

“Go ye into all the world
and preach the gospel to every
creature.”



“And lo, I am with you al-
way, even unto the end of the
world.”

The
Algoma Missionary News

The Official Organ of the Diocese of Algoma.



February, 1899



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Sustentation Fund as a Sullivan Memorial

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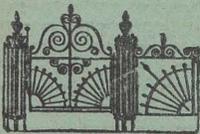
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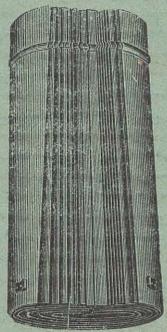
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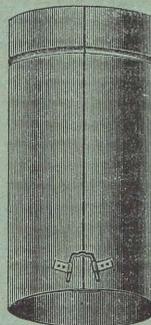
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Close and Tight.

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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The Algoma Missionary News

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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 Diocesan 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. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments—February, 1899.

1. Wed.—Sault Ste. Marie.
2. Thurs.—*Purification of Mary the Blessed Virgin.*
- 5.—*Sexagesima.*
7. Tues.—Train to North Bay.
8. Wed.—Train to Toronto.
9. Thurs.—Take part in Quiet Day at St. Philips', Toronto.
10. Fri.—Afternoon, train to Bracebridge.
11. Sat.—Drive to Baysville.
12. *Quinquagesima.*—Baysville opening of new church and confirmation.
13. Mon.—Drive to train for Novas.
14. Tues.—Mission of Novas, Ravenscliffe, etc.
15. *Ash Wednesday.*—Novas. Meeting of Parishioners re Cemetery. Train to Burks' Falls.
16. Thurs.—Burks Falls. Confirmation.
17. Fri.—Drive to Midlothian and Magnewan.
18. Sat.—Dunchurch. Drive to Parry Sound.
19. *1st Sunday in Lent.*—Parry Sound.
20. Mon.—Parry Sound. Drive to Rosseau.
21. Tues.—Rosseau.
22. Wed.—Rosseau.
23. Thurs.—Rosseau.
24. Fri.—Sprucedale.
25. Sat.—Emsdale.
26. *2nd Sunday in Lent.*—Emsdale, Sand Lake, etc. Confirmation.
27. Mon.—Evening train to North Bay.
28. Tues.—Train to Sault Ste. Marie.

Lenten Pastoral.

DEAR BRETHREN IN THE LORD:

The approach of Lent calls upon us once more to lay out plans for the due observance of the season set apart by the Church to commemorate the sufferings of our Lord and to awaken in His people a truer devotion to His service.

I need hardly remind you that it is our duty to be very particular about obeying the rules laid down for our guidance in the Prayer Book. These rules declare the mind of the Church, and as loyal members we should respect and follow them. In remote and isolated places, where settlers are scattered and conveniences few, there may be difficulties in the way of a thoroughgoing observance of the sacred season. But a true desire to obtain God's blessing and a right belief in the wisdom of the means prescribed by the ancient Church, and tested by the experience of successive generations of saintly people, should suffice to overcome most, if not all, of those difficulties. And we shall not, if we are faithful Church people, rest content without a determined effort to win the unspeakable blessings which the Lenten season is calculated to bring to all who honestly use it.

It is my desire that throughout the diocese there should be this year a determined effort to make Lent what it ought to be—a season of real humiliation; of earnest meditation upon the precepts and example of our Lord and of more complete consecration of self to God. To this end I hope there will be in every parish and mission:

- (1) Special and suitable service, on week days;
- (2) additional celebration of Holy Communion;
- (3) a solemn commemoration of the last sacred week, with a fitting observance of Good Friday; and
- (4) a persistent effort throughout the season to realize the missionary obligations resting on every Christian and on every congregation, and to foster in all our people the missionary spirit.

I would further ask that a missionary meeting be held during Lent in every organized congregation, and that the offerings be given to our own diocesan missions; or that at least an offertory for our missions be taken up at the usual Ash Wednesday service (which I hope every parish and mission will hold). And I would urge all, clergy and laity alike, to remember the principle which underlies every truly religious act, that we must not be content to offer to God that which costs us nothing.

Thus I am persuaded we shall be preparing ourselves to enjoy a happy Eastertide. For Easter is the glorification of self-sacrifice. And they alone who have not merely offered what is dear to them, but have brought themselves into truer conformity to the Lord's will, are likely to feel, as they bow before their risen and glorified Redeemer, anything of the real spiritual happiness which Easter brings.

Believe me,
Your faithful friend and Bishop,
G. ALGOMA.
Uffington, Ont., Jan. 23rd, 1899.

Notes by the Way.

LA GRIPPE is again in our midst. Several of our clergy have suffered therefrom.

THE report of the S.P.C.K. for 1897-98 records grants to twenty-six new churches in Canada.

REV. A. R. MITCHELL, lately of Port Sydney Mission, is taking duty at Gravenhurst.

REV. E. LAWLOR, M.A., has left the Mission of Broadbent and gone to that of Webbwood, on Sault Branch of the C.P.R.

UP to this moment no missionary in the ranks of the Algoma clergy has gone down to the grave, save the two leaders, Bishops Fauquier and Sullivan.

REV. J. P. SMITHEMAN, missionary at Korah and Goulais Bay, is about to remove to the Mission of Schreiber, a point on the C.P.R. on the north shore of Lake Superior.

MR. F. R. GODOLPHIN, who for several years past has done duty as a catechist in several missions in Algoma, has left Canada for a point in Texas, U.S.A., where, local papers here say, he will be ordained and given charge of a parish.

REV. E. J. HARPER, of Fort William, to whom was offered the incumbency of St. Luke's Pro-Cathedral, Sault Ste. Marie, has declined to leave his present charge. As a mark of their appreciation of their parish priest the people to whom Mr. Harper ministers will increase their stipend subscription by \$200 and make some repairs to the parsonage.

THE successor of Rev. R. Renison at the Pro-Cathedral of St. Luke's, Sault Ste. Marie, is found in the person of Rev. William Bevan, of the Diocese of Niagara. He has accepted the offer made through the Bishop and comes to Algoma, we believe, early in February. Mr. Bevan comes to Algoma with the best wishes of many admirers and friends in the diocese he is leaving. He will receive a hearty welcome among those whom, in the future, he will number among his friends.

Fallen Asleep.

The Right Reverend Edward Sullivan,
D.D., Bishop of Algoma, 1882-1896.

TRIBUTES TO AN ELOQUENT, LEARNED AND
MISSIONARY BISHOP.

Now the labourer's task is o'er ;
Now the battle-day is past ;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

And we also bless Thy Holy Name for all Thy servants
departed this life in Thy faith and fear.

By reason of delay in publishing the last number of THE ALGOMA MISSIONARY NEWS we were able to make the sad announcement of the death of Dr. Sullivan, who was the Bishop of Algoma for fourteen years.

The news of his death is said to have been received as a shock by the citizens of Toronto, among whom for the past two years he had lived. To the people of Toronto the loss is great, but greater far to the Church people of the city, and greater still to the members of the Cathedral Church of St. James', to whom Dr. Sullivan had ministered as the third rector of that historic church.

Church people throughout Canada will look upon the sad event as one that deprives the Church in the Dominion of a noble leader, but in no part whither the news was conveyed will the sorrow be more deep than in the missions of this Missionary Diocese of Algoma, which owes so much to the untiring energy, the zeal and the eloquent pleadings of Bishop Sullivan. Few men have made so great a sacrifice for the Church as did Rev. Dr. Sullivan, when he resigned the rectorship of St. George's Church, Montreal, to accept the post of Bishop of the Missionary Diocese of Algoma. It was not only the giving up of the congenial surroundings of the rectorship of a prominent church in the greatest city of Canada; not only a surrender of income, but a separation from home and its comforts and the giving of a life to many hardships of a physical nature, which must be added to the great worries and difficulties of a post which were calculated to strain to the snapping point the mental powers and the heart of the strongest and most courageous.

Edward Sullivan was born August 18th, 1832, in Lurgan, Ireland, and after receiving his primary education at the endowed school of Bandon and Clomel, he entered Trinity College, Dublin, in 1852, and graduated in 1857, being third of the "Respondents" for that year. His attention being drawn by the late Dr. Fleury to the need of clergymen for Canada he came over to this country in 1858, and was ordained deacon by the first Bishop of Huron, Dr. Cronyn, on December 15th, the same year. On Trinity Sunday, 1859, he was advanced to the Order of the Priesthood. His first appointment was assistant to the Ven. Archdeacon Brough in the Mission of St. George, London Township. Here he remained three years. During this period he visited Montreal as one of the delegates to the Provincial Synod, and was one of the few men asked to preach in St. George's Church, of that city. On this occasion his sermon was considered so thoughtful and eloquent, that on

the retirement of the gifted Archdeacon Leach from the incumbency of the church, and the appointment of the Rev. W. Bond (now Bishop of Montreal) to the same, he was invited to be the assistant minister. He accepted the position. At once he became a power for great good and drew large congregations, especially young men, to hear him. He took an active part in the different charitable societies of the city, notably the Irish Protestant Benevolent. In behalf of the claims of this excellent organization, he made some of the most stirring and patriotic speeches. In the month of April, 1868, he was invited by the vestry of Trinity Church, Chicago, to become its rector. To the deep regret of the Church people of Montreal he accepted the invitation and removed to that great city of western life and activity. Not only in his new parish, but also in the diocese, he soon was recognized for his ability and advanced learning. He was twice elected a delegate to the General Convention, and was President of the Standing Committee for years. In the great fire of 1871, Trinity Church was utterly destroyed, together with the places of business and residences of many of the members of the congregation. Yet as an evidence of the high esteem and warm affection entertained for Dr. Sullivan the people met for months and held the services in hired rooms, and began and erected in the meanwhile a new church at the cost of \$132,000. In the work of relieving those who had suffered through the appalling calamity which had happened to the city, Dr. Sullivan took a very prominent part and won golden opinions for his many acts of self-sacrifice and warm-hearted kindness to poor creatures who had by the fire lost their worldly all.

Had it not been for his well-known love for things British, it was said he would most likely have received an offer of one of the western sees in the Church in the republic to the south of us. It could hardly have been a surprise to his friends when, in 1878, he accepted the invitation extended to him to become the rector of St. George's Church, Montreal. Rev. W. Bond had been elevated to the episcopate and become the Bishop to welcome back to St. George's his one-time talented assistant.

Three years roll by. The sainted Dr. Fauquier, first Bishop of Algoma, was in December, 1881, suddenly summoned to his rest, laying down a burden that had worn him out. A state of crisis may be said to have prevailed. Men's hearts failed them when they looked, on the one hand, at the Church's work to be done in Algoma, and, on the other hand, looked at the means apparent with which to do the work in so rough, unsettled, and thinly-peopled a jurisdiction. It really was the moment to seize and make the most of the tide which had begun to flow. The opportunity was not permitted to pass by, and with it all the ventures and labour of faithful men in Algoma.

In May, 1882, a special Provincial Synod was summoned to elect a successor to Bishop Fauquier. At the opening service the Bishop of Toronto, in his sermon, said the question of choosing a bishop seemed now to be complicated by the further question whether a successor should be appointed to the late bishop at all. It was not for him to answer the question there, but he would say that beneath this mere local and parti-

cular question a deep principle was involved. He reasoned that if the missionary work of Algoma were of man only it would have come to naught long ago. This infant church, the first and only child of our Canadian Church, could not be deserted.

In the afternoon of the same day, May 2, 1882, the Provincial Synod met for business. All the members of the House of Bishops were present, and 126 gentlemen responded to their names as members of the Lower House. The Bishop of Fredericton (Metropolitan) addressed the assembled Synod, urging it not to abandon the Diocese of Algoma.

The Lower House of the Synod, organized and elected for its prolocutor, the Rev. Charles Hamilton, of Quebec (since the Bishop of Niagara, and now the Bishop of Ottawa). Some debate had occurred concerning the financial prospects, or want of such, of Algoma, when a message was received from the Bishops proposing a postponement of the election of a Bishop for Algoma, for reasons stated. To this proposal the clergy and laity of the Lower House were unable to agree.

One member after another spoke strongly against it and in favour of a forward movement instead of one of a retrograde character. Among the speakers none more forcibly advocated the continuance of the work of the Church in Algoma by the immediate election of a Bishop than did Dr. Sullivan, though he by no means stood alone in this. Eventually a conference with the Bishops was held, after which the Bishops sent down the name of Dr. Sullivan as that of the second Bishop of Algoma.

It would seem that none had thought of him as likely to be named, and surprise was genuine on every hand, and most of all was it a surprise to the priest named. But surprise quickly gave way to enthusiastic assent. The cheers voiced the vote the ballot afterwards declared. Those who were present when Dr. Sullivan accepted the post in the van of the Church army are never likely to forget the speech that told his hearers that he accepted the voice of the Church as the voice of God.

MADE BISHOP.

No time was lost, for on the 29th of June following (St. Peter, Apostle and Martyr) the second Bishop of Algoma was consecrated in St. George's Church, Montreal. The preacher on the occasion was the late eloquent and scholarly Bishop Cox, of Western New York.

Of Bishop Sullivan's work in Algoma, little will be said here. Just a few words now to note that missions grew, missionaries increased in numbers, churches and parsonages multiplied; three missions reached the dignity of self-support; an embryo synod—the Triennial Council—was called into life as a result of a gathering of clergy summoned together for counsel in 1887 at Parry Sound. With what success, too, did he provide for the future, when he laid the foundation of an Episcopal Endowment Fund and of a Widows and Orphans' Fund for the benefit of the missionaries' loved ones!

It was after ten years that the breakdown came. Suddenly prostrated in his home at Sault Ste. Marie with a dangerous illness he was unable to complete the report he would present to the approaching Provincial Synod of 1892. That Synod, however, was full of sympathy for

our Bishop and granted him an extended leave of absence and a special grant of \$1,500 to enable him to seek renewed health and vigour in rest and in a warmer climate. But it was too late. He returned only to find that though he might begin well he was not equal to a sustained effort. In vain he hoped and his people hoped. After spending two more winters in the south of France he decided to resign his work for other hands to continue. This was in 1896. Before he had left the diocese, though his resignation had been accepted, Rev. Canon Dumoulin was elected to succeed Bishop Hamilton in the See of Niagara. This caused a vacancy in the rectorship of the Cathedral Church of St. James, Toronto, the most prominent of all the Anglican Churches in Ontario. He was urged to accept the vacant rectorship by the congregation, through the Bishop of Toronto, and he did so, thinking that he was well enough to perform the duties of a position that would make much smaller drafts on his physical powers. How well he sustained the traditions of St. James', which demanded a high standard of preaching power and excellence in other directions, the mourning citizens of the Queen City testify. During the past two years he had made for himself a reputation for all that belongs to good Christian citizenship, and added to the lustre that will long shine from a career of great abilities used without stint for the glory of God and the extension of the Kingdom of Christ.

About a year after our late Bishop had begun his work in this diocese he was asked by Huron Diocese to be the Bishop of Huron. He declined to leave Algoma, believing his duty was here.

Bishop Sullivan leaves a widow and two sons and two daughters. The eldest son, Mr. Alan Sullivan, was absent in E gland at the time of his father's death.

THE BURIAL.

On the morning (at 9.30) of Monday, January 9th, a short service was held at Bishop Sullivan's late residence, after which his body was removed to the Cathedral where, from 10 a.m. to 2 p.m., a constant stream of men and women viewed the remains as they lay, in episcopal robes, in an uncovered casket in the chancel of the church. During this time a solemn watch was maintained by the clergy of the Cathedral and a number of other Toronto clergy. The plate on the coffin bore the inscription:

Right Reverend Edward Sullivan, D.D.
Trinity Coll., Dublin,
Rector of St. James' Cathedral, Toronto,
and Formerly Bishop of Algoma,
Born 18th August, 1832;
Died 6th January, 1899.

At 3 o'clock began the service for the Burial of the Dead. A large congregation of people were present, consisting for the most part of men. The procession consisted of the choir, the clergy, about sixty in number, and the Bishop of Toronto, the pall-bearers and the mourners. The bearers were: The Bishop of Huron, the Bishop of Niagara, the Bishop of Algoma, Vep. Archdeacon Boddy, Messrs. A. S. Irving, R. N. Gooch, Hon. G. W. Allan (Chancellor of Trinity University), Messrs. N. W. Hoyles (chairman of Wycliffe College Council), W. T. Boyd and Rev. A. H. Baldwin.

The opening sentences were recited by Rev. R. Ashcroft. Then followed Charlotte Elliott's beautiful hymn. "My God, My Father, While I Stray," a favorite hymn of the deceased bishop's, sweetly sung with subdued organ accompaniment, and many were the tear-bedewed faces as the plaintive verse was reached:

What, though in lonely grief I sigh
For friends beloved, no longer nigh;

Submissive would I still reply,
They will be done!

After the 90th Psalm had been sung Rev. G. C. Wallis read the lesson, and the congregation joined the choir in singing the well-known hymn,

Now the labourer's task is o'er.

The Bishop of Toronto, with voice well-nigh choked with emotion, read the prayers. Then from the choir came the consoling words of the *Nunc Dimittis*. At its conclusion the procession reformed and proceeded from the Church to St. James' cemetery, where the words of committal were said by the Bishop of Toronto.

Among those present were representatives of the Lieut. Governor of Ontario, the Mayor of the city and nearly all the Board of Aldermen, a number of clergy from points more or less distant from Toronto, among whom was Rev. A. J. Cobb, of Powassan, Diocese of Algoma, representatives of the W.A., and other Christian bodies than the Church of England, repre-

of Rev. R. Renison, who for four years had ministered to that congregation and parish, the Bishop continued:

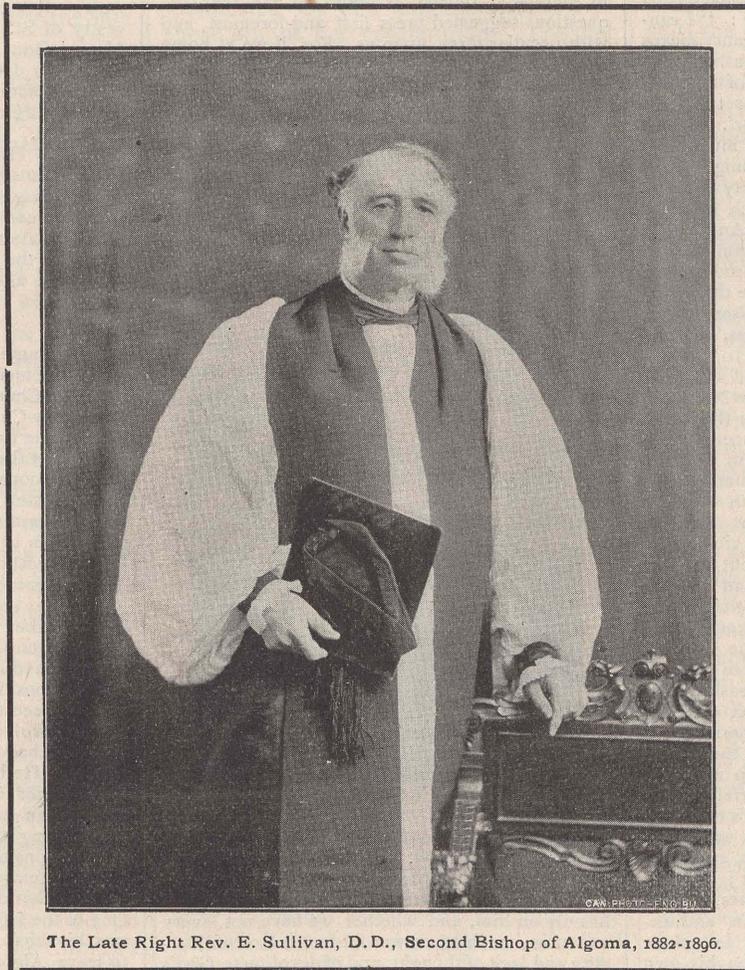
But thoughts more serious and solemn even than these are stirred within us to-day. One who has moved among us on a higher plane than that of rector of this parish; one who, under God, guided the destinies of the diocese for fourteen years, endearing himself to all by his suavity and tenderness and winning the admiration of all by his splendid gifts; one through whom God spoke with more than ordinary power, not merely by reason of his universal eloquence, but because of his high and responsible position—for the higher the office the more powerful for good or ill the influence, and the weightier the responsibility of him who fills it; one whom God called and equipped and sent to us, to teach us glorious lessons, to guide into paths of noblest action, to fit us for a destiny higher infinitely than any earth can give; has not merely been summoned to another sphere of earthly labor—

that he was two years ago, when I, in humble trust, was called to relieve him of his responsibilities here—but has been summoned to a still higher plane of existence. He has passed from scenes of earthly trial to the rest and peace of Paradise. After a brief but acute attack of the malady which had followed him for years—a malady no doubt brought on by his devotion to his duty while in office among you—with his family around him and sacred words upon his lips, his latest utterances being "Jesus," "Holy Spirit"—Bishop Sullivan passed to his rest on the bright and holy Festival of Epiphany, that day of glorious promise to all the world, and on Monday last, clad in his robes of office—his Algoma robes, I was told—stately even in death, a peaceful calm illumining his strong, manly features, he lay in the chancel of his own great church, while thousands who had listened with delight to that now silent tongue came to pay to him the tribute of a last farewell. He lay there, watched by loving friends and surrounded by beautiful and fragrant flowers, which told of rich, undying affection, till, at 3 o'clock, the hour appointed, a mighty multitude assembled for the final scene, and he was borne with honour to his tomb.

What are the thoughts that crowd upon us as we think of the death of Bishop Sullivan? Solemn thoughts there must be of the frailty of the most perfect human vigour and the transient character of the noblest earthly gifts; of the absolute dependence of the lives of every one of us upon the will of Him Who gave them, and of the folly of wasting in merely earthly aims that brief career, whose chief characteristic, after all, is its uncertainty. Yes, and thoughts of deepest sympathy with, and holy aspiration for God's blessing upon those who are so sorely bereaved—the members of Bishop Sullivan's family. And must we not add thoughts of trust in Him Whose Name was on the Bishop's dying lips—that one and only source of comfort and salvation—"Jesus Christ."

But surely for us there must be other and special lessons to-day. For he who is gone was closely connected with us, and in living and dying we may well believe had much that he was sent from God specially to teach us. Surely there are in the breaking of that vigorous frame, and the silencing, we might almost venture to say prematurely, of that eloquent tongue, lessons for those who are in authority, and lessons for those who are under it.

As I stood looking down at that fine but wasted form, I could not refrain from pondering



The Late Right Rev. E. Sullivan, D.D., Second Bishop of Algoma, 1882-1896.

sentatives of national and benevolent societies, city officials and many prominent citizens.

MANY TRIBUTES—ALGOMA.

It goes without saying that in every mission in Algoma mingled words of grief and hope and faith were spoken from the pulpits in every mission, and the prayers of the Church asked on behalf of those bereaved. Algoma had the best years of the dead prelate's life. And as a Missionary Bishop of Algoma will the name of Bishop Sullivan (our friend and co-worker, as he liked to call himself) be handed down to posterity. For this reason we give the first place among the many tributes to his worth from the lips of many eminent Churchmen and others to those uttered by his successor in the episcopate of Algoma (Dr. Thorneloe).

Preaching in St. Luke's pro-Cathedral at Sault Ste. Marie, Ontario, on Sunday, Jan. 15th, from St. John i. 6—"Sent from God," after referring to the recent departure from the Sault

what it was that had served to lay him low. I could not think it was the burden and fatigues of his missionary labours that had done it, great indeed as these were. Nor could I believe that the strain and worry, and they, too, were great, of caring for the scattered churches of Algoma accounted for it. For men of less constitutional strength, as I would judge, have endured as much and lived. What was it?

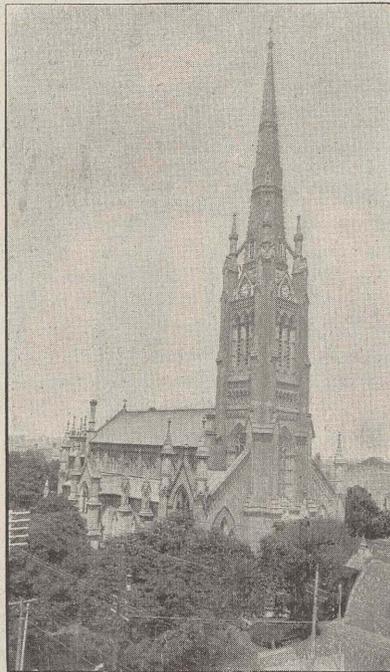
I could not help thinking it must have been the *spiritual strain* caused by his ceaseless yearning, and only partially successful efforts, to make provision for all the widely scattered members of his flock whose needs cried out and appealed to him on every hand. He longed intensely to reach and minister to every soul for which he was in any degree responsible. He could not take the weight of his responsibility lightly. His being was on fire to spread the truth of God, and to plant the Church in every settlement—yes, even in the waste and solitary places of the remotest corners—of the diocese. Colder natures and less earnest might have been content to excuse themselves and say: "I cannot do impossibilities. With such scanty means at my command I must be very cautious. I must not run the risk of going too far and of reaching out into primitive and new-formed settlements only to find myself left without support. I must wait, and tell the people to wait, for much that we desire, till better days." He might have spared himself all the anxiety and worry incident to making provision for missions which could do little or nothing to help themselves. And had he done so the world would not have blamed him. Rather it would have called him prudent. It would have praised his caution had he thus saved self. And caution is a very necessary thing. But he was not of this spirit. Perhaps, like his Master, "he loved others" too well to think of saving self. At any rate, he pressed out, in a spirit of faith, to reach and minister wherever there was need. There, indeed, lies the secret of the wonderful growth of the Diocese of Algoma under Bishop Sullivan, so that in fourteen years of his episcopate its missionaries were doubled and its churches more than doubled in number. And there, it seems to me, lies the secret of the breaking of his vital force. He put himself in his work. He went forth in faith, believing that the Lord who had put the work before him would provide for that work. And so He did. But the great worker himself was borne down in the struggle. The strain of waiting and watching for help so often slow in coming, so often coming in scanty measure: the pain of not knowing whence the next quarter's stipends were to come for the missionaries; the effort to go on still, in faith, despite the inadequacy of the support afforded him to meet the obligations he had undertaken; his grief at what seemed to his eager heart the Church's coldness, which could let a work like his suffer and languish, while money for all selfish ends and every worldly object was so abundant; his disappointment at finding himself, at times, like an officer on the battle-field, who, in his enthusiasm, has outstripped his men and is left alone amidst his foes; the contrast between his own keen perception of the needs of the people to whom he felt it his sacred duty to minister, and the comparative indifference of the Church at large, as he turned to it to ask its aid—all this, it seems to me—this, rather than the mere strain of his legitimate work, was the secret of his breaking down.

And, if it be so, what shall we say? Was there not something, at least, akin to martyrdom in his death? And was it not the glory of the man that thus in faith, at the cost of his life, he went on to do his duty and save men's souls?

And is not our lesson plain? Let those in authority beware how, in their laudable desire to be prudent, they make it a leading aim to save themselves from all strain and worry—never going further than they can see their way before them, and failing to mingle faith with their caution in their efforts to save the souls of men for whom Christ died. It is not necessary that we should live; such is the lesson taught us. But it is necessary that we should obey the Lord's command and go forth, at His bidding, to "preach the Gospel," by precept and example, "to every crea-

ture" we can reach. Yea, "woe to us" if we "preach not the Gospel," if we count the cost and hang back, fearful, in dread of consequences, making no ventures of faith for the perishing souls of men!

This is the lesson for those in authority. And for those under authority there is a lesson quite as obvious. What answer shall we make in the Great Day, if in this life we spend all we have of time, and talent, and money, on ourselves, and let the cause of our most holy Redeemer languish and die for lack of our aid; if we gratify every whim and enjoy every pleasure, but leave the soldier of the Cross, who calls upon us for assistance, and has himself gone forward at God's bidding, unsupported; if, while we have made ourselves comfortable and fulfilled every requirement of fashion and of folly, we have not provided means for the Church to spend its leavening influence throughout the land? And this is a series of questions affecting not only God's people in older Canada, but also ourselves even here in Algoma! Indeed, it seems to me that the questions suggested press first and foremost, and with peculiar force, upon us. For, if we at home have not done our duty, how can we blame those who are far away? And the death of our great



St. James' Cathedral, Toronto.

leader, who went forth with such splendid enthusiasm into the fray, and has fallen, calls upon us with thrilling emphasis to decide what share we have in the responsibility which weighed so heavily on him, and whether we have not, every one of us, much to answer for in our lack of liberality and lack of thought, and of devotion to God's cause.

Out of these thoughts comes yet one other. What can we do now? Are there any amends which those of us who feel that we have not done what we should may make?

Brethren, it were surely a fitting thing every way that we should have in this Diocese of Algoma some adequate memorial of Bishop Sullivan and his work. And what memorial could be more appropriate than a fund, associated with his name, for carrying on the work to which he devoted the best years of his life and which was so close and dear to his heart—the work for which, we might almost venture to say, he died. We have already felt the absolute need of making some provision in the way of a "Sustentation Fund" for struggling missions. We wish to raise at least \$50,000 as an endowment for carrying on the work in those places which for years and years, and possibly for all time, must be dependent upon outside aid. Soon the grants of the English societies will be withdrawn from us. Then what is to become of these missions unless we have some permanent endowment to aid them?

The S.P.C.K., with characteristic foresight and liberality, has offered us \$5,000 towards such a fund, provided we ourselves raise \$45,000 to meet it. It is a large sum—\$45,000! But we know well how the late Bishop viewed such tasks. In his spirit let us go forward. I appeal to you to-day to ponder the questions: "Have I done all I ought to have done to support the missions of the diocese?" "And ought I not now, both to begin more generous and systematic giving for the support of my own particular parish, and also, at personal cost to myself, to give something special towards the Endowment Fund for Missions as a memorial of the late revered Bishop?" We can hardly expect outsiders to do much towards this work unless we, who are chiefly concerned every way, first do what we can.

FROM THE SEE TOWN.

At a special meeting of the vestry of St. Luke's Pro-Cathedral, Sault Ste. Marie, Ont., the following resolution was adopted by a standing vote:—Resolved, That we, the members of the vestry of St. Luke's Pro-Cathedral, Sault Ste. Marie, Ont., do hereby express and place on record our deep sense of the loss sustained by the whole Canadian Church in the death of the Right Reverend Dr. Sullivan, rector of St. James' Cathedral, Toronto, and formerly Bishop of Algoma. His great gifts, his devotion to his arduous duties while among us, and the personal graciousness ever manifested towards those with whom he came into contact, commanded not only our admiration but our love. And we desire to extend to the sorrowing members of his bereaved family the assurance of our sympathy and our prayers.

TORONTO.

On the same day the Bishop of Toronto, in his sermon at the memorial service at St. James' Cathedral, said: No Church was a true Church that was not a missionary Church, no minister a true minister of Christ if he had not the missionary spirit, no lay member of the Church was a Christian who was not a missionary at heart. The missionary spirit showed itself in an unmistakable way; in its intense yearning after the lost sheep, its labour to bring them back to the fold, its cheerfulness in facing hardship, toil, danger, and sickness in the Master's cause. The late Bishop Sullivan, judging by that test, was of the true missionary spirit. The preacher referred to the lesson of sublime renunciation deceased had taught the Church when he had left a life of comparative luxury to take his position as Bishop of Algoma. There was no need to dwell upon the toil, travel, and danger involved, and the great resolution with which he had fulfilled the part of the missionary bishop. He had raised Algoma from a disorganized district to the condition of an organized diocese. The hardships which he endured in accomplishing this, especially the great anxieties and responsibilities of the work, had stricken down his magnificent constitution, and laid the seeds of that disease which had felled him at last. One of the late Bishop's strongest characteristics was his sense of duty. When he had been asked to leave Algoma for an office in a much more settled field he had answered simply: "My duty to Algoma compels me to decline." That answer was characteristic of him; that high sense of duty was the secret of the unflagging assiduity with which he discharged his practical duties.

It is impossible to reproduce the utterances of preachers in their references to Bishop Sullivan. It may be noted, however, that in all parts of the country his death formed the theme of many sermons.

NOTES.

It was a source of regret that Dean Carmichael could not be present in Toronto at the burial of his old friend, Bishop Sullivan.

The congregation of St. Luke's Church, Toronto, adopted a resolution of sympathy on the evening of Sunday, Jan. 8th.

The City Council of Toronto adopted a resolution expressing its sense of loss and the desire to honour the memory of so great a prelate.

The Montreal Diocesan Synod, through the adoption of a resolution submitted by a special committee, recorded its sense of the loss sustained

to the Church by the death of Bishop Sullivan, who exercised an unique influence on the religious life of Canada, and who was loved in the Diocese of Montreal.

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

The Sullivan Memorial.

A memorial to Bishop Sullivan—the very best—will be found in the endowment fund for the sustaining and perpetuating of missions commenced by our late revered diocesan.

The above paragraph was penned before the Bishop preached at Sault Ste-Marie on Jan. 15th last, a sermon burdened with thoughts concerning the late Bishop Sullivan's life and work. Our suggestion seems to express exactly one of the thoughts the Bishop gave utterance to. Therefore, with what may be taken for granted in the shape of episcopal approval, we more boldly ask that Algoma's friends in Canada and England will liberally help to build up a Diocesan Mission Sustentation Fund, which will continue the Church's work in the poor parts of the Diocese when the S.P.G. help ceases—a work which, indeed, can never be dissociated from the name of Bishop Sullivan. Our late Bishop's name would be for all time remembered if in his memory there were in the missionary Diocese of Algoma a "Bishop Sullivan Mission Sustentation Fund." It is not impossible to reach a \$50,000 limit. Only let us all do what we can—do it now.

Real Giving.

Some of our Algoma Church folk who receive the ministrations of the Church largely in consequence of subscriptions from those who have the mission spirit at heart may not only be interested in a case of real self-denial for Algoma's benefit, but may be taught and spurred on to do more for the support of the Church's cause in their own missions, as well as for the kingdom of Christ the world over.

A poor widow, quite alone, and having nothing but what she earns by choring, heard the Bishop speak when he was over in England last year, and asked for a missionary box, which, when it was opened in November last, contained eight shillings. When a receipt was sent her for the amount she wrote, "Only wishing it had been more."

How such deeds put the great majority of us to shame!

Sudbury.

REV. F. C. H. ULBRICHT, INCUMBENT.

The eighth annual sale, supper and concert under the auspices of the

Women's Parochial Aid Association of the Church of the Epiphany was held on Thursday, the 15th of December, and proved in every way a marvellous success. The sale of fancy articles in the afternoon was well patronized by those seeking suitable and useful Christmas gifts for their friends. The supper, too, was well attended. The concert was one of the leading features, and the programme was said to be one of the best ever given in the town. The ladies of the church realize that they are noted for the success of their undertakings, and leave no stone unturned to make that of each year even more successful than that of the previous year. The good feeling and kindness towards the Church was manifested by the large attendance of those not of her communion. The net proceeds amounted to \$123, which more than clears the parish of debt.

The church choir has lost two valuable members in the persons of Miss Gaviller, of Beeton, and Miss Cressy, of Pembroke. The churchwardens, on behalf of the people, presented each of these young ladies with a large and handsomely bound edition of the Church services as a slight token of their appreciation.

The church was tastefully decorated for the Christmas season. The services were well attended both morning and evening. The offertory for the day was \$42.80.

The incumbent (Mr. Ulbricht), though ill and unable to attend the services, was not forgotten. The wardens called after the evening service and presented their clergyman with the special offertory, which amounted to \$36.45, representing in a small degree the accustomed generosity of the people. T. S.

Batchewana Lumber Camps.

Over four hundred men are in these camps, about thirty miles from Goulais Bay. Last year when I visited these camps I waited until Lake Superior was frozen. This year I thought I would go before Christmas, so on Sunday, December 11th, after morning service in Goulais Bay Church I drove to the eastern shore of Batchewana Bay to the house of Mr. Peter Jones, commonly called "Pete, the Finn." Pete has married an Indian and has led a lonely life ten miles from a white face in one direction and twenty in another. I found Mr. Thomas Bishop, the "walking boss," or manager of the camps, at Pete's, and several shantymen, and thus had a congregation of twenty. There were the squaw, the Indian wife and her children, Lizzie Parr, a servant girl of 18, the "walking boss," "Pete, the Finn," the shantymen, among whom was a Captain Patterson, formerly master of a boat on the lakes—all sorts and conditions of men. I tried to say a word in season to each "to open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins

and inheritance among them which are sanctified."

Perhaps you may say, what was Lizzie Parr, the servant girl, doing there? Well, Pete's house is a "stopping place"—in fact the only house between Batchewana Bay and Goulais Bay.

On the following day, Monday, Mr. Bishop kindly directed a man to take me and my horse and cutter to the Chippewa River, four miles away, and then to bring the horse back to Pete's to await my return. The bush was too thick to drive through beyond the Chippewa and so I began to tramp to the first camp. I was directed to follow the edge of the bay to Sand Point, where there is only a narrow strip of water between the bay and Batchewana Island. But it was impossible to skirt the exact edge of the bay all the way because in places trees grew to the water's edge and elsewhere steep rocks overhung the water. So, then, I dodged into the bush and got back to the shore at the earliest opportunity. When I got to Sand Point I was told to shout and I should be heard at Reardon's Camp on the island—(the distance from the point to the island across the water is about a quarter of a mile)—but the wind was from the island and carried my voice away. However, after shouting at intervals for half an hour, I was eventually heard and a boat put out from the island fetched me across. Mr. Reardon, a Roman Catholic, is foreman of Camp No. 1, the clerk is a Presbyterian. Here I may say that in each camp the foreman and clerk have a little log house to themselves and I bunked with them. The sleeping camp of the working men was generally a building of about forty feet by twenty-five feet and bunks in three tiers reminding me of bunks on a ship only on a larger scale; seventy men in a building forty feet by twenty-five is pretty close quarters—certainly it is warm. I had my services generally in the sleeping camp, and, though it might be very cold outside, perspiration would roll down my face as on a summer's day. The men were just in shirt and trousers and I in full regimentals. Divine service in a lumber camp is a graphic scene. The men sitting on their bunks—tier upon tier—and some on the floor on forms, their coats, socks, and mits hung up all round the stove to dry, the place half full of steam, the stoves roaring away—the men are cold and take some time to thaw out after being in the bush all day—the minister standing at one end of the room singing and reading and then kneeling and praying for God's benediction. Tact and discretion are needed to appropriately address men of different creeds. I found English Churchmen mixed with Roman Catholics, Methodists and Presbyterians. It being the Advent season I found my instruction on the call, "Now it is high time to awake out of sleep. . . . Awake thou that sleepest and arise from the dead and Christ shall give thee light," and I showed the true relation between the living voice of

the Church and the inspired Word of God—the Church teaching, the Bible proving whether her testimony is true.

On Tuesday I moved on to Camp No. II., three miles to the other side of the island. On this side of the island I saw a curious sight; trees twisted and standing at all angles, and the ground broken as if a considerable part had sunk near the shore. The few Indians—about ten families—who live on the mainland at Batchewana have a tradition that the island will suddenly sink into the lake; they say the place is haunted. Though they come from time to time to sell their game or fish to the lumbermen, no Indian will stay all night on the island.

While I was at Camp II. I baptized the two children of Mrs. Currey, and Mrs. O'Malley, her mother, who was present at the baptismal service, told me she had been in India with her husband, a soldier, for fifteen years. I, too, was in India for six years, under S.P.G., and so we had lots to talk about. The name, Mrs. Currey, made me think of curry and rice. It is not usual to find women in lumber camps, but Mrs. Currey is the washerwoman, and Mrs. O'Malley, though considerably advanced in years, is her assistant. They seemed extremely glad to see me, and I hope I comforted them.

On Wednesday I returned to Camp I., and lost my way, an easy thing to do when the trail is only marked by a "blaze," that is, a small cut on the bark of a tree. I wandered on for hours through a dense bush, and eventually pulled up at the same place I started from, Camp II. Again I started out, and, unfortunately, ere I reached Camp I., I fell and sprained my knee, but managed to reach camp. The foreman said he had some horse liniment; I rubbed my knee with it, and found relief. After resting a day, I crossed from the island to Sand Point and walked to Camp III. I fortunately met the "walking boss," and he was a great help to me, especially in crossing the Batchewana River. The ice was not very strong, but Mr. Bishop would tap it here and there with his axe, and, says he, "I weigh over 200 pounds; you follow me."

Camps IV., V. and VI. were successively visited on Friday, Saturday and Sunday, and I was homeward bound for Korah on the following day. I was fortunate in getting a sailing vessel from Batchewana dock to "Pete, the Finn's," twenty miles. My two companions were a man with two toes cut off by an axe and a man with a frozen foot. This man came from a camp fifty miles beyond Batchewana. He lost his way, with provisions only for one day, and was out five, and arrived at Batchewana exhausted and nearly frozen to death. The two cripples had forty miles to drive to the nearest hospital, from "Pete, the Finn's" to Sault Ste. Marie.

"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified . . . and

that we may be delivered from unreasonable and wicked men, for all men have not faith."

J. P. SMITHEMAN.

P.S.—It may be interesting to our English friends to know that the logs cut at Batchewana make pulp wood, from which paper is made at Niagara Falls.

Epiphany at Garden River.

REV. F. FROST, INCUMBENT.

We have spent a fairly pleasant Christmas and New Year's at this Mission. The services on Christmas Day were well attended and the decorations were good, though not so abundant and profuse as usual. I look upon this as an improvement. We are living in an evergreen country, so to speak, in spite of the cold winter and the snow, but there is no particular advantage in transferring the whole mountain side of fir, spruce, cedar and hemlock and "parishkenahquanahoahkummig" to the inside of the church, but, as I was saying, we had grand services on Christmas Day. We commenced at 50 minutes to 1 o'clock in the morning and we kept it up till dark in the evening, and then the Indians wanted more. But the missionary said no! The Bishop came to see us on the Sunday after Christmas and we had Confirmation and Holy Communion. A large number were confirmed and a great many more besides them partook of Holy Communion. The Bishop gave us a good discourse in church and also spoke privately to the candidates, on the preceding day, on the duties and responsibilities they were undertaking. I forgot to mention that one of the candidates was very ill, dying in fact, and the good Bishop administered the rite of Confirmation while the young woman was lying on her dying bed.

And about the Epiphany. The celebration of Epiphany was a mixture. The Indian leaders or head men suggested that we have our annual entertainment on "orgemahkezhegudornahgorshig" and the missionary agreed to the proposal. We had prayers in the schoolhouse and some views with the magic lantern representing scenes connected with Christmas and Epiphany, the missionary explaining them, and we sung suitable hymns and sacred pieces. Then the entertainment proper commenced, which consisted of the distribution of clothing and candies and dolls and marbles and toys and other things (given by W.A.) to the children and grown people of both sexes of Indians who were present and absent. A good many thought that it was a pleasant and profitable time.

Temiscamingue Mission.

REV. F. B. STORER, INCUMBENT.

That country which has no history is said by the wise to be happy and

prosperous, and since the summer there has been but little history to record in the Temiscamingue Mission. The church at Haileybury has advanced slowly, but surely; but, alas! owing to the destruction of the Haileybury saw-mill by fire early in August, the roof still requires shingles, and tar paper with boards are not quite sufficient protection from the weather. It was most disappointing after all the hard work and the many difficulties that had been met and overcome. But the mill has been rebuilt, and we hope that early in the spring the shingles will be ready to go on, and if possible we hope to get the walls plastered and the interior decorated a bit before the summer is over. Meanwhile concerts are being held to help to raise funds to finish the church. At the last, held on New Year's eve, over \$26 was collected. It would have been more, but the intense cold kept many at home. They were the losers as the concert was very good.

Since Rev. Mr. Hickland left us in August Mr. P. A. Cobbold has been taking the services at Haileybury, with an occasional one at Thorneloe (late Liskeard), and we are now looking forward to the arrival of the Rev. F. B. Storer, and trust that his work amongst us will be truly blessed by God, and we ask the many friends of Algoma to especially remember this mission in their prayers, for as one who knows the mission only too well says "It is a hard field of work physically, mentally and morally."

Our Sunday School is one of the bright spots where we can see the most results, and both Mrs. Probyn and Mrs. Cobbold may be congratulated on the showing that the children made at the annual Christmas Tree, held, as usual, on Christmas Eve. But, while the teachers and the many other kind friends in the village who helped so generously deserve great credit for all the pains they took, our special thanks are due to Bishop Sullivan and Miss Smith, of the ever-kind Women's Auxiliary in Toronto, for their most generous contributions of candy, toys, and other presents, useful as well as ornamental. It will help and encourage the Sunday School to renewed efforts in the new year. Our schoolroom is small, and the tree had to go at one end, so that it was only possible to hang the presents on one side, then it was found that there was not room for everything, and as considerable energy had been shown in getting trees, and we had a spare one, we brought that in, too, and loaded it. We began with a Christmas hymn and a few collects, and a very short address on Christmas joy to the children, and then some more hymns and recitations by the children. After the last hymn there was cake and tea for all, and finally the presents were distributed and the happy children went home laden with good things.

The service on Christmas Day in the evening was well attended and was most happy and bright.

Shingwauk Notes.

Good all-round progress was made by the pupils up to the 22nd November, when, unfortunately, an epidemic of measles broke out in the Home, and for a time the general routine of work was somewhat interrupted. About thirty-six boys were laid up, the majority of whom were prevented from taking their quarterly examinations. At this date, however, we are glad to report all our patients sufficiently recovered to again attend school and their respective duties.

On the 2nd of January, thanks to the thoughtfulness and generosity of many kind friends in England and Canada, a well-laden Christmas tree was provided for the pupils. A concert and entertainment, in which several of the boys took part, was held in connection.

The Principal highly commended the pupils for their diligence, perseverance and general good conduct during the year, and urged them to continue, and if possible to increase, their efforts to make progress during 1899. The Bishop of Algoma, who with a number of visitors was present, congratulated the pupils on their record, and addressed earnest words of counsel and encouragement to them.

The entertainment, which will long be remembered by the Shingwauk boys, was brought to a close by three cheers for the Bishop, the Queen, and the Shingwauk Home.

G. L. K.

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

Our Christmas Day broke bright, crisp and frosty, truly seasonable weather, and several people availed themselves of the early service to make their Communion. The 11 o'clock Matins was well attended. The service commenced with Hymn 59, the special Psalms being sung to suitable chants. The well known Jackson's *Te Deum* followed, which was evidently appreciated by the congregation, as they joined heartily in this beautiful hymn of praise. The *Jubilate* (Hayes' setting) and the Creed of St. Athanasius, which was said, and Hymns 60 and 62 completed the service. For Holy Communion the Kyrie was by Jackson and the Nicene Creed by Tallis. The *Sanctus* was also by Jackson. The hymns were 323 and 191, heartily sung by both choir and people. The Offertory sentences, so appropriately set to music by Martin, "Let your light so shine" and "If we have sown unto you" were well rendered by the choir while the collection was being taken up. The communicants at both celebrations numbered about seventy. The afternoon service was similar to that usually held, but made festive by the singing of pretty and familiar carols. The offertory was on this occasion given to the rector.

At Evensong, which was fully choral, there was a good attendance. The open-

ing hymn was No. 59; responses, Tallis; special psalms, Chants 245 and 271; *Magnificat* and *Nunc Dimittis*, Nares in F. The usual Christmas hymns were supplemented by an anthem, "Sing O Heavens." All the music of the day reflected much credit on the painstaking choir-master. The total of the offertories amounted to \$90.

The decorations, which were a little plainer than last year, were light and graceful. The flowers on the Holy Table were very beautiful, and were the gift of the Mayor, Mr. G. T. Marks. A new "fair linen cloth," presented by Mrs. Gibbs, was in use for the first time.

The Woman's Auxiliary held their annual tea and bazaar on December 3rd. A liberal menu was provided and both were patronized satisfactorily. The same society has also forwarded a gift of \$10 in books and prizes to a mission for their Christmas tree.

A Glee Club, limited to Church members, was formed at the commencement of the winter season, under the management of the choir-master, with the idea of promoting sociability and of improving the passing moments with the culture of a "little music."

The summer picnic to Silver Islet was very successful. A portion of its profits were devoted to the purchase of new books for the Sunday-school library.

On Sunday evening, January 1st, about 6 p.m., an alarm of fire was given, and on entering the church it was found that a large lamp, suspended near the screen, had fallen. Fortunately help was quickly at hand, and the flames were got under, but not without some damage to floor, carpet, choir stalls and decorations, the walls becoming so blackened with smoke as to render repairs inevitable.

B.S.

Fort William.

REV. E. I. HARPER, INCUMBENT.

ST. LUKE'S.—The Christmas services were well attended this year. A few details may be of interest to some friends who remember when the nucleus of the present congregation worshipped in the public school-room. Quite a record was made in the way of decorating the building. From sanctuary to the entrance door evergreens, deftly designed, draped the windows, doors, chancel screen and dossal curtains. As usual the altar was very chaste with spotless linen, white flowers in vases and dainty festoons of smilax. The credit of this, it ought fairly to be said, is due to Mrs. Sellers, who, with her own hands, cares for the altar linen and provides the year round cut flowers at her own expense. To Mrs. Wm. Verger must be given a large share of thanks for unremitting attention and painstaking labour in making the

decorations as effective as they were. Others also might be mentioned in this connection, but we must forbear. The choir acquitted themselves most creditably and have justly earned the earnest thanks of the pastor and congregation for making the services so bright and attractive. The organist, Mrs. Harry Sellers, with orchestral accompaniment consisting of Messrs. J. Jarvis, 1st violin; Boreham, 2nd violin; Wayland, cornet, and Mr. Sellers, flute, rendered the "Priest's March" as a voluntary, with fine effect. Stainer's "Hallowed Day," Dykes' *Te Deum* and Ebden's *Magnificat* and *Nunc Dimittis* were among the selections for the day. At the 8 o'clock celebration there were 21 communicants and at the 11 o'clock service 54. The congregations morning and evening quite filled the church. A bright clear winter atmosphere contributed not a little to the good attendance. The offertory at both services amounted to upwards of eighty-five dollars. The wife of the incumbent was especially remembered by the gift of a cheque for \$25 from Mr. Wm. Tully. Twenty dollars, by request of the rector, was reserved for parochial purposes, and the balance, and a good one at that, appropriated as the Christmas offering. *Laus Deo.*

Initial steps are being taken to start a branch of the St. Andrew's Brotherhood in this parish with the Rev. Mr. Hay, incumbent of Oliver, as provisional director. Mr. Hay is an old St. Andrew's Brotherhood man and knows just how to go about things to accomplish best results.

Ilfracombe Mission.

REV. J. PARDOE, INCUMBENT.

NOVAR.—A very pleasant and most successful Christmas tree, in connection with St. Mary's Church Sunday School, Novar, was held on Wednesday, Dec. 29th. The evening commenced at six o'clock, when a substantial tea (provided by the parents) was enjoyed by all. Fortunately the day was bright and not so cold as those immediately preceding the 29th, and shortly after the doors were opened the hall was filled with the children and their parents and friends. Tea over, the Christmas trees were disclosed to view, to the great delight of the little ones. Over forty children, who are in regular attendance at the Sunday-school, received gifts and sweets from the tree, and some special prizes in the form of prayer and other books were awarded to those who had made special efforts. This happy gathering was brought to a close by the singing of the doxology.

ILFRACOMBE.—Notwithstanding the very unfavourable weather the week before Christmas, a few willing workers, both at Christ Church, Ilfracombe, and at St. Mary's Church, Novar, braved the storms, with the result that two out of the churches in the mission were tastefully

decorated for the festive season of Christmas. The congregations at Ravenscliffe, Novar, and Ilfracombe on Christmas Day were very good, and the offertory at each station above the average, especially at Ilfracombe.

A few days ago a very pleasing event took place at Ilfracombe. A number of the workers connected with Christ Church met in the Church hall, when Rev. J. Pardoe presented Mrs. Denton with a beautiful china tea set, in blue and gold, in behalf of the subscribers, in recognition of her services as organist.

RAVENSCLIFFE.—On Thursday, Jan. 5th, the twentieth annual gathering in connection with St. John the Baptist's Church Sunday School was held on the premises of Mr. W. Martin, sen. The scenery here, either in summer or winter, is very picturesque, commanding, as it does, a magnificent view of Vernon Lake. The children and young people, with their parents, teachers and friends, turned out in full force about noon on the 5th of January. After a delightful sleigh-ride, which afforded the children considerable amusement, followed by a friendly chat and the season's congratulations, the call for games of various kinds was eagerly responded to. Next came the distribution of gifts, many of which had been provided for the children by the self-denying efforts of Mrs. W. Martin. For other gifts, which came through the incumbent, our very sincere thanks are given to friends at a distance. As the toys, games and articles of various kinds were distributed it did one good to notice the bright happy faces of those who have not only been regular in their attendance all the year round, but also reverent in their behaviour, and, at the same time, eager to learn what has been required of them. A substantial tea was provided, after which a liberal supply of candies was handed round, and, as the shades of evening gave warning that the "day was past and over," a very successful and happy gathering was brought to a close, leaving many very pleasant memories behind it.

As a result of the satisfactory reports received by the English Government of missions conducted by the Church Army at some of the principal prisons in the country, all the prisons in England and Wales are thrown open to Church Army missionaries.

WHEN in November last the Bishop of Gibraltar laid the foundation stone of the new building to replace the old consular chapel at Smyrna (Turkey) there were present at the service the Archbishop of Smyrna (Greek Orthodox) and two Armenian Archimandrites, representing the Armenian Archbishop of Smyrna.

CHURCH of England soldiers' institutes are quiet free and open to any wearing Her Majesty's uniform, without any question of creed.

For Our Children.

Among the things that our children should learn at home, or, failing there, at Sunday-school, are the names (in order) of the Books of Holy Scripture and the Seasons of the Christian year. As a help to teachers we shall publish in three consecutive numbers a list of names in rhyme, hoping that, in some instances at all events, one part will be learned before the next is printed and that in three months' time many of our children will know the names so well that they will ever be ready in turning to any portion of God's Word, and in giving a reason for the keeping of the fasts and feasts of Mother Church:

THE BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us
In GENESIS and EXODUS;
LEVITICUS and NUMBERS see
Followed by DEUTERONOMY.
JOSHUA and JUDGES sway the land,
RUTH glean the sheaf with trembling hand.
SAMUEL and numerous KINGS appear,
Whose CHRONICLES we wondering hear.
EZRA and NEHEMIAH now
ESTHER the beauteous mourner show.
JOB speaks in sighs, David in PSALMS,
The PROVERBS teach to scatter all sins.
ECCLESIASTES then comes on,
And the sweet SONG OF SOLOMON.
ISAIAH, JEREMIAH then
With LAMENTATIONS takes his pen,
EZEKIEL, DANIEL, HOSEA'S lyres
Swell JOEL, AMOS, OBADIAH'S.
Next Jonah, MICAH, NAHUM come
And lofty HABAKKUK finds room;
While ZEPHANIAH to HAGGAI calls,
Rapt ZECHARIAH builds his walls;
And MALACHI, with garments rent,
Concludes the Ancient Testament.

Acknowledgments.

RECEIPTS FOR DIOCESE OF ALGOMA FOR NOVEMBER AND DECEMBER, 1898.

FOR MISSION FUND.

Per English Algoma Association, £43 7s. 3d., and £200; Mitchell W.A., \$5.50; Ingersoll W.A., \$6; Port Rowan W.A., \$5; Aylmer, Ont., W.A., \$5; Port Dover, \$5; Balance collected in England by Rev. R. Renison, \$81.88; Mrs. H. Merritt, for Indian work, \$5; Sebrington S.S., \$1; Diocese of Ontario, \$110; Diocese of Quebec, \$170.02; Grant Domestic and Foreign Mission Board, \$2,100; Bracebridge, 35c.; Sherbrooke Church Society Service, \$59.47; Diocese of Huron, \$175; Toronto—All Saints' W.A., 75c.; Redeemer W.A., \$10; St. Thomas' W.A., \$3; "C.M.," \$10; Mr. A. E. Lawlor, \$2.

FOR MISSION SUSTENTATION FUND.

Per English Algoma Association, £8 5s.; Woodstock W.A., late Mrs. Caulfield's life membership, \$25; Rev. Prof. Jones, \$25; Mr. W. H. Robinson, per Canon Empson, \$25; Diocese of Fredericton, \$190.35; Per English Algoma Association, in remembrance of Bishop Sullivan's work, £100.

FOR SHINGWAUK.

Per English Algoma Association, £2 19s. 8d.; York Mills S.S., \$3; Diocese of Montreal, per Mrs. Dawson, \$25; "Old Shingwauk boy," \$25;

Hamilton, Ascension, for Peter Minase, \$37.50; Parkdale, Epiphany, for year ending Christmas, '98, \$8.50 and \$8.50; Diocese Huron W.A., \$10; Diocese Montreal, \$29.46 and \$4; Niagara Falls South, \$1.85; Diocese Nova Scotia, \$7; Diocese Quebec, \$50; Grant Domestic and Foreign Mission Board, \$750; Lachine, St. Paul's W.A., for Elijah Penance, \$7.50; Toronto, St. James' Infant Class, per Miss Atkinson, \$5; Brockville, Trinity S.S., \$5.38; Shawville, Quebec, Parish Sabbath-schools, for Wesley Jones, \$25; Kemptville Ministering Children's League, \$18.

FOR WAWANOSH.

From English Algoma Association, £2 19s. 9d.; Miss Swymmer, \$24.25; Diocese of Montreal, \$4.

FOR W. AND O. FUND.

Legacy late J. H. Dunn, Quebec, \$500; Diocese of Quebec, \$27.53; Diocese of Nova Scotia, \$67.60; Little Current, \$2.21; Sheguiandah, \$1; Sucker Creek, 71c.; A Friend, 53c.; Sheguiandah, St. Andrew's, 55c.; Oliver, St. James', \$1.25.

FOR CHURCH AND PARSONAGE FUND.

Per English Algoma Association, 5s.

FOR SUPERANNUATION FUND.

Parry Sound, Trinity, \$6.60; Rev. Jas. Ward, \$37; Emsdale, \$2.77; Gore Bay, 71c.; Fort William, St. Luke, \$7.95; Magnettawan, 81c.; Midlothian, 93c.; Dunchurch, 55c.; Port Sydney, \$2.22; Beatrice, \$1.68; Parkersville, 98c.; Newholm, 70c.; Ufford, 5c.; North Bay, \$3; Port Carling, \$1.30.

DOMESTIC MISSIONS.

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Per English Algoma Association, £8 2s.

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D KEMP, Treasurer.

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) Algoma Mission Sustentation Fund, etc.

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