

“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.



December, 1900



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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.

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Notice to Subscribers.

"The Algoma Missionary News" has been for years past, and is now a valuable aid to the Church's work in the Missionary Diocese of Algoma. In the interests of our missionary work, therefore, it is earnestly requested that all outstanding accounts be paid as many days as possible before the 31st day of December. The label on your paper tells the date to which your last payment extended. It may be added that postal notes for 50 cents, as well as for larger sums, may be obtained at all postoffices. They should be made payable to and sent to Rev. Charles Piercy, Sturgeon Falls, Ontario.

Bishop's Appointments for December.

1. Sat.—
2. 1st Sunday in Advent.—Thessalon and Bruce Mines.
3. Mon.—St. Joseph's Island.
4. Tues.—
5. Wed.—Examination for Deacon's Orders.
6. Th.— " " "
7. Fri.— " " "
8. Sat.—
9. 2nd Sunday in Advent.—Ordination at Marksville.
10. Mon.—Consecration of Church at Richards' Landing.
11. Tues.—Sault Ste. Marie.—Meeting of Committee of Indian Home.
12. Wed.—Sault Ste. Marie.
13. Th.— " " "
14. Fri.— " " "
15. Sat.— " " "
16. 3rd Sunday in Advent—Sault Ste. Marie—St. Luke's Pro-Cathedral.
17. Mon.—
18. Tues.—Train to Whitefield.
19. Wed.—Ember Day—Victoria Mines.
20. Th.—Sudbury—Examination for Holy Orders.
21. Fri.—St. Thomas Apostle and Martyr.—Ember Day—Sudbury.
22. Sat.—Ember Day—Sudbury.
23. 4th Sunday in Advent.—Ordination in Sudbury.
24. Mon.—Train westward.
25. Tues.—Christmas Day—Sault Ste. Marie.
26. Wed.—St. Stephen the First Martyr.—Sault Ste. Marie.
27. Th.—St. John Apostle and Evangelist.—Sault Ste. Marie.
28. Fri.—Innocents' Day.—Sault Ste. Marie.
29. Sat.—
30. 1st Sunday after Christmas.
31. Mon.—

Christmas.

Ancient Time, from days of yore
Eagerly hath bent before,
And hath watch'd the opening door.

Haste thou on, approaching morn,
And Thou, glorious Child, be born ;
Only hope of earth forlorn.

—Lat. Hymn.

Notes by the Way.

The time is short !
Therefore with all thy might
Labour for God and Right ;
Pause not for heat and shadows of the day
Fail not for difficulties of the way !

Be true, be pure, be strong
Eternity is long.

The time is short !
Sin, misery and despair
Darken the earth and air
Therefore do thou with Heaven intercede
And for thy brethren, ere they perish, plead,
Pray for the prayerless throng !
Eternity is long.

—Anon.

OF the non-Christian peoples of the world the Mohammedans are a tenth.

"THE three great needs of this age : Noble thinking, simple living and honourable dealing."—Bishop of Ripon,

"THERE are no galley slaves in the royal vessel of divine love ; every man works his oar voluntarily."—St. Francis de Sales.

"A PLEDGE to spend less money is an appeal to give less money, and the best way to getting less money."—Bishop Doane.

"HE who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."—Anon.

INFORMATION to hand concerning the health of Rev. F. C. H. Ulbricht is to the effect that his condition is slightly improved.

No date has yet been announced for the meeting of the joint meeting of the Rural Deaneries of Muskoka and Parry Sound at South River.

REV. MR. TRENHOLME will be received by the Bishop for work in the diocese. At the moment of writing it cannot be said to what mission Mr. Trenholme will be sent.

It is a pleasure to be able to announce that the new parsonage at Powasson is nearly ready and that Rev. D. A. Johnston has a reasonable expectation of moving into it before Christmas.

REV. L. SINCLAIR has left the mission of Gore Bay, on the Manitoulin Island, for that of Aspden, Muskoka. We do not know of any appointment being made to fill the vacancy at Gore Bay.

THE Librarian of the Diocesan Clerical Library, has received with many thanks from the author, Frederick Rogers, D.C.L., a copy of his book, "Le Roman d'un Pussie Chat" for the library.

By many authorities Chinese history is dated from the year B.C. 781; behind this we have the semi historical period up to B.C. 1122; and behind this again stretches the legendary up to B.C. 2852; beyond which in the past Chinese authorities themselves account fabulous and mythical.

"THE demand of the Church to-day is not economy, but expenditure, not retrenchment, but enlargement; and the laying out of our work must be, not how much work can we do with the money that we have, but how much money must we have for the work we have to do."—*Bishop Doane.*

MR. A. W. BEHREND, a graduate of Berne University, has been accepted by the Bishop as a candidate for Holy Orders. It is not unlikely that he will be sent to the new field for missionary enterprise which has been opened up at Michipicoten.

AT Sudbury the Bishop will hold an ordination on December 23 (Fourth Sunday in Advent), when possibly three gentlemen will be ordered deacons. It is not unlikely, however, that Dr. Codd will be prevented from being one of them because of the difficulties presented in

journeying from the head of Lake Temiscamingue to the point of railway connection at Mattawa.

WE are sorry to relate that Dr. Codd, the catechist working in our distant mission at the head of Lake Temiscamingue, met with a rather serious accident on the morning of November 11. He was so unfortunate as to let a cross-cut saw fall on his leg just above the knee. It went into the bone, and it is feared opened the joint. We do hope, though, that the wound may soon heal, as the missionary will be eager to get about his vast mission field, and will not enjoy an enforced rest indoors.

THE Bishop will hold two ordinations in the diaconate this month. On the first Sunday in Advent, at Marksville, St. Joseph's Island, it is purposed that Mr. A. Cameron Macintosh be ordained in the Mission, where, as catechist, he is now working so acceptably. Mr. Macintosh is a graduate of St. Augustine's College, Canterbury. On the fourth Sunday in Advent, when the second ordination will be held at Sudbury, it might be impossible for Mr. Macintosh to get over the ice (or ice and water) from his island mission to the north shore of Lake Huron.

IT is desirable that no Sunday-school in the Diocese of Algoma shall omit to give a children's offering as a bi-centenary gift to the S.P.G. The gifts the society has made to this and to other missionary dioceses are characterized by conditions that tend to secure great benefits in the future. If missionaries will give the Sunday-school offerings on the Sunday immediately preceding the Festival of the Conversion of St. Paul next January, and at once send the sums to the Diocesan Treasurer as contributions to the special object named, we can all join in helping to build up the bi-centenary funds commemorating the "two hundredth birthday."

A LETTER from Powasson tells of the wedding of Miss Kate Porter and Mr. T. S. Trenouth. The bride has for several years been the organist of St. Mary's Church, Powasson. Besides, Miss Porter was always willing to help in any way to make the Church's work tell in the neighbourhood of her home. Rev. D. A. Johnston performed the ceremony in the church, assisted by Rev. C. H. Buck-

land, formerly a minister in the place. The bride received from the congregation an address expressive of appreciation of services and tendering very kind wishes for the future. Accompanying this was a lady's secretary as a more tangible token of esteem.

THE Bishop of Algoma accompanied by two of his clergy got off the train at Massey on October 5, and left for the Indian Reserve on Spanish River. The party was waiting some time around town before a conveyance was found. At last a lumber waggon was secured which carried the party and their luggage. We hear that they had a wet journey on foot between the road and the river—the fields being flooded. Next day the party returned to Massey having walked the whole distance from the river some Indians coming with them and carrying their baggage. We understand that there were a good many Indians gathered to meet their Bishop, and they had a successful time. The Bishop left on the eastbound train for Nairn and Sudbury the clergy going their separate ways.

WE must learn to make God our all in all. * * * Begin to-day to make a little more of God than you did yesterday. Be a little more watchful over your tongue, a little more real in your prayers, a little more charitable in your judgment of others, a little more grateful for the mysterious patience and long suffering of God, and day by day a little more until after a while you will find a great change come over you and you will wonder how you could have lived so long without making more of God than just a little. Years will roll away, and then, perhaps, you will be able to say. "He is my All in all; nothing is so much to me as He. * * * He is everything to me; in my sufferings, in my amusements, in my infirmities, in my sins, in my family, in society, in business, in the inmost depths of my soul, in all; He is my All."—*The Bishop of Chicago.*

SOME sort of trouble, little or large, will befall us every day. If we make too much of them as troubles, we shall not learn how to make much of them as blessings. They seem mostly to come to us in the guise of enemies, but if we meet them as capable of profiting us, God will teach us how to suffer and be strong. Let them be welcomed! Fear them not; fear thyself only lest thou receive them

not in the name of the Lord. Remember Attila, the fierce leader of the hordes of the north, when he invaded France, and approached Troyes to destroy it. Remember how its aged Bishop went out to meet him attended by his clergy. He demanded to know who this menacing leader was. "I am he whom they call the Scourge of God" was the haughty reply. Whereupon, it is said, the venerable prelate bowed his head before Attila and responded in all meekness and submission, "The scourge of God is welcome." The soldier stopped for a moment, and then commanded his army to turn aside. The city was saved.—*The Bishop of Chicago—(From the Cowley Evangelist.)*

A RECENT visitor to the Indian village of Sheguiandah writes: "I found the church in the Indian village had been recently painted and it looked very neat and pretty. The Indians had painted an ecclesiastical device on the gable of the west end which faces the road. I thought at first it was a church clock similar to what one sees in the old country on the churches there. The fence around the church property was newly painted, too, and the schoolhouse was touched up likewise. I paid a visit to the cemetery, which is situated on the top of a bluff commanding a fine view of the lake and islands, and surrounding country. Some of the Indian graves were well kept, but a good many were dilapidated. The fences tumbling down. I noticed some nice stones which marked the resting places of some white people, but there were some signs of neglect around—the place being grown up with undergrowth, but still beautiful in its wildness. I paid a visit to some of the Indian houses in the village and shook hands with some of the women. They told me that the men were away working and loading boats, and some families had gone away down the shore gathering cranberries. I called on some of the people in the white village. I saw the wife of the catechist-in-charge of the mission, who is teaching the Indian school, who told me her husband had gone to college for the winter, I looked in at the little English church, a very neat structure which had lately been thoroughly repaired on the inside, and a good fence built around the front of the plot."

Telegraphic reports say that Bishop Scott (North China) has arrived in England.

Mission of Little Current.

REV. W. J. ECCLESTON, INCUMBENT.

It may be of interest to some of our readers if I break a long silence and offer a brief report of the work being done in this mission.

The services at Holy Trinity, Little Current, have been regularly maintained during the summer, and various improvements have been made in the church property. A parsonage was purchased in May at a cost of \$800, of which \$600 was paid down, the remaining \$200 to be paid in two years.

There has been much business activity during the season; the re-opening of lumber mills, etc., has provided plenty of work; and a brisk trade has made this the most prosperous season known for several years. Unfortunately, as in many other places, there has been a great deal of sickness this fall and the incumbent has had a busy time in visiting the sick and suffering. In one family—in which there has been no less than four persons down with typhoid fever—Miss Clute, a nurse from the Deaconess Home, Toronto, has been in attendance, and has rendered most admirable service.

Services are held regularly each Sunday at (Indian and white villages) Sheguiandah; at Sucker Creek (Indian), and at Bidwell once a fortnight.

Mr. E. R. Allman, of Emsdale, has taken charge of the Indian School on Sucker Creek Reserve, and is also doing the work of lay reader in the mission, a position filled for two years by Mr. B. P. Fuller, now attending Huron College.

Thanksgiving services have now been held at each of the different points in the mission. On Tuesday, Oct. 16, a service was held at Sucker Creek at 7 p.m. The Rev. W. J. Eccleston delivered an appropriate sermon, taking as his text Psalm cxvi. 12, "What shall I render unto the Lord for all His benefits toward me." The congregation was small, but the service refreshing and hearty. On Wednesday, Oct. 17, a Thanksgiving service was conducted at the Indian Village, Sheguiandah, at 7.30 p.m. The little church looked very nice with offerings of grain, potatoes, etc., reminding us that God has again blessed the earth, making it plentiful.

At St. Peter's Church (white village), Sheguiandah, on Thanksgiving night, a congregation assembled that filled the church to the doors, and a very hearty service was participated in.

We were hoping to have the pleasure of a visit from the Bishop this autumn, but as His Lordship could not come until it was too late for an out-door gathering (and that was the intention for the Indian gathering), navigation also being uncertain, we shall not be able to have the encouragement and help of a visit from His Lordship until the ice is good.

E.R.A.

Schrieber Mission.

REV. J. P. SMITHEMAN, INCUMBENT.

It is several months since any account of this mission appeared in the ALGOMA MISSIONARY NEWS.

In the summer the missionary, the Rev. J. P. Smitheman, took furlough in England, after an absence of thirteen years.

In October the Bishop visited Rossport, Nepigon and Schrieber, holding Confirmation in the latter place. We are always cheered by the light of the Bishop's countenance. Rossport is eighteen miles west from Schrieber, and has a population of 108, half of which are Roman Catholic. There was a congregation of thirty-four on the occasion of the Bishop's visit. During this last summer 180 tons of fish were exported from Rossport, and the Indians sent away 1,200 baskets of blueberries.

Mrs. Smitheman conducts a Bible-class every Sunday in St. John's Church. This is specially useful on the Sunday when the missionary is away in some other part of the mission, which is 246 miles long. Thus some service is held every Sunday in Schrieber. Concentrated work is hard to get in a scattered mission.

Franklin Mission.

On September 30th, Harvest Thanksgiving services were held at Fox Point and Maple Hill. At Fox Point, the new church was beautifully decorated with grain flowers and farm produce, and at Maple Hill the school-house, where services are held, presented a very pretty appearance. A similar service was held at Grassmere on Oct. 7.

The Ven. Archdeacon Llwyd celebrated Holy Communion at Fox Point on Oct. 14, and also held service, assisted by the catechist in charge the same evening. At a meeting of the Building Committee held next morning with the archdeacon in the chair, it was decided to call the new church St. John's. The building has been painted and oiled inside.

H.G.K.

Bracebridge.

REV. W. A. J. BURT, R.D., RECTOR.

The people of Falkenburg (Bracebridge Parish) have added a chancel and vestry to their church. The chancel was formally opened on November 9, when the Rev. J. Pardoe, of Novar, was the special preacher. The opening ceremonies were continued on the following Sunday morning, when the Rev. A. H. Allman, B.Sc., officiated at Matins and Holy Communion.

On Sunday, Nov. 11, the local Lodge of the A.O.U.W. attended Evensong in St. Thomas' Church, Bracebridge. The Rector officiated, and the Rev. A. H. Allman, Deputy District Master, preached the sermon.

Seguin Falls Mission.

T. SCARLETT, CATECHIST.

A short sketch of the past four months' work in this mission may be of interest to the readers of THE ALGOMA MISSIONARY NEWS.

The Rev. A. H. Allman, B.Sc., paid his second official visit on Thanksgiving Day. The day was begun with a celebration of Holy Communion in St. Stephen's Church at 10 o'clock. After dinner at Mr. Broadbent's, Mr. Allman was driven by Mr. Bartlett to St. John's Church, where two children were baptized and Evening Prayer said at 4 o'clock. After tea and a short rest Master Fred Anderson drove the superintendent, priest and catechist to St. Paul's Church for service at 7 o'clock. All three services were fairly well attended and took the form of a special Thanksgiving to God for an abundant harvest. Mr. Allman's sermons were much appreciated by all.

St. Stephen's Church is at present in a very satisfactory state of progress due largely to the wardens, Messrs. Broadbent and Bartlett. If wardens could only realize how great a help they can be to the missionary, and how great a blessing they can bring to their Church by careful and studied attention to things great and small, our Church services would be better attended and our vestry meetings would show a larger balance on hand. The little church has been recarpeted with the proceeds of a garden party in August which amounted to \$45.

St. John's Church, at Dufferin Bridge, has been reseatd at a cost of \$40, and a few repairs done in anticipation of a cold winter.

St. Paul's Church looks quite deserted because no repairs have been done for some time owing to the fact that the church is now a distance from the railway depot, where most of the people have gone to live. This necessitates the removal of the building to a more central situation. The ladies of the W.A. have now \$130 on hand, and are working hard to raise \$600 to move and rebuild the church.

Services have been held in all three churches every Sunday, this being made possible by using a bicycle between the outside stations which are too far apart for walking or even a horse in bad weather.

Special Harvest Home services were held on Sunday, Sept. 30. The churches were tastily decorated with the fruits of the harvest. The attendances were large and the offertories for the Superannuation Fund were liberal. T.S.

Emsdale Mission.

REV. A. H. ALLMAN, B.Sc., INCUMBENT.

Zeal and activity still characterizes the work of the Church here. Member has vied with member and station with station to extend the Church's influence, and also meet the requirements of time and place as they have arisen. The presence

of visiting and exchange clergy has also been much appreciated.

St. Mark's, Emsdale, had a most refreshing and profitable Harvest Thanksgiving service in October, when the Rev. F. M. Dean, of Parry Sound, was the preacher. The Rev. J. Pardoe also kindly assisted the incumbent. The church was beautifully decorated under the superintendence of Miss Harwood, and the offertory for the Superannuation Fund was \$8.25, the largest on record for that congregation. The night was a lovely one and the congregation good.

Since that service two entertainments have been given. The first was carried through (in October) by Professor F. R. Conklin, of New York, who has also performed before many other appreciative audiences in the districts of Muskoka and Parry Sound, under the auspices of our Church. The second was a very successful gathering and concert, arranged by St. Mark's W.A., when a numerous company was present, and many visitors from other parts of the mission. The gross proceeds amounted to nearly \$40.

St. Paul's, Sprucedale, has well sustained its reputation, as witness the purchase of and payment for an organ by the members of the W.A., and the painting of the church edifice by the wardens. The congregation has kept well together, and the services have been regularly sustained. The Harvest Thanksgiving service was a very bright and inspiring one. The church was becomingly decorated and the congregation large. The incumbent conducted the service, and the offertory for the Superannuation Fund amounted to \$2.23.

St. Mary's, Sand Lake, still justifies its existence. The congregation is small, but regular, and every two weeks the incumbent is present to conduct divine service. The responsibilities are fully met by the wardens. The Harvest Thanksgiving service was very hearty and devout, and the response for the Superannuation Fund \$1.12.

Kearney has not yet got its new church, but divine service is regularly held there every two weeks. The building fund is growing steadily. The S. P. C. K. has granted £15, and it is probable that everything will be ready for advance next spring. The congregation was organized only last Easter, and the incumbent has been well sustained and encouraged. The congregation is increasing in numbers and means, and there is an intensely earnest desire to erect the new church as soon as possible. A Harvest Thanksgiving service was also conducted here by the incumbent, and the Superannuation Fund was again benefited.

Recently a Church family (named Beeton), living just outside Kearney, was greatly impoverished by fire, so much so that everything was lost that the house contained, owing to the absence of the family in attendance upon the funeral of a relative. Much practical sympathy has been shown them, and, in addition to a

subscription list of \$35, a benefit concert has just come off (given by local talent), which brought in another \$35. Among the many able contributors to the programme was the Rev. T. F. Fleming, Roman Catholic priest, who sang three excellent solos. A. H. ALLMAN

North Bay Mission.

REV. A. J. F. COBB, INCUMBENT.

On Tuesday, November 11, the Church people at North Bay received a visit from the Bishop. In the morning he held a confirmation and afterwards was celebrant in the service of the Sacrament of the Lord's Supper. In the afternoon the Bishop addressed the Sunday school, and in the evening preached in St. John's Church.

It may be permitted us to say, that an effort is again to be made to place the church finances and the debt on the church building on a more satisfactory basis.

The Bishop Sullivan Memorial Sustentation Fund.

The following amounts are acknowledged:

Rosspport.....	\$ 1 50
Nepigon.....	2 00
Schreiber.....	6 50
Sherbrooke W. A., per Mrs. Siarplee.....	35 00
Per Miss Tucker, result of appeals in England.....	3084 26
Port Arthur W.A.....	10 00
Per Prof. Jones, Trinity College, Toronto.....	25 00
	<hr/>
	\$3177 76

The Bishop Visits the Temiscamigue Mission.

It was a phenomenally bright day at the end of September, when the trees were clad in their richest hues, that the Bishop landed from the steamer "Meteor," over the pebbly beach of Haileybury.

There he found awaiting him, among others, the Catechist, Dr. Codd, and the Churchwarden, Mr. Cobbold. He found also the usual warm welcome.

It was not long before he was busily engaged passing from door to door looking up the people, for they could not come to him, and he likes to keep in touch with them. This of course he did under the guidance of the catechist.

At the home of Mr. Cobbold lay the people's warden, Mr. Weston, still disabled by a serious accident. A tree fell upon and crushed his leg some months ago. It was pleasant to find the skill of the catechist—who for some years has been a practicing physician—relied upon as it is. Daily, with excellent results, he has ministered to Mr. Weston's suffering member for some months back. And this is only one of his professional good works. Among others was the case of a

man shot in the leg, who would probably have bled to death had the doctor not been near at hand. No wonder the people think him the right man in the right place. The puzzle really is how they ever got on without him.

But it is not for his medical skill alone the people are learning to value him. He has a quiet, firm way of making his religious influence felt which has already told upon them. And it will tell more and more, no doubt. The result of this was evident to the Bishop in the way the people spoke of him, in the character of the service held in the beautiful church, now sufficiently completed for regular use, and not least in his dealings with the children.

In addition to the Sunday-school, still most efficiently managed by Mrs. Probyn, a catechism, on the lines suggested by Rev. Spencer Jones (the Dupanloup system), is conducted by the catechist him-

self. But sturdy arms have made a good beginning, and in a few years more what is now a dense bush will be a smiling farm and homestead.

The whole-souled welcome which the Taylors gave to the Bishop was delightful. Would there were scores of true and loyal Church families like them on every hand!

As the shades of night began to fall, the catechist's boat glided out from its moorings and sped down the sombre river, shadowed darkly by the overhanging forest on either side. Three miles and the village of Thorneloe was reached.

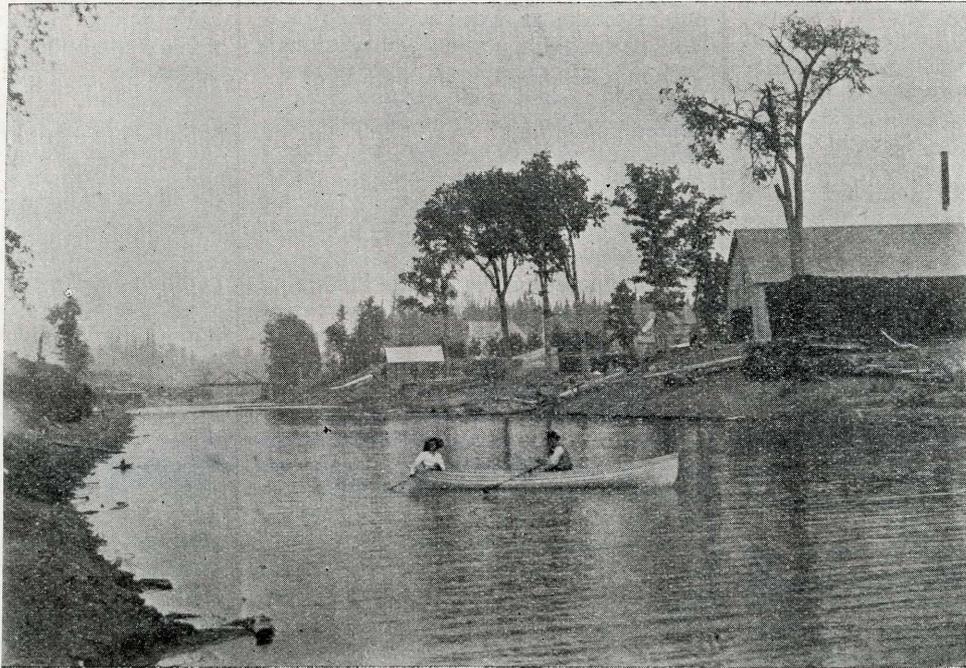
The mission here needs people. There is a noble band of workers, unsurpassed in devotion—witness their erection of their neat little church between October and January last year, in order to secure the Marriott grant. And chief among them must be mentioned Mr. Murray,

does. He simply cannot do other than he is doing. Of course he is first and above all a missionary. But while there is no other doctor within many miles he cannot refuse his aid in cases of extreme suffering and danger. Once free from such disabilities it is fair to believe that missionary people will continue to do a good work here. For the place is growing wonderfully.

Fifteen miles were covered by the catechist's skiff in the course of the visitation—Dawson's Point being made in the afternoon of Sunday, and Haileybury in time for Sunday evening service.

There is perhaps no mission in the diocese which is in its way more important than this. New, rough and primitive, it yet has a future. It is settling rapidly.

Now is the time to lay foundations. Much has been done already for which we must needs be thankful. At Thorneloe we have a neat wooden church, as yet un-



TEMISCAMINGUE MISSION—WABIE RIVER AT THORNELOE.

self. In this, by question and answer, by repetition of the same words of definition singly and together, by simple steps leading one to the other, by hymns and stories to illustrate and brighten—the children are taught the Catechism and the Church's principles very effectively. The interest and ready responses of the little ones were truly surprising. They reflected credit on their previous teacher, as well as on the catechist. It is a pity now if this work should not be done.

The travelling in this mission is done by boat and on foot. A row of eight miles over the bay, and up the Wabie River, brought Bishop and catechist to the house of Mr. Taylor, a settler who has taken up land within a year or two. His house is in the very heart of the forest. The solemn trees stand like sentinels around the house on every side.

Mr. West, and the Misses Beavis. Few, but strong in spirit—or, as was said of the Mafeking defenders, "fit, though few"—they are pressing forward with the banner of the Lord's historic Church above them. Not for one moment can the ultimate issue of such work as theirs be doubted. Though at times they may be discouraged—must be, indeed—for trials are abundant, yet in the end, under God, a glorious work will be accomplished. It is in this quiet, humble way that most great works are begun.

Just now a special disadvantage tries them. The missionary is a doctor. And his unavoidable attention to the physical needs of his people interferes with his spiritual ministrations. He cannot go as often as he should and would to see them. And they naturally feel the loss. And yet they probably do not feel it more than he

furnished, but paid for as far as it goes, and that is much. And in Haileybury by the indomitable courage and perseverance of the people, there is a stone church capable of seating 160 people and calculated to do credit to any rising town. And best of all, by pledges just entered into with the Bishop, this also will, please God, be out of debt by Easter next.

Yet necessarily much remains to be desired. There is a large area to cover. Many points demand services. Scattered families need frequent visiting. The place is isolated—in winter practically shut out from the world. It needs not merely a strong man to be constantly moving and making his influence felt for good, but a priest, one fully empowered to bring to the sinful and the suffering the special sacramental grace and comfort of the Church's ministrations.

And whoever the missionary be, there is yet room to desire better housing for him. Much has been done this summer by adding two more rooms and comfortable ones to the one-room *shack* which hitherto has served as a parsonage. And the missionary and his wife are touchingly grateful for this added accomodation. But the need is not wholly met.

In due time let us hope and believe a day of yet better things will dawn.

It was cheering, as farewells were being said on the shore, to hear the words of a pioneer settler, "There never was a better country to settle in. The soil is good; the timber is good; the water is good; game is plentiful; fish are abundant, and there are good showings of mineral wealth. Everything is good. All we need is good people in large numbers to come in and possess the land."

Certainly the scenery is good, indeed unsurpassed! For no more lovely picture could be imagined than that which met the gaze as the Bishop steamed away in the "Meteor" towards Ville Marie on the Quebec side of the lake. The wide stretching water, smooth as glass, reflected the clear blue sky above it. The lofty shores wooded to the very beach and gorgeous with autumnal colouring, were like the rich setting of a magnificent sapphire. And the whole bathed in the golden glory of a perfect day in which the warmth and glow of summer still lingered.

The Temiscamingue Mission includes the whole region. But the portion which is fit for settlement, and to which special allusion has been made is the land near the head of the lake and comprising several townships bordering on the Blanche and Dabis Rivers.

Church Missions—Korea—China.

Mrs. Isabella Bishop, at the Church Congress held at Newcastle-on-Tyne last September, read a valuable paper on "Church Missions in the Far East." From this noted Christian lady-traveller's paper we reproduce the following:

The Korean Mission was founded in 1890, when Bishop Corfe landed at Chemulpo with four clergymen and two doctors. The mission has now eight ordained European clergy, two doctors and six men lay workers, five sisters, seven lady workers, one lady doctor, three hospitals and dispensaries, one orphanage and a printing press. Within the last two years ninety-one Koreans have been baptized and thirty-eight have become communicants. The Korean population of seventeen millions consists chiefly of demon worshippers, and is under the sway of male and female sorcerers, who represent a modified Shamanism. Buddhism, disestablished and proscribed three centuries ago, is despised generally, and is found chiefly in monastic establishments among the mountains, and a traveller might pass through Korea from north to south without seeing evidences of it, or

of any other religion. The official class, from the Emperor down to the lowest *yamen* runner is corrupt, venal and destitute of moral sense. The people are false, cunning, drunken and unreliable and their public and private morality is as low as possible. Intellectually they are alert and receptive. On the whole Korea may be regarded as a feeble parody on China. But in spite of all drawbacks, no country of Asia offers a more hopeful outlook for the Gospel. Many workers, who have long sown in tears are now reaping in joy, and the Korean convert is a living evidence that "if a man be in Christ he is a new creature."

Church missions in China began as "a day of small things." The American Church Society in 1836 sent one missionary; the C. M. S., in 1844, two; the S. P. G., in 1874, two. In 1900 these missions have five bishops, 63 foreign and 49 Chinese clergy, 181 Chinese paid evangelists, 26 Chinese Bible-women, 93 foreign lady missionaries, 7,300 communicants, 15,000 baptized persons, 13,000 catechumens, 6,000 boys and girls in Christian schools, 17 medical missionary hospitals, 29 missionary doctors and a sum of \$13,000 contributed last year by Chinese converts for Christian purposes—nearly 3s. 9d. (90 cents) per Church member. There are, however, results which cannot be tabulated in the far-reaching influence of the godly lives of the missionaries.

In the course of two years I travelled 8,000 miles in inland China, and passed beyond the western official frontier into the mountain region occupied by the tributary Mantze tribes—rigid Buddhists of the Lamaistic type—and in the course of these journeys visited seventy three mission stations. In all, men and women, leading pure and exemplary lives, were striving under enormous difficulties to make known the Gospel. Everywhere an increased hostility to foreigners was apparent, with causes such as the practical seizure of Chinese territory by certain Western Powers, the disastrous influences of the "Human Tracts," the dread of a cataclysm of ancestral wrath following the introduction of railways, and of the overturning by the Christian propaganda of the social order which is the legacy of Confucius; the increasing vigorous demands of the Roman missionaries for temporal precedence, and their influence with litigation on behalf of converts to such an extent that it is at times impossible for a heathen to obtain justice in his own courts, and the inarticulate unrest produced by the fermentation of the Western leaven.

Everywhere small, oftentimes very small, communities of persons had been formed, who, by their abandonment of ancestral worship and idolatrous social customs, clung together as brethren with a tenacity similar to that which finds its secular expression in the powerful Chinese organizations known as "guilds." These converts live pure and honest lives, they

are teachable, greedy of Bible knowledge, generous and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it would be impossible for such abuses as disfigured the Church of Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope for the future lies. After eight-and-a-half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese converts, and oftentimes the Chinese martyr, is the best stuff in Asia.

The problem of China, religiously as well as politically, is now upon us. Into her archaic and unreformed Orientalism the Western leaven has fallen for good or evil. Western civilization, that strangely mingled cup of blessing and cursing, has been offered to her, and she rejects it. The Gospel has been offered to her in a foreign dress and interwoven with treaty obligations, and it has brought not peace, but a sword. Events call a halt in missionary operations—a halt not to admit defeat, but to bring up overwhelming reinforcements. The plan of campaign may have to be revised. It may be that the methods of approach may be seen not to be in all respects adapted to the storming of the Chinese strongholds. Isolated sharpshooting, bringing down a man here and there, may have to give place to combined and vigorous sieges; woman's work may have to undergo modification; and a higher standard in Chinese may be seen to be essential. British generals and soldiers have learned much in a year of war in South Africa. Are the armies of the Cross to learn and unlearn nothing by forty years of warfare in China? The word "retreat" is now on the lips of many, but the Church of Christ cannot, dare not, retire from the blood-drenched battlefields of the far East, so long as the Captain of our salvation is in the front, and men and women are ready to fight and die under His banner. But this service requires our best and ablest men, and loving women of discretion and mature judgment.

There is no resurrection power in any of the religious systems of Asia, but, though "decaying and waxing old," they are too closely interwoven with social order, and the business, pleasures, and relationships of the people, to be ready to "vanish away," and though there are four million more Christians than when the century began, there are two hundred million more heathen! Is the Church fighting a losing battle for her Lord? At this rate of progress, the coming of the Kingdom may be abandoned as a dream, for all our work has but touched the fringe of the thick darkness of this world, and thirty millions out of the eight hundred millions who have not heard the Gospel pass annually into Christless graves! Far away, on a thousand harvest fields, for lack of reapers, earth's whitened

harvests ungarnered die. Yet the Master's words stand unrecalled: "He that reapeth receiveth wages." Are these wages despised? Do the words fall on unbelieving ears, or is it that in this age of the deification of material good, and of an exaggerated estimate of the value of the things which money can buy, the prizes of professions and of commercial life outweigh the prize of the high calling of God in Christ Jesus?

The century is closing, and still the Saviour pleads with hands which were pierced for our redemption, pleads, "by His Agony and Bloody Sweat, by His Cross and Passion," and by that coming of the Holy Ghost, which is the inspiration and strength of missions, that His Church at last will rise as one man to obey His last command—yea, pleads with her that the measure of her love to her brethren may be nothing less than the measure of His own.

Our Churches.

They are buildings in which human beings are to prepare for another life. Their purposes may be differently described and yet correctly, and men may prepare for that which follows upon death elsewhere. Still this is their great purpose. As they rise, with more or less of beauty, with more or less of obtrusiveness, from among surrounding buildings, they speak a language which we cannot mistake; they say with the Apostles, "If in this life only we have hope in Christ, we are of all men most miserable." Around them all tells of what we see, of what we are, of what we touch; they speak of what we do not see, of what we shall be, of that which is beyond the reach of sense. They are temples of the invisible; they are temples of the future life. Within their blessed walls the knowledge that is gathered bears, directly or indirectly—all of it—upon another world. Within these walls character is moulded to that type which alone will be happy, could be happy, in another world. Here, too, are learnt habits and occupations which will be the only permissible ones hereafter—without sympathy with which heaven would be hell. The Bible, read constantly here, is, St. Augustine used to say, a volume of "letters from the heavenly country." The sacraments administered here provide strength for journeying towards it; prayer and praise offered here are anticipated communications with Him whom we shall there see, as we humbly hope, face to face. Yes! Temples of the future life; that is the true theory of the churches of Christendom, that is the true explanation of the care and beauty which is lavished on them, of the frequent attendance at them, of the reverence and devotion which befits us within them. We seek Jesus Christ here at times, that we may hereafter be with him uninteruptedly.

One day we shall look on these buildings as an oasis in a great desert, where,

in the barren draught, shade and pasture were ready to hand; where life was, or might have been, estimated in its true proportions, where what is transient and unsubstantial was for a short while forgotten, that communion might be held with the unchanging and the real; where all that took place—penitence, intercession, praise, communion instruction—was one supreme effort, in the words of today's beautiful collect, "so to pass through things temporal, as finally to lose not the things eternal."—*Anon.*

Those at Sea.

That it may please Thee to preserve all that travel by land or by water.—*Litany.*

A story is told of an old woman whose allegiance to the Church was in part based upon her love of her sailor boy. "For that's the only church where they pray every week for my boy at sea."

During the month past the newspapers have been filled with saddening details of wrecks on our own coasts and on our great lakes as well as of those which occurred nearer other shores. Yet our concern for those who go down to the sea in ships is in many instances confined to those whom we know and who as passengers cross the ocean. Living far inland, perhaps, the dangers of a sea-faring life are not often within our view, but surely the loss of life at sea at this season of the year will prompt us to think of all at sea, especially of those who are doing their duty as sailors or in any other capacity in the vessels ever afloat.

Missions to sea-faring men should occupy an important part of the Church's work at all our ports, while we who stay at home and benefit by their service should more often pray:

O hear us, when we cry to Thee
For those in peril on the sea.

Criticism Criticised.

We so often have criticism of foreign missions and missionaries, that it is well to hear how the critics sometimes appear to the missionary. The writer of the following extract is the Rev. F. L. Hawks, of St. John's College, Shanghai, and he says (in the course of an article which appeared recently in *The Churchman*, New York):

"With few exceptions, the clergy are theoretical believers in missions, but the theory gets little practical expression, largely because the clerical mind is apt to be dwarfed by parochialism and by absorption in the intricate machinery of parish work. Many a clergyman has told the missionary who was to preach in his pulpit that, in order that he might have a better congregation, he had not announced his coming. Many another has duplicated my own experience. I once made an address in a beautiful country church, and after I had finished the rector arose and said he felt sure his people were interested in the cause of missions in

China, and he hoped some day they would do something for it. 'We have,' he continued, 'almost satisfied our own wants. We have secured a peal of bells, a new organ, and a tessellated pavement in the chancel. Our great need now is for a tessellated pavement in the aisles of the church, and when we have got that I believe we can do something for China.'" The satire conveyed in these last two sentences expresses with biting truth the selfishness which too often underlies the attitude of the congregations towards the work of spreading Christianity in foreign parts. Though that near sighted policy is seldom so crudely expressed, it, no doubt, really and practically affects the conduct of many a keen and interested Churchman, and stints his giving.—*Foreign Mission Chronicle (Scotland).*

The Call.

The Bishop of Mashonaland in one of his recent letters to the *Mission Field* relates the following incident:

"A friend of mine here—a medical man of high qualifications—had offered to devote himself to mission work, and was preparing for Holy Orders, ready to embrace the poverty and hardships of a missionary's life. In the meantime a lucrative offer of work in his own profession was offered him. The temptation to accept was very great, and he very nearly took it. But a Voice from the Altar spoke to him as he joined in the Eucharist service. 'Here we offer to Thee ourselves, our souls and bodies.' 'Do we?' said the mystic Voice. And he decided for Christ and His Church.

"How many, if their hearts were listening, would hear the same warning word, and detach themselves from earthly honors and wealth and follow the Master?"

Independent Testimony.

Sir Harry Johnston, H.M. Special Commissioner in Uganda, has sent to the Government at home an important report on the country and people. "The difference between the Uganda of 1900," he writes, "and the blood stained, harassed and barbarous days of Mtesa and his son Mwanga is really extraordinary, and the larger share in this improvement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries." Of the thirst of the people for education he says:

"It is surprising what a number of men, boys, and even women, have been taught to read and write at the Mission schools. Several of the chiefs use typewriters; in fact, nearly all the official communications that pass between the Regents and myself in the Luganda or Swahili languages are neatly typewritten by a chief or a 'native secretary.' The chief of Toro, on the borders of the Congo Free State, possesses a typewriter also."

The success of the work in Cotta, some six miles from Colombo, has caused alarm amongst the Buddhist community. A Buddhist newspaper, in its issue of June 26, raises a loud cry of alarm over what has been accomplished and what is at present being done, and foretells that if present progress continues, Cotta, once the glory of Singhalese Buddhist kings, will become a Christian district. To Buddhist parents it administers a sharp reproof, and calls on them to open their eyes and their ears to perceive what progress Christian work has made.—*The Gleaner.*

"We have dwelt too long upon externals. The Church demands of us now that we should give unto thinking men and women the reason and philosophy of the deeper things that are within. Base not your medical missions upon mere charity or humanitarianism, or even solely upon divine precept and example, but upon the great and ever living fact of the Incarnation, which sanctified our humanity forever, and in and by the power of which we raise and heal our fellow creature from disease, which is the natural outcome and consequence of sin."—*Bishop Partridge.*

"Charity begins at home; it cannot end there, but if it is true, genuine charity, it must begin with our own and our next neighbours, and then it will, it must overflow and spread abroad, and reach the circumference. Love which lights up the face for strangers and scowls upon parents and children, is a very poor apology for love. So missionary zeal and work which refuse to minister to those at our doors and who are of our kith and kin, and go abroad to seek fields of exercise, are misjudged and misspent. 'This ought ye to have done, and not leave the other undone.'"—*Bishop Seymour.*

Book Notice.

"COME HOME; AN APPEAL ON BEHALF OF RE-UNION." By the Rev. John Langtry, M.A., D.C.L. Pp. 399. Toronto: The Church of England Publishing Co., Limited.

An admirable book. One that deserves a large circulation among Church people in Canada. It can be read with profit by all. It is calculated to make the reader think. We devoutly wish that it may fall into the hands of our "separated brethren," for assuredly it will do much to enable them to comprehend the principles upon which Church people stand, and which they dare not betray. It is a peaceful overture, an effort after reconciliation, an appeal to our common Christianity. The author does re-union a service by stating in clear and authorized sentences the reasons why Independents, Romanists, Presbyterians, Baptists, Quakers and Methodists separated from the Church, as well as by his judicious appeals to historical fact. To all who have gone out from the Church he

voices the Church's appeal to "come home." On the other hand, our position as a branch of the divinely instituted, one Holy Catholic and Apostolic Church, is examined, and at some length stated in opposition to the assumption that men can make a Church. The latter half of the volume is devoted to the discussion of some doctrines, common to us, but objected to by Christian people belonging to various denominations. In our opinion it is by far a more "readable" book than "Reasons for Being a Churchman" (Little), while it is equally instructive, and at the same time has through its pages a thread that speaks of an earnest desire for the ending of our unhappy divisions. Our space commands us not to begin to give any quotations, while it is a duty to advocate the circulation of this book—as a present to a friend, a Sunday-school teacher, or child, or in any way possible. Another, if not a cheaper, edition should soon be needed, then some few typographical errors can be corrected. The book is printed in a clear and easily-read type.

Canadian Harvest Hymn, 1900.

(Tune, St. Flavian 168, A. & M.)

From ripened field and orchard wide
We come, O Lord, to Thee;
For thou the sunshine doth provide,
And all good things that be.

The blossoms' beauteous garb was Thine,
Thine is the spreading root,
And every colour is divine
That paints the nurtured fruit.

'Twas in Thy winds the wheat fields waved,
Thy corn stood strong and high;
It was Thy rain the upland laved
When all was parched and dry.

With songs and gladness here we sing
Thy praises sovereign Lord,
And here our thankfulness shall ring
For all our hands have stored.

And we remember them, whose lot
Was not the peaceful field,
But where the battle-strife was hot,
And red the harvest-yield.

Bless Thou the work they faithful wrought,
Guard Thou their hard-won sheaves;
Give Thou a sweet, consoling thought
To every heart that grieves.

O God, let Peace the harvest reap,
For which our kinsmen died;
Let Truth and Justice ever keep
Our realm on every side.

Acknowledgments.

Receipts by Diocesan Treasurer, Nov. 9, 1900:

BISHOP SULLIVAN MEM. SUS. FUND.
Sprucedale, \$1 02.

WIDOWS' AND ORPHANS' FUND.
From Diocese of Quebec, per D. and F. M. Soc., \$54.73.

GENERAL FUND—HOUSE TO HOUSE COLLECTION.
Seguin Falls, \$2.75; Dufferin Bridge, \$2.45; Port Carling, \$31.

INDIAN HOMES.

English Assn. per Rev. Mr. Stone, \$146.96; Lennoxville W.A., for Saml. Laclelle, \$25; from D. and F. M. Soc., Diocese of Niagara, \$10; Dio. of Fredericton, \$8.86; Dio. of Quebec, \$50; Dio. of Nova Scotia, \$6; Dom. and Foreign Mission Soc. \$600.

SUPERANNUATION FUND.

Fort William, \$5; Bracebridge, \$2.63; Falkenburg, \$3 22; Sturgeon Falls, \$1.20; Sudbury, \$5.71; Trout Creek, 90c; Nipissing, \$2; Sault Ste. Marie, \$4.36; Richard's Landing, \$4.34; Marksville, \$3 65; Jocelyn, \$2.92; Powassan, \$2.60; Gore Bay, 51c.; Garden River, \$2; Ullswater, \$1.50; Port Carling, \$1.80; Gregory, \$3.80; Beaumaris, \$1.40; Sand Lake, \$1.12; Kearney, 90c.; Sprucedale, \$2.23; Little Current, \$1.10; Sheguindah (whi e), \$1.03; Sheguindah (Indian), \$1; Sucker Creek, 60c.; Bidwell, \$1; Seguin Falls, \$1.20; Dufferin Bridge, \$2.21; Broadbent, \$3.70; Parry Sound, \$10; English Association, \$4.82.

MISSION FUND.

Port Sydney, special collection, \$12; English Assn., \$146.96; Diocese of Toronto, grant, \$500; Allansville, \$11; from Domestic and Foreign Mission Board, Dio. of Niagara, \$3.50; Dio. of Ottawa, \$59 50; Dio. of Huron, \$10; Dio. of Fredericton, \$6.09; Dio. of Quebec, \$129.83; Dio. of Nova Scotia, \$11; grant from D. and F. M. Society, \$2,000.

SPECIAL PURPOSES.

S.P.C.K. for Haileybury Ch., \$143.66; S.P.C.K., for Burk's Falls church, \$48.
H. PLUMMER, Treas.

Contributions received by Principal direct during October, 1900:

FOR SHINGWAUK.

St. Paul's S.S., Port Dover, per Lawrence Skey, account Hyman Smith, \$5.75; Parkdale, Toronto, per Miss Francis Inglis, account Willie Sessinal, \$8.22; St. Paul's S.S., Uxbridge, per Rev. A. DePencies, account Peter Nahdu, \$1; St. James' S.S., London, per J. M. McWhinney, account Mitchell Adams, \$25; St. John's S.S., York Mills, per Miss E. Osler, \$3; St. John's S.S., Thorold, per Major Arnold, account Frank Blackbird, \$5.
GEO. LEY KING, Principal.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of....., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the*..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said leg. cy 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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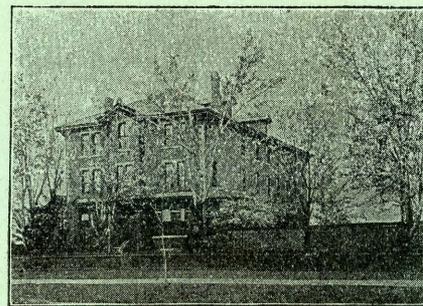
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