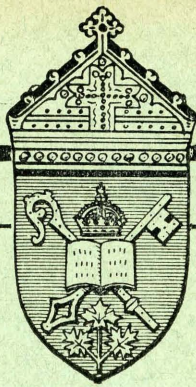


“Go ye into all the world
and preach the gospel to every
creature.”



“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, 1901

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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.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,
Bishop of Algoma,
Sault Ste. Marie, Ont.

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2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

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4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

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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 last day of the month. 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 February.

1. Fri.—Train northwards.
2. Sat.—On to Sault Ste. Marie.
3. *Septuagesima Sunday*.—St. Luke's, Sault Ste. Marie.
4. Mon.—Sault Ste. Marie.
5. Tues.— " "
6. Wed.— " "
7. Thur.— " "
8. Fri.—Train to Sudbury.
9. Sat.—On to Port Arthur.
10. *Sexagesima Sunday*.—Port Arthur, Fort William, etc.
11. Mon.—Oliver Mission, etc.
12. Tues.—Port Arthur.
13. Wed.—Train eastwards.
14. Thurs.—Via North Bay to Utterson; Drive to Ufford, Confirmation, 2.30; on to Ulleswater, Confirmation in evening.
15. Fri.—Drive to Rosseau; Confirmation; Cardwell, Confirmation.
16. Sat.—Drive to Parry Sound.
17. *Quinquagesima Sunday*.—Parry Sound, Confirmation; Missions of Depot Harbour, Christie, etc.
18. Mon.—
19. Tues.—On to Broadbent.
20. *Ash Wednesday*.—Dufferin Bridge and Sequin Falls.
21. Thurs.—Via Scotia to Utterson and Beatrice, Confirmation, 2.30; Port Sydney, Confirmation, 7.30.
22. Fri. Brunel, Confirmation, 10.30; evening train to Emsdale.
23. Sat.—Sprucedale, Confirmation.
24. *1st Sunday in Lent. St. Matthias*.—Emsdale, Confirmation; Sand Lake and Kearney.
25. Mon.—Address W.A. in afternoon. Evening train to Burk's Falls.
26. Tues.—Drive to Midlothian, Confirmation.
27. Wed.—Magnetawan and Dunchurch, Confirmation.
28. Thurs.—Drive to Sunbridge, Confirmation.

Lenten Pastoral.

MY DEAR BRETHREN IN THE LORD :

There are many reasons why the approaching Lenten season ought to be very faithfully observed. The fact that it will be the first Lenten season in the new century should alone suffice to make us more than usually earnest in our use of its various means of grace. And then the thought of all that has happened in the recent past, not only in the way of material and national advancement, but in the way of spiritual growth, and the victory of high principle, may well spur us on to such efforts as Lent suggests, and make us more zealous and determined in the service of the Lord.

In the century just completed God has been specially good to us of the English-speaking world. He has given us power, and opportunities for serving Him, such as have never been vouchsafed to any nation. This great Dominion has made progress in the development of its wonderful resources, and in the welding of its diverse population into one mighty people, which speaks of a destiny such as our fathers never dreamed of. And the region now known as the Diocese of Algoma, from a condition of absolute wilderness, has advanced towards the beginnings of substantial civilization, and the day seems not far distant when it will take its place among the most progressive and prosperous parts of the Dominion. Surely the duty of the Church is to hold the State true to God through all such changes; to make it recognize God's hand in all material advancement; to secure for it those higher gifts and graces, which alone will guarantee its permanence; and to inspire it with the high ambition of using all its strength and of seizing every opportunity for the advancement of the Divine Will and the furthering of God's glory. How fitting then that, with all this in mind, we should bow ourselves before God with more than usual fervour—

shaking ourselves free, for that purpose, from all needless trammels of earthly business and pleasure—during the approaching forty days of special prayer and fasting.

It is our privilege as members of the Historic Church of England to have a system of worship which is not only pre-eminently calculated to impress and train the heart and mind in the great truths of our Holy Religion, but is divine in its origin—its foundations having been laid by Christ Himself and developed, under His Holy Spirit's guidance, by the Blessed Apostles. Such a system may surely be counted upon, if it be faithfully used, to produce better results than any system of human devising can possibly bring forth. And wherever it has failed to produce such results, the cause must be sought in the faithlessness and presumption of our people who, failing to appreciate the Church's historic ways, have turned impatiently to methods of modern invention; or, becoming over-confident, have boasted of their privileges instead of using them, and so have fallen short of benefits which otherwise might have been theirs. It is well for us to remember that even the Historic Church may so make light of its God-given ordinances; and disregard the system it has inherited through the ages; and neglect the opportunities which are continually being offered it, as to fall short of the destiny marked out for it of God; and—instead of becoming the chief spiritual force in the life of the nation—to see other bodies, inferior to it in origin and equipment, outstripping it in numbers and in influence for good.

Surely the approaching Lent is a fitting time for Church people everywhere to return, wherever they have wandered from it, to the diligent and faithful use of the Church's system, and so to claim their place as the moulders of the spiritual manhood of the nation.

One other thought presses upon us at this time. We have lost from our head that Gracious Sovereign Lady, who, through a wonderful career of sixty-three years, has presided with matchless dignity and wisdom over the destinies of our great nation. What she has been to Great Britain and to the world at large time alone will fully declare. But this is certain, her removal has shaken the Empire, and every part of it, to the very foundations, and he who has succeeded to the throne will need our most hearty

and loyal support. Lest, therefore, in the crisis which such a visitation must involve, the vital principles of truth and wisdom, of justice and godliness, for which our late beloved Queen so consistently laboured, should be imperilled, it were surely well at this time for all Church people to strike the key notes of diligence and faithfulness in their use of the special means provided for spiritual edification in the Lenten season.

In view of all these things I call upon you, one and all, my brethren, to order your lives and conduct with especial care and watchfulness during the coming days of Lent. I enjoin upon you a strict observance of the Church's rules embodied in the Prayer Book.

The forty days of Lent are days of fasting or abstinence. Abstain during these days from all self-indulgence. Let your fare be simple, your recreation moderate. Save the price of luxuries for good works and God's Church. And by special self-restraint ply the axe at the root of your besetting sins.

Again, the days of Lent are days of devotion and self-humiliation before God. Use them as such by regular and self-denying attendance at Church on Sundays and week days. It is my hope that every Parish and Mission will have its special Lenten Services, and in particular that there may be frequent opportunities offered our people of feeding upon the spiritual food of the Saviour's Body and Blood in Holy Communion. Be diligent in planning your daily business so that you may avail yourselves of all these opportunities.

And, that the public means of grace may be duly profitable to you, prepare for them by diligent private devotion. Be often on your knees. Cultivate the spirit of prayer, so easily lost in the rush and pressure of daily toil, by frequent daily approaches to God in the privacy of your chamber and in the secrecy of your own heart. "Search the Scriptures." "They are they which testify of Christ." In their devotional use we surely have the best antidote to the critical assaults of unbelief. Avoid places and occasions of temptation. So will your spirits be attuned to the services of the Lenten season and made more receptive of divine grace.

Finally, brethren, cultivate brotherly love. Let all quarrels be settled, all feuds healed, all offences forgiven. As we stand at the threshold of a new cen-

tury it becomes us as Christians to put away "all bitterness and wrath and anger and clamour and evil speaking," "with all malice," and to "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us."

Believe me,

Your faithful friend and Bishop,

GEORGE ALGOMA.

Queen Victoria Dead.

The press of the world has contained the expression of the world's sorrow at the death of our late monarch. The press of the Empire records the grief felt by the subjects of the British Sovereign at the loss to us of a good and noble Queen and woman. But none can say for us, almost insignificant spot as the Diocese of Algoma is, so well as we can ourselves say, that the news that was flashed over the wire to us on January the 22nd only added to the pain that thrilled us when it was learned that her death was impending. Death is always a shock in a home, but no death ever gave a hush to so many homes as that of Queen Victoria. With our citizens the world over, and especially with our fellow-Churchmen, we mourn the death of her who was the most exalted lay member of the Church. *R.I.P.*

On the Resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
no more pain!

Here awhile they must be parted,
And the flesh its Sabbath keep,
Waiting in a holy stillness,
wrapt in sleep.

For a while the tired body
Lies with feet toward the morn;
Till the last and brightest Easter
day be born.

But the soul in contemplation
Utters earnest prayer and strong,
Bursting at the Resurrection
into song.

Soul and body reunited
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
satisfied.

Oh! the beauty, Oh! the gladness
Of that Resurrection day,
Which shall not through endless ages
pass away!

On that happy Easter morning
All the graves their dead restore;
Father, sister, child and mother,
meet once more.

To that brightest of all meetings
Bring us, Jesu Christ, at last;
By Thy Cross, through death and judgment,
holding fast.

Notes by the Way.

REV. G. PREWER, late of Chapleau, takes up work in Gore Bay Mission on the First Sunday in Lent.

WE are pleased to learn that Rev. F. Ulbricht has slightly improved in health since his arrival in Nevada.

THE missionary spirit is not dead among the Syrian Christians, since a priest of the Syrian Church is devoting his life to service among lepers and convicts.

AN error in the "Bishop Sullivan Memorial Fund List" of last month credits Mr. Bowse, 2nd instalment, \$10. It should read, *Mr. Prowse, Beaumaris, 2nd instalment, \$10.*

THE mission at the head of Lake Temiscamingue in Ontario is being ably served by Dr. Codd. Unfortunately he was unable to get to Sudbury for the ordination in December of 1900.

MRS. BISHOP, the well-known traveller and writer, has just offered her services (says the *Indian Church Magazine*) to Bishop Welldon, the metropolitan of India, to take up work under his direction in that country.

A NEW church has been erected at Sprucedale, another commenced at Coppercliffe (Sudbury Mission), and at the Sault, while Fox Bay has a new building, and Nipissing has acquired an old Methodist building and adapted it to church uses.

THE year 1900 witnessed the admission of three gentlemen to the Order of Deacons by the Bishop. Rev. A. H. Wurtele was sent to Thessalon, Rev. J. Waring to work with the Archdeacon, and Rev. A. C. Macintosh continued at St. Joseph Island.

ROME could not suppress the press, so evidently seeks to control it. If a scandal like the great Roman scandal in Australia, in which Cardinal Moran's secretary is concerned, had taken place in connection with the Church, it would have been heralded to the four quarters of the globe.

WHEN the history of the 19th century is written, one of its brightest pages will be the record in its last year of the many Christian martyrs among the native Chinese. Faithful unto death they shall prove witnesses to the hosts of China, which has the largest heathen population of any power in the world.

THE Church at large has reason to mourn the loss of so able a Bishop as the late Bishop of London, Dr. Mandell Creighton. Notwithstanding that the duties of the See of the metropolis of the world demanded much time, mental strain and physical strength, Bishop Creighton found time to associate himself with many missionary ventures.

THE advocates of religious instruction in our common schools made very slow progress, judging by the no-policy of governments on the question. Political people were not slow going down the grade, but are fearfully afraid to retrace their steps. Friends of religious instruction in the schools will thank Chancellor Boyd for his outspoken words at the dinner given recently by the Law Society in Toronto, at which the Premier of the Dominion and other notables were present.

ARCHDEACON CALEY, of the Diocese of Travancore and Cochin, who lately delivered an address at a regular meeting of the S.P.C.K., concerning the Syrian Christians of Malabar, advocates assistance from the Church of England to enable the ancient Syrian Church to educate its members in order that they might be sent as missionaries among the native races of India. They had Christian instincts, and some of them are of a good social position, so that they would be able to stand between the highest and the lowest, influencing both.

LAST year saw a few changes in our list of clergy. Rev. W. Evans left Parry Sound town for England, and his place is at present occupied by Rev. Morgan Dean, M.A. Rev. W. H. French left Aspdin for Magnetawan, and Rev. Mr. Batstone, after some months at Thessalon, removed to Sundridge, which is now the centre of what was the South River Mission. Rev. T. J. Hay, after more than a year at the extreme west of the diocese, came east, and is in charge of a mission on the Sault branch of the

C.P.R., having his residence at Blind River. Rev. L. Sinclair removed from Gore Bay to Aspdin.

IN the Diocese of Travancore and China, Southern India, there are about 300,000 Syrian Christians and 200,000 Romanists. They were brought under the jurisdiction of Rome at the end of the 16th century, when many of them broke away from her rule. They believed that St. Thomas founded their Church. There was some dispute on the point, but Archdeacon Caley, who has worked in the diocese and knows the Syrian Christians well, considers that the evidence strongly favoured the presumption that the belief is accurate and that St. Thomas visited the place. That episcopacy should be the form of Church government in India is proved by the fact that the Syrian Church has existed for more than 1,500 years. It has been tried and found suitable.

"A.B." in *Church Bells*, quotes Mr. Bryan J. Clinch in last October's number of the *American Catholic Quarterly Review*, as saying, after a comparison of the actual number of Roman Catholics in the British Empire at the present time with what they were sixty years ago:

It is a fact that the Roman Catholic population of the British Islands is now hardly two thirds what it was at the beginning of Queen Victoria's reign. England, Ireland and Scotland had then eight millions of Roman Catholics in a total of twenty-five millions. To-day they have five-and-a-half in a population of thirty-three millions. Then they were a third of Queen Victoria's subjects in Europe. To-day they are hardly a sixth. Adding in the whole Roman Catholic English-speaking population of all the British colonies, they are now a million fewer than they were when Queen Victoria came to the throne.

The writer then proceeds to assert that Rome "has some increase in every other country in the world; in the British Empire alone a steady decrease," and he winds up by saying that "year by year they are diminishing, as if struck by some fatal disease, wherever the British flag flies."

A GRIEVOUS outbreak of typhoid has laid low the majority of those who were working at Michipicoten. But, by God's mercy, the prompt and thorough measures adopted by the company, and the diligence, devotion and skill of the doctor and nurses of the little hospital have prevented the fatal cases being numerous. The epidemic seems now to have passed over. During the winter things are quiet at the Harbour. On the advent of spring

a great rush is expected. Mr. Clergue is in England making arrangements for emigration on a large scale to his new colony. He will also visit Scandinavia for the same purpose. It is understood that he has entered into compact with the Canadian Government to settle a large number of people each year for a term of years along the line of the new-Algoma Central Railway. There is little doubt he will accomplish the task. Then will come the Church's work of providing for the spiritual well-being of the newcomers. The Church must be up and doing if she is to hold her own.

THE following quaint, suggestive lines may be seen in the porch of Sampford Spiney Church, Devonshire :

When to the House of God ye come, a prayer in
secret say ;
On bended knee His grace implore, for thus 'tis
meet to pray.
Leave at the door your weekly cares—God loves
the pure in heart ;
To those who wholly look to Him He will true
grace impart.
Aloud, but humbly, answer make, as Common
Prayer directs ;
He who sits silent or asleep the way of life
neglects.
In standing posture give your alms, and standing
sing God's praise :
Be not afraid to lift your voice, the gladsome
hymns to raise ;
Bow at the holy name which God in our poor
nature bore
And silently His blessing ask ere that ye see the
door ;
Talk not to neighbour or to friend—step softly,
bare thy head,
For holy is the very ground on which thy foot-
steps tread.
Thus ever use the House of God—in prayer and
joyful praise ;
He best will pass the coming week who these
few rules obeys.

Our Indian Homes.

Whatever misgivings may have existed in the minds of the juvenile members of the Shingwauk and Wawanosh Homes as to whether Santa Claus really would come or not were happily and effectually set at rest on Christmas morning, when 64 boys and 14 girls woke up to find their stockings and pockets filled with candies, apples and nuts.

"I knew he'd come," said one. "I heard him on the roof," said another, while the third was almost sure he saw him ; and then a wiseacre suggested it was only Mr. Dowler. Anyhow, good old Santa Claus had not forgotten them, that was the main point, and one would have had to search far and wide that morning to have found a happier, merrier lot of children. What did it matter if breakfast was a bit late ? It was Christmas Day ! and Indian boys, like boys all the world over, quickly learn when a little latitude may be safely taken.

The day was perfect—clear and frosty, but not too cold, just the day for a

tramp, so the boys marched and the girls were driven into town to attend the beautiful choral service at St. Luke's Pro Cathedral.

Service over, all marched back to Shingwauk, where a Christmas dinner of turkey, goose and plum pudding was served in the dining hall, prettily decorated for the occasion. To many of our children it was their first Christmas dinner. Their enjoyment and appreciation of the good things provided can better be imagined than described. In the evening games and amusements were provided, members of the staff heartily entering into the fun, bent on pleasing the children. The peals of laughter and merriment testified to a most enjoyable time.

Alas ! for the children the extended hour of bed time came all too soon at the stroke of ten, and so brought to a close one of the happiest days in their lives.

On New Year's Day the Christmas tree entertainment was held. A number of people from town were present, including the Bishop of Algoma, who distributed the prizes for class work, and gave the boys and girls an excellent address. The tree was well laden, thanks to the thoughtfulness and generosity of many kind friends, and especially to the Woman's Auxiliary in the eastern dioceses. Not a child was forgotten ; there were toys and gifts for all.

A capital programme of songs, recitations, choruses, exercises and wild Indian dances in costume was rendered by the pupils, who went through their respective parts most creditably, and were repeatedly encored. The "Frog Dance" by two little Indian boys was a marvellous performance, and together with the Band of Wild Indians, "The Kitchen Maids" and "To the Field," elicited great applause. Everyone seemed pleased, and the evening's entertainment was unanimously voted a decided success.

The schools opened on the 3rd, and our boys and girls have again settled down to work, and I trust with minds bent on making the most of their opportunities during the coming term.

G. L. K.

Fort William.

REV. E. J. HARPER, M.A., RECTOR.

St. Luke's.—With the advent of winter the younger members of St. Luke's reorganized a Junior Auxiliary branch, and held a very pleasant "social" at the parsonage. The president of this organization is Mrs. Harper ; first vice-president, Miss May Ollis, of West Fort ; treasurer, Mrs. Van der Kaa ; secretary, Miss Blanche Henderson. A small fee of five cents a month is collected from the members, to whom a talent has been entrusted and from which results will be known in the spring.

Under the auspices of the young people a "sale" was held in the afternoon of December 22, at which was realized about \$22.

A second "social" was given at the residence of Mr. and Mrs. J. J. Wells towards the end of January at which a most agreeable time was spent by a large number of young friends.

The Christmas Festival was duly observed. There were two celebrations of the Holy Communion, and a good number made their communion. As usual, through the kindness of many friends, the church was prettily decorated with evergreens. Choice cut flowers and smilax, the gift of Mr. and Mrs. W. Sellers, with spotlessly white linen, which is under the care of the same good Churchwoman, gave the Holy Table quite a festive appearance. The service was semi-choral and was nicely rendered by the volunteer choir still under the direction of Mr. Harry Seller. Stainer's Anthem, "O Zion that bringeth good tidings," reflected great credit on all who took part and was much appreciated. The congregation filled the church. Never have the rector and his family been so kindly remembered since they came to live in Fort William.

The Sunday-school entertainment and distribution of prizes was given in the Town Hall on the evening of January 2. Miss Maud Livingstone deserves special mention for time spent in training the pupils for the part they took in this their own special festival. Mr. Geo. Coe, the acting superintendent, was much surprised with the gift of a handsome Morris chair. For the unflagging interest Mr. Coe has taken in the work for several years all felt that he well merited some slight token of appreciation.

Mothers' meetings for the preparation of cast off clothing for wearing apparel for the poor Indians of the Diocese of Moosonee have been resumed, the first meeting having been held in Mrs. W. F. Waddington's.

We have to record the going away of quite a number of our people to other points. Indeed, changes of this kind are constantly going on.

Garden River Mission.

REV. F. FROST, INCUMBENT.

I send a word or two from Garden River about our Christmas and Epiphany services and festivities among the Indians here and at Spanish River.

We had great interest shown by the Indians in the decoration of the church, and in the services at midnight, and on Christmas morning very large congregations assembled to celebrate the birth of the Saviour. A grand feature was the singing of the Christmas hymns, the whole congregations forming themselves into a choir which is as it should be. At the celebration of Holy Communion on Christmas morning an unusually large number communicated.

There was no special Christmas feast this year, and the missionary went down to Sylvan Valley, where some Christmas celebrations were in progress. A very large congregation was there likewise.

The Christmas tree, on the occasion of the Feast of the Epiphany, was a grand success. There were really two trees, because one would not hold the numerous gifts which hung thereon, toys and dolls for children as well as suitable garments and candies. There were also things for older Indians of both sexes, so arranged that there was something for all. (There are close on 200 Indians here members of the Church of England.)

It would have made glad the hearts of those who kindly made and sent the gifts to have seen the joy with which they were received, as well as the pleasure which the sight of the decorated trees gave them, which was no common spectacle, I do assure you. After the gifts were distributed, the chief speakers, some four or five in number, expressed their appreciation of the kindness shown them, and bade the missionary convey to the "blessers" this assurance which he promised to do.

Then the New Year's tree and festivities at Spanish River deserve notice, though on a slightly smaller scale, yet it was a very pleasant evening spent with them, and the tree was a pretty one. One little baby received a handsome dress, and the baby was baptized in the same dress at the service next morning. I was sorry that one family of Indians were absent from home on a visit to relations at a distance. We had a celebration of Holy Communion on the last morning of my stay with the Indians. The chief here sent thanks and acknowledgements to the ladies and others who sent the bales.

F.F.

Sturgeon Falls Mission.

REV. CHAS. PIERCY, INCUMBENT.

The last Sunday of the year—Dec. 28, 1900—saw the Bishop in Sturgeon Falls. After Morning Prayer five persons were confirmed, who with others after received the Sacrament of the Lord's Supper. The Bishop preached both morning and evening. In the afternoon he addressed the Sunday-school in which there were 30 children, all delighted to be taught and encouraged by our chief pastor, who did not omit to encourage those who teach from Sunday to Sunday.

On Christmas Day there were three services: Holy Communion at 8.30 a.m., Morning Prayer and Holy Communion at 11 a.m., and Evening Prayer at 5 p.m.

The last day of the year ended while a special service was held in the church, at which a very fair congregation was present.

The New Year had hardly opened before the congregation of St. Mary Magdalene was called upon to exert itself on behalf of one of its poor members. A poor, hardworking woman, who has had to work to keep a home together, was at last obliged to give up and make known that she was suffering from cancer in the breast. It was recognized that something

should be at once done and three or four Churchwomen, after counsel with the missionary, decided to see what could be done "at home." It was found that the sufferer must go to a hospital as soon as possible, and it was further found that she had no clothes in which she could go, as the clothes hitherto worn were of a real make-shift character and, of course, old. The first thing done was to provide a suitable, if plain, outfit. To this object our people and some others contributed money and garments, and all that was really needed was in a few days ready for use. Then the children were to be thought of. The father does not earn much, and he will have the rent to pay—\$5.00 a month for a house that is but a shell. The children, two girls, are not old enough or able to "keep house," and the "poor children" was the wearing and anxious care of the poor mother, soon for the first time to be separated from them for more than a day. It was proposed and decided that we should do all possible in their behalf, not going to the municipal authorities unless compelled to do so. The three Churchwomen who came to the above decision each said they would contribute twenty-five cents a week, for a month at least, towards paying for the board of the children in some home where they would be cared for and sent to school, believing that others would give a like sum towards meeting the cost. At once steps were taken and promises sufficient to meet \$3.25 per week were obtained and a home found. Meanwhile the missionary had applied to the Mother Superior of the Sisterhood of St. John the Divine, which manages the church hospital for women in Toronto, for admission and free treatment for his suffering parishioner. He thankfully records the prompt answer to his appeal, which was all that could be wished, and adds that information to hand is to the effect that the patient is most kindly cared for. Also that an operation was successfully performed, and that the mother is hoping to rejoin her family in a few weeks. While the above incident is not very noteworthy in itself, the missionary is rejoiced by the real self-denial shown by his people to do all they could "at home." The town authorities gave the railway fare to Toronto.

The death of Queen Victoria came to us with a shock. All over the diocese, doubtless, the Church will mourn her death. Here the church was draped before the Sunday following: the altar was draped in black and a black dossal was suspended behind. The altar rails, prayer desk, and lectern were also draped in black with a touch of scarlet and purple. On the day of the funeral, Feb. 2nd, there is to be a celebration of Holy Communion at 8.30 a.m. and a memorial service at 11 a.m.

Next month it is hoped the Bishop can again visit the parish for a confirmation.

Franklin Mission.

HAROLD G. KING, CATECHIST-IN CHARGE.

The Franklin Mission received its annual episcopal visitation on the 14th, 15th and 16th of January. On Monday, Jan. 14, the Right Rev. the Lord Bishop of Algoma, and the Ven. Archdeacon Llwyd, drove from Huntsville to Maple Hill for 10.30 a.m. service. Owing to unfavourable weather, the congregation was small, but the service was very hearty. Two candidates were confirmed by the Bishop, after which Holy Communion was celebrated. The Bishop preached a very helpful sermon, which was much appreciated by his listeners. The catechist suffering from a severe attack of bronchitis, was unable to be present. After dinner, the Bishop and Archdeacon drove on to Ronville, the residence of Messrs. C. J. C. and H. W. Crump.

On Tuesday morning a start was made for the new church at Fox Point, about a mile from Ronville. There being no road fit for horses, the Bishop, Mr. H. W. Crump and Mrs. C. J. C. Crump set out across Ten Mile Bay on snowshoes, followed by the Archdeacon, (who had managed to commandeer a khaki colored waterproof coat, a pair of heavy lumberman's rubbers and mackinaw stockings), Mr. C. J. C. Crump and the catechist. In many places the ice was covered with about six inches of slush but all succeeded in keeping dry. Landing on the farther shore, there was a tremendous hill to cross before the church could be reached. By dint of hard climbing, with a few tumbles and much laughter, the party at last reached the church. A very beautiful service followed, the church being consecrated by the Bishop and dedicated to St. John the Evangelist. Morning Prayer was read by the Archdeacon, the catechist reading the Lessons. The new organ, played by Mrs. Crump, enlivened the musical part of the service. Speaking from the 15th verse of the 132nd Psalm, the Bishop preached a strong sermon, dwelling upon the duties of the congregation towards their newly consecrated place of worship, wherein God had promised to "rest forever." Holy Communion was celebrated by the Bishop, assisted by the Archdeacon.

Returning to Ronville, those without snowshoes decided to go by the "bluff" road, as the lake had become even worse than it had been in the early morning. The "bluff" road is a mere trail by which the mail is carried from Ronville to Fox Point, P.O. The trail leads over two high hills and around a steep bluff (hence the name), with a wall of rock on one side, and the lake far below on the other. The walk was very tiring, but good progress was made, and when Ronville was reached, the excellent dinner which had been prepared under the supervision of our hostesses, was, needless to say, fully appreciated by the hungry party.

In the evening, though the travelling was bad, a goodly number of the congregation and other friends gathered at Ronville to meet the Bishop and the Archdeacon. An impromptu programme of songs, graphophone selections and short addresses, followed by light refreshments, made the evening pass very pleasantly.

Next morning, Wednesday, Jan. 16, the Bishop and Archdeacon drove to Grassmere for 3 p.m. service, the Bishop again preaching, after which they returned to Huntsville.

It is to be regretted that bad weather somewhat marred the success of the various services, but those who were present will long remember the kind, helpful words of their Bishop, and the very impressive services, especially that at St. John's, Fox Point.

Emsdale Mission.

REV. A. H. ALLMAN, B.S.C., INCUMBENT.

The last month of the old year was a very busy one, with its special services and festive gatherings, but they were distinctly beneficial and encouraging.

At Sprucedale, Mrs. J. Malkin having written to various friends, the W.A. got to work, and some suitable articles having been collected a sale was held, followed by an "At Home," in the Agricultural Hall on Thursday, Dec. 20, 1900. The villagers and friends from the outside made an encouraging response, and a nice company assembled in expectation of a pleasant evening. Nor were they disappointed. A very inviting table having been well patronized, some time was given to parlor games, etc., and then a modest programme was announced in the course of a few remarks by the incumbent, who had sufficiently recovered from lumbago to occupy the chair. Some local friends took part, but the W.A. members relied chiefly upon W. E. Streatfeild, Esq., and Misses Allman and Hamlin, who went over from Emsdale with the express intention of helping them out. Anyway, over \$30 were realized, and the incumbent congratulated the members of the W.A. upon the success of their undertaking, also thanking all those who had assisted so kindly, and none more heartily and zealously than the Wardens themselves. A few kindly and appropriate words were further offered, among the speakers being Mr. Wm Jenkin, lay-reader, who had driven over, bringing the Emsdale friends with him. The National Anthem brought a happy gathering to a conclusion.

Christmas Day at St. Paul's, Sprucedale, was duly observed by Morning Prayer and a celebration of the Holy Communion. The weather, however, was very stormy, and the number of persons in the congregation was not so large

as last year. The sacred edifice was lightly and neatly decorated, and the offertory was given to the clergyman. After the service the Wardens asked Miss Allman to accept a small token of their appreciation of her assistance at the organ, and then presented her with a five o'clock tea set.

Christmas Day was further observed at St. Mark's, Emsdale, where divine service was conducted at 3 p.m. In spite of a merciless storm of snow, a congregation of over forty persons assembled, and a most refreshing and hearty service was taken part in by all present. W. E. Streatfeild, Esq., was in his usual place at the organ, and led the musical portion of the service with fine effect. In the matter of decoration, "many hands had made light work," and under the tasteful guidance of Miss Harwood the interior of the church was beautified. Mrs. Chowne had also remembered her place of worship in former days, and had kindly sent some holly to adorn the "house of prayer." The offertory, which amounted to \$8.41, was the largest on record as a Christmas gift to the clergyman.

On St. John's Day, St. Mark's Sunday-school Christmas tree gathering took place. The weather was again very stormy, but the scholars came out in full force, accompanied by their parents, to the number of 125. An excellent tea was enjoyed, after which the incumbent took the chair, and introduced a somewhat lengthy programme, which was carried out in a creditable manner. A pleasing incident occurred during the evening, when Mrs. Ralph Simpson and family presented an organ stool to the church officers and incumbent, and the latter suitably acknowledged the welcome gift. The tapers on the tree having been lighted, the scholars gathered round and sang the final carol. Then the presents were distributed, the children being well pleased. After the incumbent had duly thanked all those who had in any way contributed towards the success of the evening, the singing of the National Anthem brought matters to a happy finish.

Since the above, St. Mary's, Sand Lake, scholars have had their Christmas gathering. Of course it was much smaller in numbers, but no less gratifying in kind. Mr. John Wilkins carried the matter through (as the incumbent was hindered by a severe snow-storm), and everything went off to the satisfaction of the young people.

A watch-night service was held at St. Mark's on New Year's eve. The incumbent adopted the special service authorized by the Bishop of Toronto, and a congregation of thirty persons entered into it with reverent interest. The clergyman's warden (S. C. S. Courtney, Esq.), tolled out the old year and rang in the new year, and, after a brief address, the incumbent and congregation exchanged mutual greetings and congratulations.

A.H.A.

Little Current Mission.

REV. W. J. ECCESTONE, INCUMBENT.

It is a cause for deep thankfulness to us all, that the typhoid fever, which was so prevalent when I last wrote, has almost entirely disappeared. Miss Clute was taken with quite a severe attack of the malady upon her return to Toronto, but we are glad to learn she is again restored to health.

On Christmas Day services were held at four stations in the mission. The congregations were good, and the services hearty.

The Christmas and Sunday-school gatherings all passed off very successfully. Holy Trinity Sunday-school at Little Current had its Christmas tree on December 26. The evening being fine, an audience gathered which well filled the music hall. An excellent programme was rendered, chiefly by the children. The best feature was a cantata, entitled "The New Santa Claus," which was very well done. The proceeds amounted to about \$36.

The Indian gatherings were very good both at Sucker Creek and Sheguiandah. Instead of a Christmas tree we have "fish ponds" for the Indians, where they fish eagerly until they land out their gifts. It is very nice to see the spirit of gratitude which many of them show for their presents. They are very appreciative of the Church's ministrations.

E. R. A.

Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

The Bishop arrived at Huntsville on January 12, and stayed with Archdeacon Llwyd during his visitation. On Sunday, the 13th, the Bishop preached two most excellent and inspiring sermons in All Saints' Church. The musical part of the services was most inspiring, and was heartily joined in by the congregations on both occasions. The attendances at both services were excellent.

Holy Communion was administered both at 8 o'clock and at mid-day. The Bishop held a confirmation at Morning Prayer, when sixteen candidates received the apostolic rite of confirmation.

In the afternoon of the same day the Bishop preached to a crowded congregation in St. Michael's Church, Allensville.

From Monday to Wednesday the Bishop and the Archdeacon were in the Franklin Mission. Monday, January 14, a confirmation service was held at Maple Hill station. Thence the Bishop was driven to Ronville for the night.

Tuesday the 15th, at Fox Point, the new church of St. John the Evangelist was consecrated by the Bishop.

Wednesday the 16th, at Grassmere, service was held in St. Paul's Church, at 3 o'clock.

On Wednesday evening of the same date, in All Saints' school, Huntsville, a

reception was given to the Bishop by the members of the Women's Auxiliary. Although the weather was inclement, yet there was a good attendance. The Bishop spoke in high terms of the good work done by the Archdeacon during the time that he has been in Huntsville Mission. His Lordship highly commended the members of All Saints' Church for the great work which they had done.

On Thursday, the 17th, the Archdeacon drove the Bishop to Aspden Mission.

Bishop Sullivan Memorial Sustentation Fund.

Toronto W. A., Mr. Nixon	\$10	00
Dr. Arthur, Sudbury (second instalment making \$25.00)	15	00
Per Miss Tucker, England:		
A.T.F.	£100	
Various	50	
	£150	725 83
Rev. W. Evans, late of Parry Sound ..	24	35
Parry Sound offertory	5	00
S.P.G. on account grant	964	44
W. H. Lockhart Gordon	10	00
Novar, St. Mary's:		
Church Woman's Society	\$3	00
St. Mary's Sunday school	1	00
New St. Paul's, Woodstock	9	00
Thankoffering for past mercies	2	00
Thomas Gornall	1	06
	\$1,770	62

Women in the Mission Field.

BY MRS. I. L. BISHOP, F.R.G.S.

As a traveller, who, in over eight years of Asiatic journeying, has been won from complete indifference to earnest interest in Foreign Missions, by long and close contact with the deplorable needs of the Christless world of Asia, whether as Hindus, Mohammedans, Zoroastrians, Buddhists, Taoists, Shintoists, or dæmon worshippers, I have been asked to contribute a paper to this magazine. Here, happily, it is needless to spend time in attempting to convince the antagonistic or unwilling; for all are agreed that it is the duty of the Church to evangelize the nations.

I think I can most profitably utilize the space allotted to me by passing on to you a few of the impressions produced on me by years of intimate contact with the peoples of Japan, Corea, China, Western Tibet, the Malay States, Kashmir, Persia, and Asiatic Turkey. These countries represent the great creeds of Asia, with their numerous ramifications, dæmonism underlying all. These creeds and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its Eastern march of triumph, has incorporated so much of the gross idolatry, superstition, nature worship, and dæmonism of the nations which it subordinated, that in the crowds of idols in its temples, in the childish superstition of its votaries,

in its alliance with sorcery and dæmonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centred in that Divine Person to Whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions which have fallen so low are shameless corruption, and infamies of practice past belief in the administration of government, which have obtained the sanction of custom. Law is simply an engine of oppression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal, and no shame attends the discovered falsehood. There are polygamy and polyandry with their infinite degradation, and the enthronement and deification of vice, many of the deities of India being the incarnations of unthinkable wickedness. There are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly practised. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery and dæmonolatry; immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the priests and monks are in advance of the people in immoral practices. Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations, and piteous terrors of malignant dæmons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution. The distinction between right and wrong is usually lost, and conscience is deposed and destroyed. The corrupt tree of the dead and degenerate faiths of Asia bring forth corrupt fruit from the Black to the Yellow Sea, and from Siberian snows to the Equator. The whole head is sick and the whole heart faint, and for the grievous hurt there is no balm in Gilead and no physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our Lord, one thousand and fifty millions of our race are unchristianized, and eight hundred millions have never even heard His name. Let us also steadily bear in mind

the fact that, though during this century nearly four million persons, won by missionary effort, have been baptized into the Christian Church, there are now more than one hundred millions more heathen and Moslems in the world than when the century began. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world, and pæans of victory are not for us yet to sing.

Of the Christless population of the world, over five hundred millions are women. We are chiefly concerned with them in this paper. Throughout Asia, the natural distrust of women by men, and the degrading views held concerning women, has led to their seclusion behind high walls, in separate houses, known to us as the harem, the zenana, and the anderun. I have seen much of the inmates of all, owing to detentions in travelling, which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in woman and innocence in childhood. We know what Christianity has done for us. We know, or rather guess, but that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts by which alone we may realize their contrasting lives.

I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all, the arrangements, so far as means allow, are the same. The women's rooms are built around a yard, and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman, who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs by day, or in some of the cities on foot at night, properly attended, along streets from which men are excluded. In many countries it is a crime or a folly to teach a woman to read. In some a lady loses caste by employing her fingers even in embroidery. They know nothing; they have no ideals. Dress, personal adornment, and subjects connected with sex are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of sons they are absolutely despised, and are spoken of in China as "the mean ones within the gate."

With dwarfed and childish intellect is combined a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality, greed, and malignity. The system of polygamy, the facility for divorce, and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, especially at the time of "the great pain and peril of childbirth," produce a condition which

makes a piteous appeal to every woman amongst ourselves.

In a rich man's harem there are women of all ages and colours, girl children, and very young boys. There are the favourite and other legitimate wives; concubines, who have recognized but very slender rights; discarded wives, who have been favourites in their day, and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law, and child or girl widows, whose lot is deplorable, and many others.

I have seen as many as two hundred in one house—a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into apathy, but rarely broken but by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked by women for drugs which would kill the reigning favourite or her boy, or make her ugly or odious. In the house of a Turkish Governor of an important vilayet, where I was storm-bound for a week, the favourite wife was ill, and the husband besought me to stay in her room, lest some of the other women should make away with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man. And it was truly piteous to see the keen precocious interest with which young children, brought up among the polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons, and rule their daughters-in-law. They have a genius for intrigue, and many a man in the confidence of a ruler or another loses his position owing to their intrigues. They conserve idolatries, and keep fetish and dæmon worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of the lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among

Asiatic women, especially among the Chinese, make admirable Christians.

But, owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the non-medical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own—much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted, and the indolent there is no call and no room.

The magnitude of the task not only of conquest, but of reconquest, which lies before the Christian Church is one that demands our most serious consideration. To bring five hundred millions of our fellow-women to the knowledge of a Saviour is the work especially given to women. I will not make any plea either for funds or workers. The Master, Whom we all desire to honour, has made a distinct declaration—"He that reapeth receiveth wages, and gathereth fruit unto life eternal," a promise of a reward for work which can never fail. Yet far away, on a thousand harvest fields, earth's whitened harvests, ungarnered, die!—*From the Foreign Mission Chronicle of the Episcopal Church of Scotland, January, 1900.*

A correspondent sends the following, describing a visit he paid last summer to Nipegon Station, on the C.P.R.:

"I called at the Hudson Bay Co.'s store and enquired where the English Church was which was built by the exertion of Rev. R. Renison some years ago. I was directed to the house of a gentleman who kept the key and who kindly conducted me to the building and opened it for me so that I might see the inside. It is a neat little church, inside and out; the chancel is arranged and furnished in an ecclesiastical manner. I liked the little lancet windows and all things else. They have an organ, too, in the church, which I found was in good order, and was played by my friend who had so kindly showed me round. I understand that the services are conducted on alternate Sundays by the missionary who lives at Schreiber. I think, if I remember rightly, a student was officiating at the time I was there.

"The church is situated a short distance from the railway station and towards the bank of the river, so that it has the appearance of being in the bush, and this makes the cemetery, which is in the church-yard, so suitably secluded. I saw among the few graves that were there, that of Mr. Renison's devoted wife. It is still kept green, and the flowers planted are still blooming fresh and lovely on the verge of the grassy grave. There were

also near by, the graves of some children, which are beautifully cared for. They sleep in beauty side by side."

Acknowledgments.

Receipts by Diocesan Treasurer:

MISSION FUND.

Grant from S.P.G., \$672.34; grant from C. C.S., \$360.83; grant from Diocese of Toronto, \$250; grant from Diocese of Huron, \$175; Pledges, Christ Church Cathedral, Ottawa, \$91; Toronto W.A. Semi-Annual Meeting, Peterboro', \$9.02; Grant from Diocese of Montreal, \$125; Mr. and Mrs. Nichols, \$25; St. Francis District Association, Montreal, \$48.93; P.M. collections, Toronto, per Mrs. Hoskin, \$29.63.

CHURCH AND PARSONAGE FUND.

Marksville, \$3.65; Compton Children's Guild, \$24.57; Mrs. Spofford, \$1; Trinity Church, St. John, N.B., \$40; S.P.C.K. grant to Fox Point, \$72.14; Coppercliff Church, Toronto W.A., voted from E.C.D.A., \$30.90; Blind River Church, sale of organ, \$15; subscriptions to building fund, \$21; Blind River Church Branch W.A., \$89; J. Elliott, Bradford, \$12; Xmas. box, Anon, \$2; Fox Point Church, Marriott bequest (£25), \$120.83.

GENERAL FUND.

Rosseau, additional, \$10; Ullswater, \$24.50; Cardwell, \$5.50; Sturgeon Falls, \$7.45; Parry Sound, \$17.

SUPERANNUATION FUND.

Magnetawan, \$2.40; Dunchurch, \$1.45; Midlothian, 35c.

FOREIGN MISSIONS.

Sudbury, \$10; Coppercliff, 90c.; Ilfracombe \$3.31; Novar, \$118; Ravenscliffe, 86c.

Contributions received by Principal direct during December, 1900:

SHINGWAUK.

St. Paul's S.S., Uxbridge, per Rev. S. U. De Pencier, acct. Peter Nandee, \$2; Trinity Church S.S., Brockville, per Miss L. Fulton, \$5.25; St. James S.S., London, per Treasurer M. C. Whinney, acct. M. Adams, \$12.50; St. Paul's S.S., Port Dover, per Lawrence Skeey (Xmas., 1900), \$6.25; Port Carling S.S., Algoma, per Rev. F. E. Chilcote, \$1.

WAWANOSH.

St. Thomas S.S., Walkerton, per Miss Hilkes, acct. May Meecoroutch, \$3; Class No. 1, St. John's S.S., Lunenburg, per Miss Suymer, acct. Rosa, \$25; St. Mark's Branch W.A., Niagara, per Miss Ida M. Oliver, acct. Mary Lizhikgobinis, \$25.

GEO. LEY KING.

Principal.

Sault Ste. Marie, Ont., Jan. 11, 1901.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

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

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

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

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

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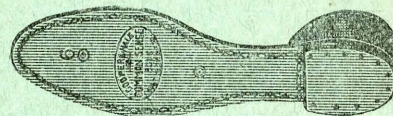
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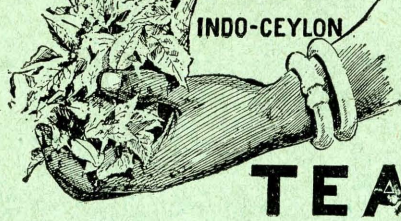
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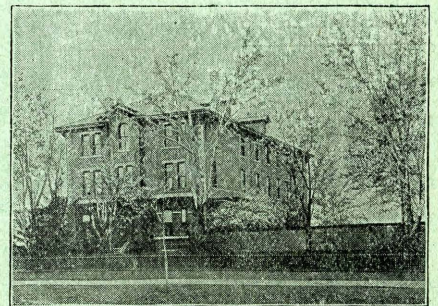
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