



**THE CONSECRATION OF THE BISHOP OF ALGOMA.**

Imposing ceremony at St. George's Church.

The consecration of the Rev. Edward Sullivan, D. D., D. C. L., as Missionary Bishop of Algoma took place at St. George's Church on the 29th of June, the festival of St. Peter, Apostle and Martyr. The ceremony was preceded by a service of morning prayer conducted by Rev. Dr. Warren, of the Diocese of Pennsylvania, Rev. Canon Cowan and the Rev. J. G. Baylis, B. D. The edifice, although full to overflowing, was not, owing to the admirable management, uncomfortably crowded. The assemblage consisted not only of the leading members of the congregation of St. George's Church, but of a large number of personal friends and admirers of the Bishop-elect, together with a large representation from other communions. The visiting clergy from the Diocese of Ontario were Rev. H. Pollard, St. John's, Ottawa; Rev. E. P. Crawford, Trinity Church, Brockville; Rev. W. P. Carey, St. Paul's, Kingston; Rev. F. Prime, Moulinette; Rev. A. F. Ecklin, Shannonville; Ven. Archdeacon Bedford-Jones; Rev. J. A. Morris, Carrying Place.

The musical portion of the consecration service, which was as follows, was admirable in its simplicity and refined in its execution, adding to the sublimity of the service:—

Introit Hymn.....387  
 Kyrie.....Hodges in F.  
 Gloria.....Plain song.  
 Credo.....Gilbert in G.

Hymn.....179  
 Offertory and Doxology in Unison.  
 Litany.....Helmore in G.  
 Veni Creator Spiritus and Response,  
 Plain song.  
 Sargam Corda.....Plain song.  
 Sanctus.....Davy in F.  
 Gloria in Excelcis.....Gilbert.  
 RECESSIONAL—Nunc Dimittis full Gregorian in Unison.

The procession entered the Church at 11 o'clock, as the choir sang the 100th Psalm, and passed down the centre aisle in the following order:—

- Divinity Students.
- Deacons.
- Priests.
- The Bishop-elect walking alone.
- Bishop of Western New York and Chaplain, Revd. Dr. Warren, of Pennsylvania.
- Bishop of Huron and Chaplain, Rev. Canon Innes.
- Bishop of Toronto and Chaplain, Rev. John Pier-son.
- Bishop of Quebec and Chaplain.
- Bishop of Montreal and Chaplain, Ven. Archdeacon Evans.
- Bishop of Ontario and Chaplain, Ven. Archdeacon Bedford-Jones.
- Chaplains of the Bishop-elect, Rev. Canon DuMoulin, Rev. Canon Curran and Rev. J. F. Renaud.

As the procession reached the centre of the Church they opened column, allowing the Bishops to pass through, and the clergy followed in the seniority. The Bishops took their places within the Communion rail, the Bishop-elect being seated without the Communion rail.

The Bishops, Chaplains and the clergy generally took seats reserved for them in the body of the Church.

The order of the service was as follows:—

Ante-Communion—Bishop of Ontario.  
 Epistle..... Bishop of Quebec.  
 Gospel..... Bishop of Huron.  
 Nicene Creed..... Bishop of Ontario.  
 Hymn 179.

The sermon was delivered by the Right Reverend the Bishop of Western New York. He selected for his text, the words, "The Everlasting Gospel," from the 6th verse of the 14th chapter of Revelations.

The remaining portion of the service was as follows:—

Presentation of the Bishop elect by the Bishops of Quebec and Huron.

Record of Election—Read by Rev. Canon Norman.

Administration of Oath of Canonical obedience to the Metropolitan.

Litany—By Venerable Archdeacon Jones.

Questions to the Bishop elect as in the Consecration Service.

The Bishop elect having retired and put on the rest of the Episcopal Habit, and returned accompanied by the presenting Bishops, the choir sang the "Veni Creator Spiritus."

Consecration.

Offertory for Algoma.

Church Militant Prayer—By the Bishop of Ontario.

Short Exhortation and Confession—By the Bishop of Montreal.

Celebrant at Holy Communion—The Bishop of Ontario.

Distribution of Elements—By the Bishops of Western New York, Quebec, Huron and Montreal.

After the Benediction, the "Nunc Dimittis" was sung and the procession returned in reverse order to the school house.

## ALGOMA MISSIONARY MEETING.

### ADDRESS BY THE NEW BISHOP.

A missionary meeting in aid of the work in the Diocese of Algoma was held in the Queen's Hall, on the evening of the 4th ult., at eight o'clock. The hall was well filled. His Lordship the Bishop of Montreal occupied the chair, and there were also on the platform the Bishops of Ontario, Western New York and Algoma, Ven. Archdeacon Evans, Rev. Canon Ellegood, Dean Baldwin, Rev. Mr. Mills, Rev. Mr. Haslam, and the Rev. J. F. Renaud. The meeting was opened by singing and prayer.

The Bishop of Montreal, after tendering a cordial welcome, on behalf of the Church of England in Canada, to the Bishop of Western New York, delivered an excellent ad-

dress on behalf of the missionary work in Algoma. It was followed by the Bishop of Ontario and the Bishop of Western New York.

The BISHOP OF ALGOMA, whose rising was the signal for loud and continued cheering, then addressed the meeting. He began by thanking those present for the very high manner in which they had received his name, and alluded to the comments which he had seen in the public press touching his recent acceptance of the Bishopric of Algoma. Various flattering and high-sounding words had been used to magnify his conduct; but he desired them to put a stop to that, once and for all, and to beg of them to regard his action in the matter as not deserving of such lofty names, being simply a feeble attempt on his part to obey a duty which seemed to come directly from the Master Himself, and which, therefore, left him but the alternative of unquestionable obedience (applause), and he desired to say that he would not, at that moment, if the option were offered to him, exchange his lot in the missionary Diocese of Algoma for that of the Bishop of the flourishing Diocese of Montreal or of the Bishop of Ontario or the Right Reverend the Bishop of Western New York, or even the Archbishop of Canterbury, simply for the reason that in going to Algoma he was going to the post of special honor, for the usefulness was always the post of loftiest honor. The political history of the country, the frontier line, the post of danger. Unless the outpost was well kept, the centre was in danger, and it was therefore, in the first place, on the ground of the instinct of self-preservation that he were called upon to give to any bishop going to Algoma the largest and most liberal measure in their power, for their christian, moral support, and secondly, of the substance that God had endowed them with. (Hear, hear). As the work that had already been done in the diocese, and speak commercially, the investment that was made there it was a well-known fact that in proportion to the amount of investment made in any interest or industry, would be the measure of concern and anxiety the investor would feel. No name to day stood higher on the roll of honor than that of David Livingstone, and they all remembered how, when tidings could be gleaned of his whereabouts, and Englishmen were debating what to do, the Baroness Bourde-Claude had said, "If it cost England £1,000 to send David Livingstone a pair of boots, England ought to consider herself honored in sending them to him." When Franklin had appeared there were likewise wonderful efforts put forth. The speaker contended that the very fact that so much had been put into the Diocese of Algoma in the past, in more senses than one, should constitute one of the best guarantees for still more being invested in it in the future. The result of the money poured in was already apparent. There were now 15 clergymen instead of 7, as was the case a few years ago. There were 40 church buildings instead of 9, and there were 90 organized congregations. It was another point which made the subject more sacred, that the life of its first Bishop was laid down for its sake. The names of Paterson, Selwyn, Mackenzie, Martyn, Carey, Heber, were enshrined in the church's archives but ought to be added the name of the simple, saintly, unassuming, devout, consecrated Fauquier. They had been told that

(the speaker's) present address was his parting address. It was—until the next one—(laughter)—because he had no idea of being banished from Montreal. He hoped to be back again by and bye in the capacity of a "mitred mendicant." (laughter.) They had had an excellent meeting, and he wanted to bring it to a practical conclusion. The missionaries in the Diocese of Algoma were almost entirely dependent upon outside contributions for support. The yearly sum necessary was about \$10,000. Of this sum he expected a fair quota from the Diocese of Montreal. He had already received assurance that the missionary fund would not be neglected. Two little boys had contributed between them \$1.40, and another boy a similar amount. An old woman, 88 years of age, had sent in her dollar. An envelope had been sent to the Bishop of Montreal, containing a \$1,000 bill. Attached to it was a little scrap of paper, with words on it formed of characters cut from a newspaper:—"Algoma. Private. A vow." That \$1,000 would go to the endowment fund. He was glad to be able to announce that the Society for the Propagation of the Gospel had, within the last two months, voted a grant of £1,000 towards the endowment of the see, conditionally on £4,000 more being raised for the same object within the next five years. The widows and orphans' fund was a new thing in connection with the diocese, and was most urgently needed. As to the Indian schools, the Shingwauk and Wawanosh Homes, he felt bound, in connection therewith, to make honorable mention of the name of the Rev. E. F. Wilson, who had devoted himself with the most self-sacrificing consecration, to the interests of the Indians and their children. In spite of great difficulties and discouragements the schools were flourishing. In conclusion, the speaker said he felt sure of the sympathy of the churchmen and churchwomen of Montreal, and he left in the hope and confidence that they would sustain the Diocese of Algoma as liberally as they could in consideration of the many claims continually made upon them. (Loud applause.)

The doxology having been sung, the benediction was pronounced by the Bishop of Algoma, the meeting then dispersing.

### THE MEMORIAL CHAPEL.

The Rev. E. F. Wilson desires to urge earnestly upon the members of the Church to give promptly and liberally to the above object. For the walls to be put up and the building to be roofed in before winter at least \$2000, out of the \$3000 asked for, must be ready at hand, *about \$800 therefore is wanted immediately.* Why should there be this apparent spirit of indifference? Is Bishop Fauquier and his work so soon to be forgotten? Since it was first proposed to make this Chapel at the Shingwauk Home a Memorial Chapel, \$369 only has been given by the clergy and people of the eight Canadian Dioceses.

We hang down our heads at this in sorrow and shame. Our poor Diocese has been struggling on, struggling on; meeting many a rebuff, many an unkind word, many an unsympathizing glance, but this seems to be the worst of all, that our dear Bishop's memory should be thus slighted and his name so easily forgotten. Well may a

thoughtful friend write:—"I trust the new Bishop may induce people to see that there is *some sin* in all this, and then perhaps the Canadian Church will humble herself and wear sackcloth for the great (in God's sight) and good Bishop Fauquier."

### JOTTINGS.

**THE BISHOP'S ARRIVAL.**—His Lordship, the Bishop of Algoma, arrived at Sault Ste. Marie by Steamer "Asia" on Friday evening, July 21st. He was met on the wharf by the Rev. E. F. Wilson, Rev. H. Heaton, Rev. J. F. Renaud and a number of the members of St. Luke's Church congregation, all of whom tendered him a most cordial welcome to his new home. At the head of the street leading from the wharf an arch of evergreens had been erected. On the top, and at each corner, a small flag was placed, and over the front of the arch was the word "Welcome," in black letters on white ground. Two large torches were burning brightly on either side, giving to the whole a very beautiful appearance. On driving through the arch the carriage was stopped, and the Bishop briefly addressed the large number of people assembled to witness his arrival,—thanking them for the very hearty welcome they had extended to him—after which he was driven to the See House. Here also might be seen signs of rejoicing, the building being brilliantly illuminated and decorated with flags.

**THE BISHOP'S MOVEMENTS.**—His Lordship the Bishop of Algoma will (D. V.) visit the following Mission stations:—

July 28th, Garden River; July 30th, Bruce Mines and Hilton; August 2nd, Little Current and Shequindah; 3rd, Manitouwaning; 6th, Gore Bay; 13th, Korah; 20th, Tarentorus; September 6th, Red Rock and Neepigon; 17th, Prince Arthur's Landing.

The punctual arrival at these places must depend on the movements of the steamboats.

### ACCOUNTS.

#### DIOCESE OF ALGOMA.

A thank-offering for recovery from a long and tedious illness, per Rev. Canon Houseman,	\$ 5 00
Mrs Boyd's bible class	10 45
Per Mrs. Piers Legh, £25,	121 57
FOR GARDEN RIVER CHURCH.—L.,	1 00

#### OUR INDIAN HOMES.

Women's bible class, Ch: Ascension, Hamilton,	\$ 6 00
Holy Trinity S. S., Barton, for Wawanosh	5 00
St. John's, York Mills, for girl,	3 13
Trinity, St. John, N. B., for boy and girl,	37 50
Per Rev. W. Craig, Clinton,	10 00
Women's F. & D. Miss. Aid Society, Peterboro,	37 00
Ditto. ditto., second remittance	25 00
The late Mrs. Diana F. Clarke	100 00
Miss Fowler	100 00
Smith's Falls, for Wawanosh,	10 72
St. John's, Belleville,	1 45
Picton	1 15
Grace Church S. S., Toronto, for girl,	5 25

Church Redeemer S. S., Toronto, for boy,	25 00
St. James' S. S., St. John, N. B., for Wawanosh,	3 00
Cathedral, Montreal, for girl	10 00
Port Dover, for boy	9 00
St. George's, Tor., for girl 41.67, for W. H. \$10,	51 67
Thornhill Sunday School, for girl,	6 25

BISHOP FAUQUIER MEMORIAL CHAPEL.—L., \$4; A. M., Pembroke, per Rev. W. Creighton, \$8; S. H., \$2; S. A., Guelph, \$4; Freemason's service, Clinton, \$31.72.

A. M. NEWS SUBSCRIPTIONS.—Rev. A. S. O. Sweet 1.75; Mrs. J. W. Moody 1.05; M. E. Wilkinson, .70; Mrs. George Clement .35; Mrs. James Brown .35; Mrs. James Doyle .35; Miss Beaven .35; Miss Murray .35; Per Mrs Bartlett .35; Rev. W. R. Clark 4 20; Mrs. D. Howell .50, Rev. H. B. Owen .70; Miss Wurtele .35; Miss Wright .35.

## BABES IN THE BASKET, OR DAPH AND HER CHARGE.

### CHAPTER II.

(Continued)

"De darkies in dis island," said Daph, slowly—"de darkies are crazy for de blood of deir masters. Poor, wicked fools! Dey means to have enough of it to-night! By to-morrow morning de white faces on dis coast will ebery one be white wid de death-whiteness! Old folks and little children—dey mean to kill dem all! Dey told Daph deir secret, as if dey thought she was all black, inside and out. De Lord forgib Daph dat she did not strike dem down where dey stood showing deir teeth, at the thought of living in master's house, and he cold in de grave! Dear massa and missus are up in de country, and Daph could'nt get word to dem, but something in here said, 'You can save de sweet babies, Daph;' so I made as if I was ready to kill dose I loves de best, and set to work a-contriving how a poor, foolish darky could save dose sweet lambs. Your men was always glad to take Daph's chickens, and so de way seemed open. I'se put my darlings in de basket, and here dey are for you te take care ob for de Lord, and He'll reckon wid you for it. It aint likely dey'll hab any friends to stand by em, and thank ye for it, 'cept one poor darky named Daph!"

In a twinkling Daph had torn off the cover of the basket, and there lay the sleeping children, calm and still as if on their mother's bosom.

"Dey do breave, de sweet dears!" said Daph, as she bent tenderly over them.

Great tears fell from the eyes of honest Captain Jones. He was an old sailor, but to salt water in this form he had long been a stranger. He tried to speak, but the voice that had been heard above the tumult of many a storm was now choked and husky. In an instant he regained his self-command, and said, "you have found the right man, Daph! No harm shall come to them so long as my name is Jeremiah Jones! The *Martha Jane* can skim the water like a wild duck, and will be off towards a better country before ten minutes are over."

The words were hardly out of Captain Jones's mouth,

before he left his tent-like cabin, and in a moment he was heard giving orders for instant departure.

The energy that had borne Daph through her hour of trial seemed to desert her, now that her object was obtained, and she sank down beside the little ones, sobbing like a child. She felt herself a poor, helpless, ignorant creature, going she knew not whither, and having assumed a charge she knew not how to fulfil.

"De great Lord, dat missus loves, can take care of us!" thought the humble negro; "He can give poor Daph sense to mind de babies!"

In her ignorance she knew not how to pray, but she leaned in simple faith upon the only source of strength, and found consolation.

In half an hour after the arrival of Daph on board the *Martha Jane*, the trim little vessel was speeding on her homeward course.

(To be continued.)

## Memoir of William Sahgucheway.

(Continued.)

William used latterly to take notes of the sermons which he listened to on Sundays, the following is a specimen taken from his private note book:—

"Rev. i. 7.—'Behold he cometh with clouds and every eye shall see him, and they also which pierced him.'

"Christ has come once already in humility and lowliness, not like a great king that is proud. Second coming of Jesus we do not know when. Everything will go on just the same, perhaps the sun will rise in the morning and set again in the evening, but all of a sudden the sun will be darkened and the moon not give her light, and the stars fall from heaven; just as in the time of Noah everything seemed to go all right, people just mocking Noah at him and saying all sorts of him, but after Noah and all his family entered the ark, the flood came. Again at Sodom and Gomorrah, there was only one man that loved the Lord in those cities. It will be a day of rejoicing to those that love his appearance. But the wicked shall tremble because of him, they will say to the mountains to fall on them and to hide their faces from him that sitteth on the throne, and from the wrath of the Lamb.—Rev. vi. 12-16. Pilate who scourged him, the soldiers who plated the crown of thorns and put it on his head, the Jews who cried out crucify him, crucify him, the soldier who pierced him on the side, all shall see him. Ask ourselves did we ever crucify Jesus? If we do not care for him, that is like crucifying him again.—Compare Hebrews vi. 4.

(To be continued.)

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