Island, incidentally speaks of lives of heroic sacrifice for Christ's sake among those whose silent misery was long ago set forth in the words "but he was a leper."

GOOD government is said to consist, amongst other things, in providing for the benefit of the greatest number. If so, it is time something was done at the nickel mines at Coppercliff to abate not only the nuisance but the baneful, yes, fatal, results of roasting the ore in the open air. As the works are enlarged the fumes of sulphur emanating from the roast beds are becoming more dense. There are times when the people resident there are unable to stir out of doors, almost afraid to open the door. We have heard of a mother taking her children with her to the cellar to escape the choking and difficulty to breathe in such an atmosphere. There is, too, a mortality among children that is terrible to contemplate. It would seem that infant life, and life up to ten years, cannot survive the struggle to breathe in air so impregnated with poisonous fumes. The great mining corporation is the owner and controller of all things local. For that reason not much surprise will be evinced because local health authorities do not move. The matter should be investigated and a stop put to the state of affairs complained of by the Provincial Board of Health. The interests of the lives of the people are surely of far greater importance than the saving of dollars to a corporation, even to a wealthy corporation. What farming land there is within an area of some miles around the mines is rendered valueless—the leaves of trees are burned by the poison at a great distance, while near at hand no vegetable life survives. A smaller item is the waste in the escape of the sulphur.

The New Treasurer of Algoma.

After June 30th, the last day of the present month, Mr. Kemp, who has filled the office so faithfully and efficiently for the past ten years, will cease to be Treasurer of the Diocese of Algoma, and Mr. H. Plummer, of Sault Ste. Marie, Ont., will take his place.

All correspondence and remittances in connection with the various funds of the diocese—excepting only the Bishop Sullivan Memorial Sustentation Fund, of which the Bishop of Algoma is treasurer—should be sent to Mr. Plummer after the date named.

It has not been without serious weighing of the pros and cons that this important change has been decided upon. There are many obvious advantages in the old arrangement. Mr. Kemp's well-known efficiency and fidelity to duty are themselves a very important consideration. It involves not only pain but loss to part with so faithful and tried an officer. Nevertheless, the necessity of having the treasury nearer to the See House and more directly within the Bishop's reach has made itself increasingly felt until it has come to outweigh all other considerations.

The diocese is to be congratulated on having secured the services of such a man as Mr. H. Plummer.

Rome and the Newspaper.

The time was and that not long since that the Roman Catholic Church was almost invariably described as an enemy of a free press because of persecution of pressman and reader at its hands. If there has been a change of tactics to-day Rome's proud boast of *semper eadem* surely marks the policy which seeks to restrain the freedom of the press to-day. No longer pursuing a course of indiscriminate persecution by ban, Roman Catholicism among English-speaking people has turned a right about face. The newspaper is welcome, is used as an engine to subtly do the work the old and discarded policy failed to perform. The policy of Rome in respect to the press to-day is evidently that which seeks control at any cost, by any means. Then what Rome wishes to be said will be said; what Rome wants suppressed can be suppressed. Rome knows nothing of fair play. Not a few things occur to us which have happened during the last quarter of a century that furnish a mass of cumulative evidence to the above statement. But we do not purpose to draw on our store just now. Our object is to draw our readers' attention to evidence of suppression of reports in the public prints of

things done by Rome. Chiefly we refer to Cardinal Vaughan's recent letter to Spain.

The fault is not all Canadian. It seems to be English, too. By-the-way, it is not long since a Roman Catholic Lord Mayor of London (Knill) so violated by his conduct the confidence reposed in him by those who elected him, that he was called to account by the Court of Aldermen (May 9th, 1893) for proposing "The Holy Father and the Queen" as the first toast at a banquet given in April preceding. The Canadian press in its telegraph columns was silent concerning such a remarkable meeting of the Board of Aldermen of the Capital of the Empire. Why? Is there a conspiracy to shield Rome's aggressive moves and mistakes? It is time we got our cable news in another way than by that of New York. Another day we will give particulars of the outspoken way in which the disloyal toast of Lord Mayor Knill was treated.

Attention is drawn to a letter which Romanists are keenly anxious should escape observation. It is not so surprising that the Canadian newspaper press told us nothing of it when *Church Bells and Illustrated Church News* says that the total suppression of the letter referred to "in the leading dailies is no doubt due to the presence of the Romanists on the staff of most of these journals, whose influence is allowed far too free a scope. We are in a position to state that the utmost efforts have been made by leading Churchmen to induce the dailies to notice this document, which refers to the past grand work of the National Church as 'three centuries of blasphemy and heresy against the divine Majesty, and in which the coronation vow is stigmatized as a formal act of apostasy.'

The letter is written by Cardinal Vaughan to the "Spanish Church, and all the constituted authorities in union with the Holy Apostolic seat." The bearer of the letter was the Cardinal's brother. Of course such a document was meant not to be seen by the Cardinal's fellow-countrymen. Its translation and publication in Britain was no doubt a surprise. Insulting to the Queen and nation as well as to the Church of England, no little effort must have been put forth to keep it out of leading papers. Any charitable hope that existed that the publication of the Cardinal's letter was a hoax is now dispelled. The silence with which the damaging document has been received by the Cardinal and Romanists generally but adds to the silence that suppressed the letter.

Spain is solicited to help in a scheme for the conquest of England to the faith the Cardinal professes and which teaches that souls need an intercessor with our Lord. Spain once undertook to make England bow to the Roman yoke. The Armada was well supplied with thumb-screws and other like persuasives. That attempt failed. The present attempt will chieve failure, too.

Port Arthur

REV. J. W. THURSBY, INCUMBENT.

The time-honoured festival of St. George was kept in this place by the attendance at church of the members of the Sons of England. The pulpit was draped with the Union Jack, and the banner of St. George was hoisted on the flagstaff, which was erected in the parsonage grounds during the Jubilee year.

Ascension Day was observed by two services. The Holy Communion was fixed for 10 a.m., and was administered by Rev. J. Smitheman, assisted by Rev. T. Hay, of Murillo, the rector being too unwell to take part.

A chapter meeting of Thunder Bay Deanery was called for the afternoon and held in the schoolroom, the rural dean presiding. Papers were read by Revs. E. J. Harper and J. P. Smitheman. The Rev. T. Hay was elected chapter clerk. It was decided to attempt to hold a rural-decanal conference of clergy and laity at the time of the Bishop's annual visitation.

The fourth annual choral festival of the united choirs of Fort William and Port Arthur was celebrated on the evening of the same day, the service being intoned by Rev. E. J. Harper, of Fort William. The first lesson was read by Rev. T. J. Hay, and the second by our lay reader, Mr. G. H. Feldtmann, who is at all times glad to be of service to the Church and who has rendered valuable assistance in times of need. The opening hymn, 147, was sung as the procession of lay reader and four clergymen from the vestry (this is the best muster of clergy we ever had, I believe, although I have not consulted the oldest inhabitant). The sermon was preached by the Rev. J. P. Smitheman, of Schreiber.

We are pleased to notice that the rector has almost entirely recovered from his severe cold and was able to take the usual Sunday services (three) and to attend the Sunday School.

B. S.

The Bishop of Algoma in Toronto

The Toronto *World* of April 28th gives some details of the second day's session of the Toronto Diocesan Woman's Auxiliary to Missions. We are interested in the public missionary meeting held under the presidency of the Bishop of Toronto.

Our Bishop was the first speaker, following the chairman. Beginning his address with an earnest expression of gratitude to the members of the Auxiliary for their invaluable assistance always extended to his missionary diocese, and particularly for their latest gift, the life-membership fees for the year, amounting to \$325, which had been voted by ballot in the afternoon to the Bishop Sullivan Memorial Sustentation Fund, the Bishop proceeded to speak about the work of the Church in this vast missionary diocese. He is reported as saying that there were

misapprehensions he was desirous to correct. Algoma Diocese is not a wild, barren country; it has a promising future. Only one-seventh of its area is already settled. It is five times the size of the Diocese of Toronto. The latter has 9,600 square miles, Algoma nearly 50,000 square miles. Algoma is slowly being developed, proof of which the Bishop gave by statistics as to the growth of Sault Ste. Marie, Port Arthur, Sudbury, Parry Sound, Huntsville, and the Muskoka district.

There was no reason to despair of the Church in Algoma. It would emerge from the difficulties that hamper it. It was a misconception of the tourist to say that the Diocese of Algoma should be self supporting. The tourist only touched the fringe of Algoma. North Bay is only 100 miles from its southern border, but the diocese extends 650 miles beyond North Bay. Here there is a scattered population difficult to reach and necessitating men and money. Its undeveloped state and shifting population make Algoma different from other dioceses.

The Bishop gave two reasons for aid to Algoma: (1) Because she is poor at present; (2) because she is rich in much undeveloped resources. It was, he said, astonishing how few of the Algoma settlers were Churchmen. The unhappy divisions of Christians were a source of weakness, two churches often being erected in a place where one would suffice. Toronto Diocese, he confessed, had voted him \$1,000, but, though close to the end of the financial year, he had not yet received it. The great Church societies in England were withdrawing aid from Canada to give it to "Darkest Africa." Gradually \$4,000 per annum was being withdrawn from Algoma by the Society for the Propagation of the Gospel. By this operation his receipts this year were reduced \$1,000.

English Letter.

KAIROWAN, SOUS-A, N. AFRICA, Dec. 6, 1890.—The Jamaa Kabir, or great Mosque, is the most remarkable, though not, perhaps, the most ancient; its courts, vestibules and the most sacred part employed for prayer and preaching, contain some 600 pillars of all kinds of rich marble and porphyry from all parts of the Christian world, which (after every Moslem conquest) the Churches have been riddled and pillaged of, and here the trophies of their triumph over the cross are massed together in a promiscuous collection, yet orderly arranged enough in eight rows on each side as you walk up to the E end, besides many scores of them built into the walls. Mostly, however, they have been carried off from the African churches in the terrible devastation of them in the 7th century. I can only hope and pray that the glorious old promise may yet come true in this land, *they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, etc.*

The diary from which the above extract is taken was that of Thomas Valpy French, first Bishop of Lahore, India, whose honoured name must forever stand connected with the Christian assault upon Mohammedanism in the Punjab, in Persia, and in Arabia. Following as

closely as closely as possible in Henry Martyn's steps, after resigning his see, he took long and painful journeys, preaching the gospel wherever he could obtain hearers, and finally, after scattering the precious seed in faith, worn out with labour of the most arduous description, departed, at Muscat, the very stronghold of the Moslem, to be with the Master to whom his whole life had been consecrated in utmost devotion. In generations to come, so we may well believe, *the old waste places* will indeed be built up, and on the foundations laid by these pioneer missionaries who *suffered hard ship* in the same spirit of unswerving zeal and love as fired the heart of their great prototype, S. Paul.

The once glorious Churches of N. Africa and Asia Minor are not to be thought of as if they were *dead*. Nothing dies. If nature, then surely all life, all spiritual life, is instinct with re-generation, with renewal, with resurrection. Utterly extinct as through the long roll of the centuries they seem to have been; given over for the sins and divisions of Christian people into the hand of the Moslem, shadowed by unbelief, darkened by vice, all outward progress, even, arrested, these lands—God's heritage of old—shall doubtless be raised to more than their ancient glory through the might of God the Holy Ghost, the Life giver. But even as He ever works through the human agent, so may we be certain that the work of evangelization which He has entrusted to the Church of to day is only to be accomplished through a colossal faith, a faith that has yet to pulsate and thrill through the members of Christ *as one man*, until they rise to an adequate sense of their high calling in Him, and realize the very purpose of their existence, *viz., to be fellow-workers with Him.*

The Mohammedan religion numbers 150,000,000 adherents. Over 60,000,000 of these the Queen of England rules, her Christian subjects being in a minority of 10,000,000. About 50,000,000 Mohammedans are to be found in India alone, and perhaps it is true to say that the contest between Christianity and Islam in that country has scarcely more than begun. The ground has been slowly preparing, the forces are being marshalled; results remain to be seen. If, after fourteen centuries, the faith of Mahomet is still so deeply rooted, still so aggressive, it will hardly yield without a struggle far more vigorous than any that has yet taken place. Not by force of arms was it God's will that the holy places of the earth should be wrested from the Turk, and "not by might nor by power," but by His Spirit, will the Light penetrate, and the citadel capitulate. For Mohammedanism has still its universities and its missionaries. At the mosque at Hazas, near Cairo, 12,000 students, from different countries, are received, free of expense. The Mohammedan propaganda is a real force in Africa to-day. In Hausaland, that vast country lying between the Niger River

and Lake Tchad, containing about half a million square miles, and its population averaging one per cent. of the whole world, Mohammedanism, at the beginning of the present century, began to exercise a dominant influence. About one-third of the Hausas are nominally followers of the Prophet, and there seems to be no reason why all should not become so, if England continues to turn a deaf ear to the burning words of appeal for men and means wherewith to enter this open door which have again and again rung through the land.

When Christians are united, *i.e.*, of one mind in the apostolic sense (Phil. ii. 1, 2), not necessarily all thinking alike any more than did the Jewish and Gentile converts whom St. Paul exhorted; when we have done with narrow views and conceptions, and self will and self-assertion and self-indulgence and the love of money; when we have learned a little more of what the lively sacrifice of "ourselves, our souls and bodies" really means; and when we see the great missionary societies working harmoniously—not side by side—but together, in accordance with St. Paul's teaching and the mind of Christ—*then* God shall give us His blessing, and all the ends of the earth shall fear Him. A. B. T.

Cheerful Help.

In his recent visit to Toronto, on the occasion of the annual meeting of the Woman's Auxiliary of the Toronto Diocese, the Bishop of Algoma was greatly cheered by the sympathy and aid extended to him and his work. Among the many proofs given by the meeting of warm interest in Algoma, and of affectionate remembrance of Bishop Sullivan's devoted labours, may be mentioned the whole-hearted way in which the Membership Fees and the Special Thankofferings were voted to our work. Many of the envelopes containing thankofferings were specially inscribed "for the Bishop Sullivan Memorial Fund," while almost every one bore certain added words of goodwill, affectionate remembrance and trustful reliance upon God. "From a mother," "The memory of the just is blessed," "Render unto God the things that are God's," "Thankoffering for many mercies," "They rest from their labours and their works do follow them," "From my heart," "From a little boy," "For mercy to our children from father and mother," "A thankoffering for dear friends," "Inasmuch as ye did it unto one of the least of these ye did it unto me," "The love of God constraineth me," "His mercies fail not," "May God prosper the work." Such were some of those added inscriptions.

A peaceable man does more good than one who is very learned.

The Best Investment.

BY THE BISHOP OF WAKEFIELD.

Few things are sadder than the miserably unworthy view a vast number of respectable men and women take of the duty of almsgiving. They never practise the Apostolic precept to give regularly "upon the first day of the week" and—proportionately—"as God hath prospered" them. And almsgiving which is not regulated on these principles is sure to be a very poor and unworthy thing. I am quite ashamed of the niggardliness of many of our wealthy Church people. I am afraid our old endowments have taught them not to give. They have been quite content that their forefathers made some sort of provision at least for the ministrations of the Church, and they are quite content habitually to offer to God that which costs them nothing.

Why have we not more persons conscientiously dedicating to God's service in almsgiving a tenth of their income? Charities are everywhere languishing, great causes retarded, good works at a standstill, clergy struggling with a dire poverty, the poor and outcast uncared for and unhelped, when all would be thriving and prospering if only the principle of proportionate almsgiving were accepted and acted upon by more of our people. A few of our best and truest do act on this principle, and bring blessing to thousands, not to speak of the blessing that they win for themselves. I know various people differing much in means and in social rank who make it a rule to give away regularly one-tenth at least of their incomes. The Jew of old had to do so by God's law. Is the Christian to be more straitened in his charity? I earnestly commend this good old rule to all who would try to do their duty in the sight of God in this matter of almsgiving. Set apart God's portion. Let that be at least a tenth of your income. And then seek to apportion this to the various claims which come before you so as to do the most good you can.—*Free and Open Church Advocate.*

Think that "To-day" shall never come again.

Our Illustrations.

This month we publish a "cut" from a photograph of St. John's Church, Beaumaris. The little sacred building is picturesquely situated near the waters' edge of Lake Muskoka, which abounds with islands and shores dotted with summer residences of well to do people as well as resorts where the solitary or poorer tourist may enjoy the fresh air and beautiful scenery of the Muskoka Lake region. During the season of 1899 the residents and visitors will be ministered to by Rev. C. J. Machin.

Our other picture is the reproduction of a photograph given us some time ago by the late Bishop Sullivan. It represents three Indians in a bark canoe rounding



Church of St. John, Beaumaris, Muskoka, Ont.

Otter's Head—a point 700 feet high, in Lake Nipigon.

Notes from Temiscamingue.

The missionary here must be a good walker. It is a new country. Horses are scarce. Roads are rough and wet. 'Tis better to tramp. Of course there are trips that can be made on the water.

The non-Episcopalians are on the ground. One disadvantage we experience arises from the possibility of Methodist, Presbyterian, Baptist and other sectarians working as one against the Church. Then the missionary finds he is unable to cover the ground that three other ministers work.

When the authorities changed the name of the post-office at Liskeard and named it after our Bishop it is a pity they did not spell his name correctly. They have left out the first e.

Rev. F. Brittan Storer had Lenten services at Haileybury, Thornloe and Dawson's Point, and managed to hold services at the same points on Easter Day. The children at these places contributed \$3.28 towards the Indian Homes.

On Easter Monday an entertainment was held at Haileybury on behalf of the fund to erect a church there, or, perhaps, on behalf of the debt on the building as it now stands. The result was a profit of \$50.00.

Emsdale Mission.

The annual Easter Vestry of St. Mark's Church, Emsdale, was held on Easter Monday, when the following officers were elected for the ensuing year: Clergyman's

warden, S. C. S. Courtney; people's warden, Robert A. Burk; clergyman's sidesmen, Benj. Passmore and Morton Burk; people's sidesmen, Wm. Slorach, S. B. Smith; vestry clerk, W. E. Streatfield.

The accounts, being audited by W. L. B. Hamlin, showed that the station's quota towards stipend was paid up in full and that the only liability is one of \$59 due in October, against which there is money in hand to the amount of \$42, so that \$17 would make the station clear of debt.

Seeing that the mission has sustained so great a loss in the death of its late pastor, the Rev. A. W. H. Chowne, since the Easter Vestry, it is with special thankfulness we know that he was spared to see all the improvements inaugurated since he came here, nine years ago, amounting to nearly \$2,300, and which is practically free of debt.

W. S.

TO OUR SUBSCRIBERS.—(1) Kindly look at the label on your paper. If it bears a date prior to this date you will notice that your subscription to our missionary paper is due. A postal note payable to Rev. Charles Piercy, Sturgeon Falls, is a convenient and inexpensive method of remitting small sums. (2) Please notify us of any change of address. By so doing you will confer a favour.

Baysville.

REV. A. W. HAZLEHURST, INCUMBENT.

On the 22nd of April last the incumbent was the recipient of a very nice present. A number of the members of the congregation of St. Andrew's Church presented him with a very beautiful cassock as a token of their esteem. On the same occasion some of the members of the choir presented him with a fine lawn surplice in recognition of the work done by him in forming and training them. Both gifts were accompanied with a note enclosed in the parcel, expressing the good wishes of the donors. These gifts came as a very pleasant surprise, the incumbent being in ignorance that any such thing was about to take place.

Any church family contemplating a holiday might spend a pleasant time in and around Baysville, on the most beautiful of Muskoka lakes (the lake of bays). The incumbent would gladly assist any Churchman in the selection of a suitable boarding house.

A. W. H.

The Bishop Sullivan Memorial Sustentation Fund.

Amount required.....	\$50,000 00
Amount received.....	6,520 70
Yet needed.....	43,479 30

Below is given the particulars of receipts since date of writing for our May number. An increase of eleven hundred dollars is made to the above-mentioned fund—a fund we, in Algoma, are anxious that our Bishop shall soon see established (1) because we desire to honour the memory of our late diocesan; (2) because we are desirous of seconding, if we may say so, the efforts our Bishop is putting forth to maintain the Church's work in localities where the people are very poor when the aid from the S.P.G. shall have ceased; (3) because the constant care and worry and anxiety, inseparable from this and kindred objects, may strain the powers of the third Bishop of Algoma as well as those of his predecessors, and (4) because these cares satisfied the Bishop will be able, as he will be more happy, to devote more time to the distinctly spiritual duties of his high office. In connection with the last-mentioned reason reference may be made to the Bishop's letter in the (English) *Supplement to the Algoma Missionary News*, just to hand, in which he says to our kind friends and fellow-workers in England: "With not a little thankfulness in my heart that things are no worse than they are with us, I am trying to reduce still further the expenditure of the diocese. As I go about this task a feeling of sorrow will mingle with other feelings, because my mind cannot be more largely given up to the spiritualities of my charge; to the true and really important offices of a father in God. But at present I must watch closely after the 'temporalities.'"

We hope that friends in Canada will soon enable us to chronicle the receipt of \$10,000. Our aim is \$50,000 Nothing short of that will suffice.

The following are the receipts referred to above:

A Well-Wisher, Ilfracombe, 2nd instalment.....	25 00
E. Potter.....	\$ 1 00
Mrs. Anderson, Ottawa.....	20 00
Archdeacon Rae, Windsor Mills, Q.....	5 00
Mrs. H. M. Johnson, Stratford, Ont.....	5 00
Dr. Kennedy, King's College, Windsor, N.S.....	1 00
A Member of the Church at North Bay, Easter offering.....	2 50
Mrs. Ashton Fletcher, St. Peter's, Toronto.....	20 00
St. James' Cathedral, Girls' Auxiliary, Toronto.....	4 00
Toronto Diocesan W.A.....	50 00
Thessalon, Algoma Diocese.....	9 85
St. James' S.S., Gravenhurst, Algoma.....	1 76
Rev. F. Britain-Storer, Haileybury, Algoma.....	1 00
Mr. J. F. Roberts, Parkhill, Ont.....	3 00
St. James' Cathedral S.S., Toronto.....	55 00
Miss Champion, Sault Ste. Marie, Algoma.....	1 00
Riviere du Loup, Que., W.A.....	4 00
Miss Wilgress, Lachine, Q., life membership fee, W.A.....	25 00
St. Stephen's W.A., Lachine, Q.....	7 00
Port Carling, Algoma Diocese.....	3 50
Gregory, Algoma Diocese.....	13 15
Honor, Allen and Algoma, Gregory-Allen and Robt. Hague, Algoma Diocese.....	3 00
Beaumaris, Algoma Diocese.....	2 35
Visitors at Fern Glen, Gravenhurst, Diocese of Algoma.....	1 00
W.A.M.A. of Wallacetown, per Mrs. John L. Pierce.....	7 25
Mr. Jeffery Streetfield, Farnham, Emsdale, Diocese of Algoma.....	5 00
Sherbrooke, Q., Jun. W.A., per Mrs. W. J. Hunt.....	50 00
W.A., Toronto Diocese, life membership fees.....	325 00
W.A., Toronto Diocese, thank offerings.....	92 00
Mr. A. H. Campbell, Toronto.....	250 00
A friend, Toronto.....	5 00
Gravenhurst, Algoma Diocese, "In tribute to a noble, unselfish life".....	1 00
Woodstock offertory.....	18 75
Woodstock W.A.....	4 15
Mrs. Beecher, Sylvan Towers, Toronto, O.....	100 00
Mr. Stanley Ashworth, Stanleydale, Diocese of Algoma.....	10 00
Mr. and Mrs. Joseph Edgar, Sundridge, Algoma Diocese.....	10 00
St. Paul's, Uffington, Algoma Diocese, collected by Miss Allman.....	5 25
A friend.....	40 00
Previously acknowledged.....	5372 70
	\$6520 70

Death of Robert White, a Pupil of the Shingwauk Home.

With deepest sorrow and regret we have to record the death of Robert White (Wende-pe-tung), 18 years of age, an Ojibway from the Walpole Island band, and for six years a pupil of the Shingwauk Home. Robert was admitted in 1893, and was partially supported by the members of St. Matthew's Sunday-school, Quebec. He was a clever, plodding lad, fond of his books, and had made excellent progress during the time he had been with us, and had he lived would have completed his course during the year. He was an affectionate lad, well liked by and popular with his school-fellows, and

was noted for his strict truthfulness and readiness to obey his instructors at all times.

The boy appeared in his usual good health up to Sunday, April 16th, but on his return from attending service in St. Luke's Pro Cathedral was taken ill with pneumonia. He was carefully nursed and cared for and on the 26th and 27th seemed much better and strong hopes of his recovery were entertained, but the following day a relapse occurred, and from that date medical skill proved powerless to check the disease, and the boy rapidly grew worse and died in our Shingwauk Hospital on Monday, May 1st. The end came very peacefully. The boy had no fear of death. He was most patient and resigned, and during his illness repeatedly expressed the most implicit faith and trust in his Saviour. He was confirmed by the Bishop of Algoma a year ago last Whit-Sunday, since when he had been a regular communicant, and received the sacrament two days before he died. We laid him to rest in our Shingwauk cemetery on May 3rd. His Lordship the Bishop of Algoma, who only returned from Toronto the previous night, came down from Bishophurst and conducted the burial service. The coffin was covered with wild flowers gathered in the woods by the Shingwauk boys, and flowers sent from Bishophurst, and was carried from the Memorial Chapel to the cemetery by six of the senior boys. The service was most impressive and his Lordship's deeply touching and earnest address in the chapel will never be forgotten by those present. G. L. K.

Uffington Mission.

REV. A. H. ALLMAN INCUMBENT.

The Easter season came and went, but left behind joys peculiar to itself. Easter Day was duly observed by two celebrations of the Holy Communion, and fair congregations gathered at the three services, which were conducted by the incumbent. Easter Monday and Tuesday were occupied with the annual vestry meetings of St. Paul's, Uffington, and Christ Church, Purbrook. The wardens accounts showed that, notwithstanding the very hard winter that followed upon a poor harvest and the partial depopulation of the neighbourhood, the churches had been able to hold their own. Indeed, Christ Church had a balance of \$4 in hand and no debts. There was a very strong feeling that, in response to the Bishop's letter, a higher assessment ought to be adopted, but how to manage it seemed a hard problem. At Uffington Messrs. W. H. Tinkiss and W. T. Kirkpatrick were re-elected wardens for the ensuing year. At Purbrook Messrs. J. T. Colson and A. Crozier were also re-elected. Vankoughnet has become depopulated to a very serious extent. St. Stephen's has only left to it now three or four Church families, and has been reduced to an unorganized mission station.

The services are regularly maintained, but there is no financial prospect and no one is able to assume any responsibility. The late wardens have gone to Edmonton and Rainy River, and the latter place is soon likely to receive more families from this same locality.

Notwithstanding the extreme severity of the winter, with its constant storms and heavy roads, only one service at each church was lost. The incumbent's report for the year showed 170 services, with 32 celebrations; also 10 baptisms, 4 burials, 8 candidates prepared for confirmation, 10 meetings, 3 Sunday school gatherings, 25 Bible classes, 410 visits, upwards of 100 calls received, and 4,000 miles travelled, with garden parties, etc., thrown in.

Indian Vestry Meeting — Easter, 1899.

"It is always interesting to read about Indians" they say, so I send an account of an Indian vestry meeting at Garden River, at which I was present. It was the more important because the Bishop of Algoma honoured the proceedings with his presence, which, of course, shed a lustre over the meeting. There were only a few Indians there when we entered the church, but it was suggested that a bell should be rung to let the Indians know that it was time to begin. Judging by results this was the signal that was waited for, as very soon twenty or more arrived and the Bishop took the chair, and asked the missionary to pray.

The accounts were looked over and found satisfactory, after some calculations and explanations. The Indian churchwardens produced their statements and though there were some minor discrepancies, a few corrections made it all right. After an appeal to former minutes, all understood and were satisfied.

The Bishop made a few remarks, in the course of which he expressed the very great pleasure he felt in seeing that the Indians had kept the agreement they made with him when he visited them some time before and had paid the quota of assessment toward the support of their missionary. He also praised them for the cleanliness of the church and other mat-

ters. This was duly interpreted to them and they were pleased.

The next thing was the choosing of churchwardens for the coming year. The missionary gave the name of John Erskine as his choice and pointed out the efficiency of John in the past year and expressed a hope that he would continue to officiate. John declined at first, but being pressed, and the efforts of missionary being seconded by the Bishop, he gave in, and expressed himself in a nice way as being willing to make himself useful to God and His Church. The people chose George Shingwauk as their warden, who, by the way, could not very well decline because he was not there to do so, but people felt that he would not refuse to continue his duties.

Then the Bishop brought forward the subject of insurance of the church. He said that the renewal fell due on the following day and it was necessary to take some steps for payment. The Bishop made some propositions, one of which

Missionary Work of the Prayer Book.

The Bishop of Kansas furnishes the following three instances of the missionary work of the Book of Common Prayer out of many, he says, within his experience:

First. The principal of the High School in one of the towns in his diocese called upon him and asked if he might be permitted to use the prayers in opening the services. Of course he was told that the Prayer Book was common, and that the Bishop was glad he proposed to use it. This request came from a Congregationalist.

Second. At another time the Bishop missed his train and was in a small town where the Church was not known. He called at the bank to find out if there were any of our Church families living there. The banker told him there were one or two; that he himself was a Methodist, but that he had lost all his

aversion to the Episcopal Church from the time that the Methodist Bishop advised him and a large number of other local preachers to study the Prayer Book of the Episcopal Church for the true expression of devotion.

Third. At another time the Bishop, at a mission service, saw a man sitting near the door much interested. Immediately after the service he hurried to the door and spoke to the man, expressing his pleasure to see him there. He at once answered: "Is

this the Church that owns this book?" When the Bishop assured him that this Church had given the Prayer Book to her children and that they had used it for public worship for many ages, he again answered: "Why, I have used this book for years in my home for family prayers." He was a Baptist, and had never before attended a service of this Church. Suffice it to say that he and his family afterward were confirmed and became devout communicants. — *The Spirit of Missions*.

Nothing really elevated, beautiful, or good has been done upon earth except at the cost of suffering and self-abnegation. — *Lacordaire*.



Rounding Otter's Head, Lake Nepigon, Ont.

was accepted after discussion. The Indians agreed to raise the greater part of the amount within a month and the Bishop would add a part as a personal offering.

Then came some words from his lordship about some Indian hymn books which he had promised to procure for them. He explained that the books were out of print, but expected with the help of S.P.C.K. to get some printed, or at least would endeavour to do so.

The Benediction was pronounced and meeting closed.

That is the best thing for a man which God sends him, and that is the best time when He sends it. — *Marcus Antoninus*.

Martyr Pilkington's Death.

In June, 1893, the Soudanese garrisons mutinied and there was again some fighting, though the mutiny was speedily suppressed. More serious trouble of a similar sort occurred in October, 1897, when the Soudanese mutinied a second time, and the Mission passed through a terrible period of anxiety and danger. News of the revolt reached Mengo, the capital, October 18th. It was finally stamped out at the fight of Luba's Hill, December 11th. But that victory cost the C.M.S. the life of one of its best and bravest, one who, it seemed, could ill be spared—the "true Muganda," as the natives lovingly described him—George L. Pilkington. He had been called upon by Major Macdonald to serve as interpreter to the forces, and died in the discharge of his duty, shot in the attack upon a rebel fort.

"My Master, you are dying—death has come," said his faithful boy, Aloni.

"Yes, my child," replied the wounded man, "it is as you say."

"My Master," said Aloni again, "he that believeth in Christ, although he die, yet shall he live."

"Yes, my child, it is as you say. * * * shall never die."

The *Mail and Empire* (Toronto) of Saturday, April 22nd last, says:—Application was yesterday made in the Surrogate Court by Mrs. Frances Mary Sullivan, widow of the late Bishop Sullivan, rector of St. James' Cathedral, for power to administer his estate. The late Bishop's will, which is remarkable for its terseness, bequeaths the entire estate to the widow, and appoints the son, Edward Alan Sullivan, and John Frederick Renaud, as executors. The executors declined to act, however, and Mrs. Sullivan, as sole legatee, in consequence made application for power to administer the estate, filing the will with her application.

The estate is valued at \$15,732.59. It consists of \$3,000 in household furniture, \$1,460 in book debts and promissory notes, \$5,204.22 in life insurance, \$5,600 in bank and other stocks, and \$468.37 in cash in bank.

Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR APRIL, 1899, FOR DIOCESE OF ALGOMA.
FOR MISSION FUND.
Diocese of Montreal, \$125; Huron, \$175; Grace Church, Ottawa, \$63.
TORONTO DIO. W.A.

Disse, \$5; Toronto, All Saints', 25c.; Ascension, \$4; St. James', \$125; St. Stephen's, \$2.25; Mrs. Osler, \$1; Toronto, All Saints', \$15; Sheguiandah Indians, \$10; Sucker Creek Indians, \$10; Birch Island Indians, \$2.50; Toronto Dio. P.M.C., Barrie, \$4.20; Chester, \$1.30; Colborne, 50c.; Orillia, \$4.35; Peterboro, St. J., \$1; All Saints', 40c.; Port Hope, St. J., \$4.75; Shanty Bay, 25c.; Toronto, All Saints', \$15.65; Ascension, \$13.40; St. Anne, \$1.80; St. Cyprian, \$3; St. James, \$6; St. John, \$3; St. Margaret, \$1; St. Paul, \$1; St. Philip, 65c.; Redeemer, \$4.65; St.

Simon, \$2.25; St. Stephen, 40c.; Trinity East, \$5.75; L'Abbeville, 10c.; Deer Park, \$1.85; Sault, St. Luke, "Daughters of the King," \$5; per English Algoma Association, £84 11s. 6d.; Quebec, St. Michael's W.A., \$53; St. Matthew's W.A., \$28.

FOR GENERAL FUND, EXPENSE ACCOUNT.

Powassan, \$4.85; South River, \$2.10; Sundridge, \$3.60; Gregory, \$2.07; Beaumaris, \$1.55; Sault Ste. Marie, \$1.50; Burk's Falls, \$3.40; Novar, \$1.26; Midlothian, \$1.35; Dunchurch, \$1.26; Korah, 96c.

FOR SHINGWAUK.

Half-yearly dividend, Molson's Bank, \$16; Walkerton, St. Thomas' S.S. for D. Wilson, \$3; London, St. James' S.S. for Mitchell Adams, \$50; Toronto, Redeemer S.S. for Henry Peters, \$75; Novar S.S., Lent, 32c.; Toronto, Ascension, \$50; Lennoxville W.A., for Samuel Laake, \$25; Deer Park, \$12.50; Collingwood, \$9.38; Parkdale, St. Mark, for D. Sissenach, \$29.83; Berlin, St. John's, \$10; per English Algoma Association, £9 1s. 5d., for Shingwauk and Wawanosh.

FOR BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Allansville, \$2.16; Lennoxville W.A., \$2; London, St. Paul's, \$50; Rev. R. Kenny, \$10; Toronto, St. Matthew's P.M.C., \$1.65; Parkdale, St. Mark's, \$19.18; per English Algoma Association, £3 13s. 6d.

FOREIGN MISSIONS.

Burk's Fall, \$1.05; Rosseau, \$1.70; Aspdin, 76c.; Stanleydale, 60c.; Allansville, 79c.; Haileybury, \$3.

GOOD FRIDAY COLLECTION.

London Society—Powassan, \$4.83; Gore Bay, 47c.; Novar, 32c.; Ilfracombe, 62c.; Ravenscliffe, 20c.; Burk's Falls, \$1.56; Rosseau, 95c.; Little Current, 22c.; Sucker Creek, 42c.; Birch Island, 75c.; Sheguiandah, 68c.; Sheguiandah White, 57c.; Manitowaning, \$1.81.

GOOD FRIDAY COLLECTION.

Bishop Pluth—Bracebridge, \$2.86; North Bay, \$3; Callender, 46c.; Sturgeon Falls, \$2.30; Gravenhurst, \$4.37; Magnetawan, \$1; Burk's Falls, \$1.56; Aspdin, 46c.

FOR DOMESTIC MISSIONS.

Rosseau, \$1.81.

FOR SUPERANNUATION FUND.

Rosseau, \$3.02; per English Algoma Association, £3 10.

FOR TEMISCAMING CATECHIST.

From Diocese Toronto W.A., Campbellford, 30c.; Lakesfield, \$2.50; Port Hope, St. John's, \$10; Stayner, \$1; Toronto, All Saints', \$17.85; Ascension, \$7; St. James', \$25.50; Norway, \$5; Toronto, St. Luke's, \$12; St. Philip's, \$6; St. Stephen's, 50c.; St. Simon's, \$5; Trinity, 50c.; W.A. Collection, 67c.

FOR HAILEYBURY CHURCH BUILDING.

W. A. Extra Cent-a-Day Fund, \$62.79.

FOR INDIAN HOMES.

Emsdale, 55c.; Haileybury, \$3.20.

FOR S.P.G.

Sault Ste. Marie, \$2.96; Sudbury, \$12.60.

FOR UFFINGTON.

Per English Algoma Association, 10s.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR MAY, 1899, FOR DIOCESE OF ALGOMA.
FOR MISSION FUND.

Quebec Cathedral W.A., \$25; St. Matthew's W.A., \$20.15 and 50c.; South River, \$2.10; Kingsville S. School, \$5; Miss Lucy Caldwell, 55c.; Baysville, \$2.38; Dorset, 95c.; Birch Island, \$3.40.

BISHOP SULLIVAN MEMORIAL FUND.

Quebec, St. Matthew's W.A., \$50.15; per English Algoma Association, £300.

FOR DOMESTIC MISSIONS.

Ilfracombe, 77c.; Novar, 41c.; Ravenscliffe, 31c.; Port Carling, \$1.85; Parry Sound, Trinity,

\$4; Huntsville, \$1.35; Magnetawan, 34c.; Midlothian, 70c.; Dunchurch, 41c.; Burk's Falls, \$1.06; Thessalon, \$2.22; Emsdale, \$2.12; Powassan, \$2.84; Sturgeon Falls, \$3.20; Little Current, \$2.18; Sheguiandah Indians, 50c.; Sheguiandah, whites, \$1; Sucker Creek Indians, 50c.; Birch Island, \$1.

FOR SHINGWAUK.

Cavan, St. Thomas' S.S., \$8.14; Baillieboro S.S., \$7.79; Ida S.S., \$2.98; Hamilton Ascen. S.S., for Peter Momass, \$37.50; Miss Ballachy's Home Sunday class, Brantford, \$3.50; North Bay W.A., for Lila Day, \$7; Windsor All St. S. School, for Willie Sands, \$15; Cote St. Paul S. School and Junior W.A., Church Redeemer, for And. Johnson, \$20; Lachine, St. Paul W.A., for Elijah Penance, \$15; St. Thomas, Trinity S.S., for N. Nicholas, \$37.71; London West W.A., per Miss Sig., \$8; York Mills, St. John's S.S., \$3; Manitowaning, per M.C. Ironside, for Lila Day, \$3.20.

D. KEMP,
Secretary-Treasurer.

Rev. E. Lawlor, Wellwood, desires to acknowledge with thanks the receipt of the *Church Times*, the *Life of Faith*, the *Jewish Missionary Intelligencer* and the English Church Union periodical.

Mr. Sydney C. S. Courtney writes to say, that he has received \$5.00 for Emsdale from Mrs. R. C. Streatfield, of St. John's Wood, London, England.

Rev. A. W. Hazlehurst begs to acknowledge with many thanks the receipt of a very nice surplice from the D.B. of the W. A. of Sherbrooke, P.Q., per Miss S. Elkins.

Received by the Bishop, towards Sturgeon Falls parsonage:

Anon. St. Joseph St., Toronto	\$5 00
Miss Fuller	1 00
W. E. G. T.	3 00
K. T.	1 00
Children of St. Stephen's, Lachine, an	
Easter offering	6 00

Bishophurst, May 25th, 1899.

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.

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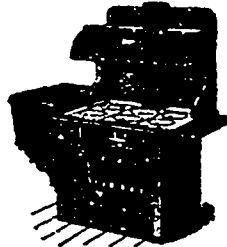
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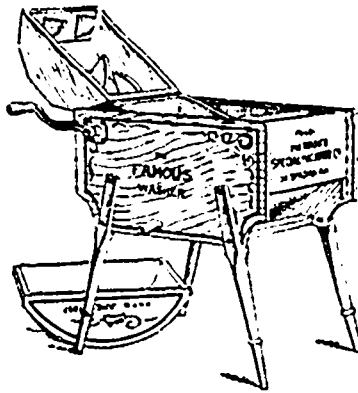
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