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“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.



January, 1901



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The Algoma Missionary News

EDITOR:
REV. CHARLES PIERCY, STURGEON FALLS, ONT.
PUBLISHERS:
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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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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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6. Send money to Rev. C. Piercy, Sturgeon Falls, either by P.O. Order, Express Order or Postal Note. We cannot be responsible for loose change or stamps.

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 January, 1901.

1. Tues.—Circumcision of our Lord.
2. Wed.—
3. Th.—
4. Fri.—
5. Sat.—Train eastwards.
6. Epiphany: 2nd Sunday after Christmas.—Thessalon, Bruce Mines and Rydal Bank.
7. Mon.—
8. Tues.—
9. Wed.—Train to Novar.
10. Th.— " "
11. Fri.— " "
12. Sat.—Train to Huntsville.
13. 1st Sunday after Epiphany.—Confirmation Huntsville; visit Mission of Allansville.
14. Mon.—Visit St. Paul's, Grassmere.
15. Tues.—Fox Point, consecrate church; service in evening.
16. Wed.—Drive to Huntsville.
17. Th.— " Aspdin.
18. Fri.—Port Sydney.
19. Sat.—On to Bracebridge.
20. 2nd Sunday after Epiphany.—Confirmation Bracebridge; confirmation in S. George's in afternoon.
21. Mon.—Drive to Baysville.
22. Tues.—Baysville Mission.
23. Wed.—Drive to Gravenhurst; confirmation in the evening.
24. Th.—Attend gathering of Woman's Auxiliary at Bracebridge.
25. Fri.—Conversion of St. Paul. Bracebridge.
26. Sat.—Drive to Uffington.
27. 3rd Sunday after Epiphany.—Confirmation at Uffington.
28. Mon.—Proceed towards Port Carling.
29. Tues.—Port Carling Mission.
30. Wed.— " "
31. Th.— " "

Pastoral.

MY DEAR BRETHREN OF THE CLERGY
AND LAITY:

I greet you cordially in the name of the Lord and implore Him to pour out upon you, in the year and in the century just opening, His most abundant blessing.

The transition from one year to another is generally accounted a very solemn thing and is usually marked by a variety of customs calculated to impress the mind and to move the heart toward what is good. Above all it is recognized as a fitting occasion for reviewing the past and for making good resolutions for the future.

But what about the transition from one century to another? Surely these should be a hundred times more solemn and impressive than an ordinary New Year, and should be marked by far more earnest resolutions to get away from every error and imperfection of the past and to rise to higher and better things in the years to come!

Along such lines as these every individual will probably have his own thoughts and pursue his own ambitions. I wish simply to say a few words to you as fellow citizens in the kingdom of God, and brother Churchmen in the Missionary Diocese of Algoma.

Looking back over the history of our diocese we find that certain traditions have been created among us and regarding us. Poverty, need, helplessness, dependence have been the conditions under which we have learned to live. We have become accustomed to being helped. And to the outside Church the very name Algoma has come to be an appeal for sympathy; while pity is the emotion ordinarily awakened by a reference to our affairs. This state of things, I say, has become traditional. We, in Algoma, have become as well used to it as those outside our limits. But, thank God, there are now signs about us that all this will

ere long have little solid basis in fact to rest upon! Not only are the prospects of our country brightening, but the Church is emerging—has already emerged to a remarkable extent—from the absolute need of earlier days. Four of our missions are self-supporting. Several others are increasing steadily in strength and prosperity. And though many still remain feeble in numbers and wealth, and new ones are demanded in various quarters where our population is expanding; so that it will be some time before we can do without the financial assistance of our brethren in older lands—yet, surely, on the whole, there is among us a marked increase of power to help ourselves, and there ought to be a will corresponding to our power.

I for one feel that the opening of the 20th century is a call to us to rise up and show ourselves worthy of the blessings which have been so lavishly bestowed upon us. Our past is one long story of benefits received from individual brethren and from the older Church in Canada and England. Is it not a solemn responsibility to be the recipients of ceaseless benefactions? Is it not God's order that every receiver should himself in turn become a giver? Is it not time that we began in earnest to make return for all that has been done for us?

Do you say, what return can we make which we are not already making? I say, in answer, may we not more earnestly and more generally emulate the spirit of those who have befriended us: The mind of the Saviour Himself Who came to this earth "not to be ministered unto, but to minister and to give His life a ransom for many"?

I do not for one moment forget the noble things which are being done in many parts of the diocese, the earnest missionary work in places where people are scattered far and wide, the instances of individual and parochial self-sacrifice brought before my notice as I move about, the cases where missions are straining every nerve to bear their own burdens, and by increasing their assessment year by year to lighten the burden of their Bishop. Least of all do I forget the generous response to the house to house appeal in behalf of our "Mission Fund," and the many liberal gifts made by our own people to the "Bishop Sullivan Sustentation Fund." These things gladden my heart. Yet there is room for us to cultivate still more the true

missionary spirit which will impel us more and more, without thought of self, to devote our energies to the furtherance of God's work. We may pray that God would give us a consuming desire for the spread of His truth and for the saving of the souls of men.

Surely the new century calls us to this duty.

A few practical suggestions may not be out of place. The great desideratum is, of course, the gaining of the spirit alluded to above, that consuming love for God and for mankind, which will be a ruling and impelling power guiding us unto all good. Then growing out of that will come certain things much needed among us which we ought to strive after with the utmost diligence. There will be an enthusiasm for finding and ministering to our brethren; isolated Church people scattered singly and in groups in out-of-the-way places. The sheep of no fold—spiritual waifs and strays—living without God in the world; children growing up in ignorance of God and goodness, to say nothing of the teachings of the Historic Church; an enthusiasm for visiting and for starting and maintaining missions and Sunday-schools among such. There will be loyalty to the Church in promoting these works; a loyal use of her ways and methods; a loyal adherence to her principles; not merely a preference for but a belief in these things as of necessity better than patience, which are less authoritative; not least loyal study and use of the Prayer Book as the Church's Manual of Instruction and Devotion. There will be within us a spirit of noble independence prompting us to free our friends, at the earliest possible moment, from the burden of our support, a spirit which will shrink from receiving gifts of any kind, in money or clothing, accessories of worship, not absolutely needed, or needed still more by remoter missions, and brethren poorer than ourselves.

There will be a sense of fitness—a perception of the true proportion of things—which will prevent our spending large sums on personal indulgence, or the pomps of social life, and giving only trifles to the Church which represents the crucified Redeemer; a sense of fitness which will prevent our missions indulging in the luxuries of fine buildings, and fine things to adorn them, while, as regards the payment of their clergymen, they are still living on charity.

Above all, there will be a desire to help

others. We shall not be content merely to take care of ourselves, not content with helping other people and missions in our own diocese. We shall be forward as generous contributors to all the mission funds and charitable funds presented to us and, in place of looking for gifts from others, shall look eagerly for opportunities of extending a helping hand wherever need exists.

In the earnest pursuit of such ends selfish and personal matters will be lost sight of; slights and offences, the petty jealousies of parties, and wranglings about non essential things, will be forgotten, and our Church will rise in her might and go forth conquering and to conquer in the name of Christ her Lord.

Finally, brethren, I commend you to the Lord. May "the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."

I am, your faithful friend and Bishop,
GEORGE ALGOMA.

Notes by the Way.

THE Bishop held a confirmation at Sudbury on the evening of St. Thomas' Day.

REV. A. H. WURTELE, B.A., has been sent to minister in the mission of Thessalon and Bruce Mines.

THE Rev. T. J. Hay has removed from Algoma Mills. His address is now Blind River, Ont., which is a portion of his mission.

REV. JOSEPH WARING, ordained recently to the diaconate, returned to Huntsville, to work under the direction of Archdeacon Llwyd.

AT Copper Cliff a new church is being erected. In a little while Rev. J. Boydell will rejoice in the possession of a "Bethel" in which the Church's services may be rendered unhampered by the wills and desires of others.

REV. J. HICKLAND, at one time missionary at the head of Lake Temiscamingue, is now in Scotland. He is assisting the rector of St. Andrew's Church, Edinburgh. At a meeting held recently in Auld Scotia's capital, Mr. Hickland gave an address.

REV. F. ULBRICHT, who has been ill for so long, and whose recovery of health does not seem probable, has been taken

by his friends to Nevada, in the hope that the change may prove of such a character that he will enjoy a greater measure of physical comfort than has been possible for the past three or four years.

A FRIEND of Missions has been moved to give out of the small salary of a workman one dollar a month towards Missionary work. And for the present, through the kindness of a mutual friend, our Sustentation Fund reaps the benefit of this noble example of self-denying liberality. Would there were more so minded!

At Victoria Mines.

Mr. Colloton, private secretary to the manager of Victoria Mines near Whitefish, on the Sault Ste. Marie Branch of the C. P. Railway, is setting a splendid example to all who are similarly situated, by acting as Lay-Reader until regular services can be established in that new and important settlement.

He writes: "The services have been very encouraging indeed; a service has been held each Sunday since the thirtieth of September with one exception. So far they have all been held at the mine village, as I have been unable to get down to the new town to make the necessary arrangements. The congregation have averaged about twenty, and considerable interest has been taken in the services by the church proper here." *people*

This promising centre seems bound to grow; and the church must take steps to supply it with the services of a regular missionary at an early date if we are to hold our own within its bounds.

Ordination at Sudbury.

The Bishop held an ordination to the diaconate on the Fourth Sunday in Advent (Dec. 23), in the Church of the Epiphany, Sudbury, when Messrs. Waring and A. H. Wurtele, B.A., were ordained deacons. Morning Prayer was said at 10.30 by Rev. C. Piercy, Rural Dean of Nipissing, the lessons being read by the incumbent of the parish, Rev. J. Boydell, M.A. Soon after 11 o'clock the chief service of the day began. The Bishop was the preacher, and took for his text the first verse of the Epistle for the preceding Sunday (1 Cor. iv. 1). Rev. J. Boydell presented the candidates, the Litany was said by the Bishop. The service proceeded in conformity with the Ordinal, the Gospel being read by Rev. Mr. Wurtele.

Ordination on St. Joseph Island.

On Sunday, 9th December, the Bishop admitted Archibald Cameron Mackintosh to the diaconate in St. John's Church, Marksville, St. Josephs Island.

Mr. Mackintosh is from Dorchester Theological College. He entered upon his work as Catechist on St. Josephs Island last May, and has done an excellent work. He has already won the esteem and confidence of the people committed to his care.

Owing to a severe storm, fewer than were expected gathered to witness the ordination. As the congregation assembled the thermometer stood below zero, and there was a strong westerly gale blowing. Yet the church was well filled. And a very impressive and solemn service it was.

At the cost of no little personal discomfort in getting to the Island—owing to the half frozen condition of the channel—the Rev. James Boydell, of Sudbury, the Bishop's examining chaplain, was present to present the candidate and to preach. His sermon was based upon Acts ii. 42. Dr. Rounthwaite acted as organist, and several of the good Church people from Jocelyn, ten miles away, were present to help in the singing.

A hearty service was held in the evening at Richard's Landing, where a very neat and commodious church has recently been freed from debt, and will be consecrated, all being well, on the occasion of the Bishop's next visit.

Getting off the Island proved even more difficult than getting on. Bishop and chaplain, though they took different routes, were alike delayed in their passage over the ice-bound river. The latter was the chief sufferer, though he had the advantage of the last steamer of the season. For the steamer lost her rudder, and the chaplain did not reach home until Wednesday night.

Another correspondent writes that the Church folk at Marksville presented their newly-ordained clergyman with a green silk stole, which action was much appreciated by the Rev. A. Cameron Mackintosh.

At Port Arthur.

A friend of the diocese, visiting at Port Arthur last summer, writes: "I went to the early Communion in St. John's Church, where the Rev. J. W. Thursby, who is rector, officiated at the early service. Several communicants, the ma-

majority of whom were 'faithful workers,' were there. The service was conducted in a most reverent manner, and I felt cheered and helped by the Holy Communion. I looked around at the church after service. It is a good-sized brick building with stained glass windows. In the vestry I noticed portraits of all the rectors that have been at Port Arthur since the beginning. I went to the Sunday morning service at 11 o'clock. The rector conducted the service. It was good; the singing excellent. The rector has the advantage of a good voice and is a good reader. The sermon was about the growth and eventual perfection of the spiritual life. I visited the rectory and its nice garden, which is essentially English, though in the north of Lake Superior. I saw a notice in the front of the church that there were 'Daily Services' in this church. I hope the Church people at Port Arthur appreciate their good rector and the efforts that are being made for their spiritual welfare."

Mission of Spragge, Blind River and Algoma.

REV. T. J. HAY, INCUMBENT.

There is quite a change in this portion of New Ontario, situated on the north shore of Lake Huron. Eighteen months or two years ago lumbering was at a standstill, but during the past summer the mills have all been at work. Wages have been good, lots of work, and men scarce. In the spring Blind River was feeling the good times, but a great change has come over the small place. In July a large American firm, Eddy Brothers, of Bay City, decided to move their large lumber mills to Blind River, and they purchased the necessary land. They are now hard at work, having 150 men employed, putting up houses, shops, offices and an immense boarding house, boiler house, the lumber mill and docks. The site of the mill is about a mile west of Blind River, and they have called it Eddyville. Blind River itself has quickly risen from a small village into a thriving one; buildings are going up on all sides, stores and private houses. The Methodists have built a large place of worship holding 200 people, but they have not got the people yet. The population has increased during the summer months from 250 or 300 to 700. There are a number of French Canadians, who, of course, are Roman Catholics. The priest comes here once a month. Amongst the very earliest settlers were the Haw-

kins family, who have been in Blind River over twenty-five years. They have been staunch in their allegiance to the Church, though services have been held irregularly and sometimes at long intervals. Till May last no Church services had been held since the previous August. Services had been held at Spragge, Blind River, and Algoma twice a month. When the regular services ceased the Methodists and Presbyterians held an occasional service. These were held in school-houses. When I arrived I had much difficulty in arranging services at Blind River, it being completely at the mercy of students, especially the Presbyterians. At Spragge the difficulty was quickly got over. Mr. Lummis, who was renting the mill, is a Churchman. He ordered the Methodists away altogether and made the Presbyterian give up what he had taken. Spragge is all private property. Algoma is but a small place, there being only sixteen families there, twelve of which are French-Canadians, one Methodist and three Church of England. Methodists and Presbyterians had gone there, but as it was the only place where two houses could be obtained, I went and hired these, so, as they did not receive much encouragement to continue after I arrived, they have only gone occasionally since. There was a Union Sunday-school there, but as the people wished to have their children brought up to the Church it was changed into a Church Sunday school and my wife took charge. On leaving there to go to Blind River we took steps to have the Sunday-school continued on the same lines. The congregation at Blind River numbered last May 25 souls; it has more than doubled in the past three months, and now numbers about sixty. The people wished the Bishop to come and pay them a visit as he had not been there for some time, so that he might see the great change taking place. There is a small mill at Blind River belonging to the Michigan Land and Lumber Co., of which the Hon. O. S. Fisher is President. It is lighted by electricity which is also used at the large hotel opposite the station. Blind River is the only place which has the electric light between the "Soo" and Sudbury. The Bishop came from the east on the afternoon of Monday, the 12th of December. He visited the Church people and walked over to Eddyville. There was evening service in the school-house at night, attended principally by Church people. The attendance was not large, which was to be accounted for by its being the Algoma election day. After service a business meeting was held to discuss the advisability of building a school chapel. The people promised to raise \$200 by subscription. The ladies will try and raise another \$100. This and a few other matters being settled, the meeting adjourned.

The ladies met the next morning at Mrs. Laycock's, and formed a branch of the Woman's Auxiliary, with the following officers: Mrs. Hay, president; Mrs.

Hawkins, sen., vice-president, and Miss Watson, secretary-treasurer. They will hold a bazaar at Christmas. The Bishop was the guest of Mr. Hawkins, sen. I stayed at the hotel; Mrs. Hay and Mrs. Earl, of Algoma, at Mrs. Laycock's. We left on the afternoon train for Spragge. We spent the remainder of the afternoon visiting at Spragge. The Bishop was the guest of W. D. Tummis. Evening service was held in the school house; there was a fair attendance. The mill had closed down, and many men had gone the next morning. The Bishop spent most of the time visiting, but found time to take some kodak views of the rugged scenery. In the afternoon we parted, the Bishop going east. I returned to Algoma to prepare to remove to Blind River. I found the services very dead when I arrived in May, but a great improvement has taken place; more interest is taken, and people turn out better. The Hon. O. S. Fisher has promised to give a site for a church on a rise near the school-house at Blind River.

Burk's Falls.

On Sunday, November 10, Rev. C. H. Buckland, Incumbent, the Lord Bishop visited this Mission for the purpose of administering the Holy rite of Confirmation and reopening the Church, which has been greatly improved in the last two months; the interior by receiving a coat of varnish, and in the east a stained glass window, the gift of the Sunday-school, has been placed in position.

The exterior, including a new tower, has been brick veneered, with red brick and mortar to match, the work being done by Smith & Son, the well-known Church builders of Toronto.

The services of the day were as follows: Morning prayer was said by the Incumbent, after which he presented six candidates (being the second time this year that his Lordship has held Confirmation in All Saints' Church) for the Holy rite of Confirmation followed by Holy Communion (when forty-one partook of the body and blood of Christ), and sermon, the Bishop being celebrant and preacher.

At Evening Prayer, prayers were said by the Incumbent; the Bishop preaching an able and instructive sermon on the value of the Holy Eucharist. The services were well attended and the offertories liberal.

Bishop Sullivan Memorial Fund.

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Blind River.....	1 85
Spragge.....	1 58
Gregory (per Miss Gregory Allen).....	17 00
Miss Rounthwaite, Clarksville.....	2 00
Trinity Church, St. John, N.B., part of contribution of \$85.....	45 00
Thomas Gornall, Lennoxville.....	1 00
Lucy Coldwell, Huntsville.....	2 50
W.A., Diocese of Ottawa.....	127 00

	\$207 93
Interest.....	76 68

	\$284 61

In Memoriam.

EDWARD SULLIVAN, SECOND BISHOP OF ALGOMA, ONTARIO, INTO REST JANUARY 6, 1899.

DAYBREAK.

I will manifest Myself to him.—1 John xiv. 21.

Very early in the morning
Of Thy great Epiphany,
After days of gentle warning,
Came the summons, Lord, from Thee.

Summons welcomed by Thy servant
(In that chamber hush'd and still)
Who, with love so deep, so fervent,
Waits in "perfect peace" Thy Will.

Words of blessing softly falling
On the dear ones left behind;
Ever faithful to his calling,
Soothes he thus their troubled mind.

Where death's sting, and where, triumphant,
Is thy victory, O grave?
Here nor fear, nor step reluctant,
Here no shrinking from thy wave.

Death for him is but the passage
Into endless Life above,
Where, conformed to His Image,
He shall dwell in Light and Love.

All his life to duty given,
All his love to Christ his Lord,
Bonds of faith most firmly riven
In the Everlasting Word.

Now the call to Rest announcing
That his work on earth is done,
Now his Master's Voice pronouncing
That his crown of life is won.

Now to reap, in joy and gladness,
Seed once sown in toil and pain;
Now an end of grief and sadness,
Now clear—shining after rain.

See, the Dawn is slowly breaking,
Never more to end in night;
What shall be that wondrous waking
When his spirit takes its flight?

See, his face with rapture lighted,
Oh! What Vision meets his gaze?
Heavenly Land at length is sighted,

Lift we, humbly, thanks and praise.
A. B. TUCKER.

Book Notice.

"LE ROMAN D'UN PUSSIE CHAT." By Frederick Rogers, Esq., D.C.L. Pp. 240. Detroit: American Publishing Co.

A book of "nonsense," written with a view to help the busy man as well as others, to frame his mind to "mirth and merriment, which bars a thousand harms and lengthens life." The "romance" has some sly pokes at the flaws—political and otherwise—exhibited in our everyday-life, while the imaginative scene is laid in the Lake Superior region. The reader familiar with the country will perhaps try to locate Catburg, Miesanburg, Pussandra South, etc. The story hangs together well and keeps the interest of the reader. "Nonsense" may be enjoyed; but it is hard to criticize. In this direction is said only that Mr. Rogers' work is most free from all that a severe critic would term a tendency to coarseness, and that he has been successful in no little degree in accomplishing his aim in writing this volume of "nonsense."

Joint Deanery Meeting.

The rural deaneries of Parry Sound and Muskoka held a meeting at South River on Wednesday and Thursday, Dec. 5 and 6. On the evening of the former day Evening Prayer was said in the church and a sermon preached by the Rev. Mr. Dean, of Parry Sound. Next morning there was a celebration of Holy Communion at 8 o'clock, followed by a devotional reading of a part of St. John vi. After adjournment for dinner all present met in a hall near by. There were present: From Parry Sound—The Revs. Rural Dean Gillmor and Messrs. Batstone, Buckland and Dean; From Muskoka—Revs. Rural Dean Burt and J. Pardoe. Besides the fore-named, Rev. C. Piercy, Rural Dean of Nipissing, was present. The chapter was engaged until dark in the discussion of topics of interest to the diocese. Mr. Piercy devoted some time to the advocacy of the claims of THE ALGOMA MISSIONARY NEWS on all Church people in Algoma, and met with a sympathetic response from those of his brother clergy present. In the evening, after Evening Prayer had been said, missionary addresses were delivered by Rev. Messrs. Dean, Piercy and Gillmor.

The Bishop's Visit to Michipicoten.

The snow lay thick around Sault Ste Marie lock as the Bishop of Algoma boarded the steamer "Telegram" on the night of the 23rd November bound for Michipicoten.

It was 10 o'clock, and the first thing the Bishop and his travelling companion, Mr. Arthur Wemyss Behrends, thought of was a bunk for the night.

They had been awaiting the steamer's appearance for several hours, and had been amusing themselves with the startling prognostications of a weather almanac furnished by the authorities of the lock. But they turned in without apprehension, and slept soundly till daylight undisturbed by the heaving and rolling of Lake Superior.

Mr. Behrends, lately connected with the *Toronto Daily Star*, was going to Michipicoten as catechist in the English Church Mission of that place. The Bishop had a double purpose in view. He wished to pay a second visit to the remarkable field of enterprise of which every one has lately heard so much. And he desired at the same time to commend Mr. Behrends

to the people among whom he was to labour.

For both travellers, therefore, the trip had in it something of the attractiveness of a new adventure.

The journey up was full of interest. Usually it takes only 12 hours. But the "Telegram" had several calls to make and took the whole of Saturday for her task. At Agawa and Gargantois, where supplies were dropped for neighbouring camps, the travellers had abundant opportunity of enjoying, at close quarters, the wild beauty of the coast. At the latter place the lighthouse keeper from Michipicoten Island, forty or fifty miles out in the open lake, was waiting with his wife to take the boat to the Sault. They were a picturesque pair, rough, quaint and good-natured, and seemed glad to have a respite from their long summer's watch on the solitary island.

Brule Harbour, a quiet land-locked pool, more like a tiny inland lake than a harbour with the narrowest possible entrance and yet deep water, was well worth seeing. It has been a blessed haven of refuge for many a storm-tossed boat. One's imagination might easily people it with savages of the olden time driven to seek shelter from the wild lake or wilder men.

But the interest of the journey culminated at Michipicoten Harbour. The harbour itself is a noble bay, a mile or more across, and thoroughly protected from the swell of Lake Superior by a rocky and lofty promontory called Gros Cap. Behind this point, on the shore of the bay lies the village. It is built in the wide mouth of a valley backed by rocks. Running through it down to a high dock, built for shipping ore, the Algoma Central Railway forms the backbone of the place. The buildings of "the Company"—offices, stores, sheds, saw mill, boarding houses, hospital and hotel,—cluster about it on either hand. Beside the ore dock is the dock for ordinary traffic wide and substantially built.

Here as the Bishop and Mr. Behrends landed was a busy scene. It was after 7 o'clock and quite dark. But the dock was crowded, and on every hand was bustle, and hurrying to and fro. On one side of the dock, a great barge was discharging its cargo of winter supplies. On the other, close to the "Telegram," lay the commodious and comfortable "Minnie M." the chief passenger boat of "the Company." All was commotion.

It was hard indeed to realize that this centre of activity was barely more than one year old!

At Mr. E. V. Clergue's house, known as "the Wigwam,"—a rustic cottage of logs skilfully and beautifully built on a lovely islet, four minutes by canoe from dock and village,—the Bishop found awaiting him the heartiest of welcomes and every comfort that heart could desire. It was harder than ever to realize here, that this region, a few short months ago was in the heart of the wilderness, and that even now the nearest centre of population is "The Sault" one hundred and twenty miles away.

The next day was Sunday. And with a courtesy which was heartily appreciated the Methodist student gave up his claim upon the room where worship is held in order that the Bishop might officiate morning and evening. The manager of the *Algoma Sun* whose dining-room was used for the purpose spared no pains in making arrangements. And despite certain drawbacks, inevitable under the circumstances, the services were really very bright and hearty. The scarcity of the means of grace evidently lent a special value to them. Would that it were always so! The congregation was almost exclusively made up of men. Would that this were more frequently the case! It was refreshing by reason of its novelty. These men might easily have yielded to the prevalent temptation and have thrown off, in this out-of-the-way place, their regard for religion. Too often it is so. But here there seems to be a strong flavour of the religious spirit. This is of course due largely to the character of the men. In a measure, too, it doubtless comes from the example set by those in authority. The manager loses no opportunity of showing his anxiety for the community's highest good. To this end he deliberately encourages in every possible way the work of the Church, and pays marked respect to the offices and representatives of religion. It is due to Mr. Clergue to say that his support is a very great encouragement and help.

On Sunday afternoon the Bishop and Mr. Behrends visited the ten patients at the hospital, and afterwards the Bishop baptized an infant, Frederick Gerald Nanrer, in the parlour of the inn. Then came the Evening Service. So the day was filled.

The hospital is one of the many evid-

ences of the Company's care for the well-being of the men. No wonder there is loyalty among them. Nothing that thought or money can secure is wanting to promote their welfare. They have excellent quarters and wholesome well-cooked food. There is no grinding down in the matter of wages. When ill they have the Cottage Hospital at hand. No wonder sympathy between employer and employed is the order of the day.

A trip over the Algoma Central Railway to the wonderful "Helen Iron Mine" occupied the morning of Monday. It was a memorable experience. Since the Bishop's visit of March last a complete transformation has taken place at the mine. Then it was a mere camp. A few log buildings at the side of the hill alone marked the spot. The mine was not opened. There was no provision of any sort for working it. All was in the future. Now a number of commodious frame lodging houses, well built and warm, surround a great dining-hall and kitchen, said to be capable of serving six-hundred men in twenty minutes. A large engine with a wheel 14 feet in diameter, and a smaller one, half the size, are in place in a well-built engine room. The former works an ore crusher of great power. The latter produces electric light for the whole community. There are shops and other buildings. And the elaborate plant for operating the mine is not only in place, but has been working for some time past, and working to such good purpose that some 60,000 tons of iron ore have been sent already to the harbour, and thence by the Company's steamers to the smelter at Collingwood.

But so far only a beginning has been made. The surface of the mine alone has been touched, and it is said there still remains in sight ore enough to keep the miners busy for ten full years! This being so, it guarantees the permanency of the enterprise, for it is reasonable to suppose that the richest deposit must lie out of sight beneath the surface. Here, then, at the mine must of necessity be in the future one important centre of missionary work.

A walk of about four miles over a rough bush trail brought the visitors from the hospitable dining-hall of the mine past the little settlement of Wawa, now very quiet so far as business is concerned, to the railway station, still known as camp seven and a half. Thence returning towards the harbour, they proceeded to Y camp, where they held a service for

the men in the evening. It was indeed a day to be remembered.

An early beginning was made on Tuesday. There was a celebration of Holy Communion in the parlour of the Algoma Inn at 6.45 a.m., and nine busy men, each with a hard day's work before him, were earnest enough to present themselves for a share in the blessing of this early service.

The remainder of the day was given up to visiting old Michipicoten, known as "The Mission," four miles away at the mouth of the Michipicoten river. At this point the Magpie river leaps, by a lovely cascade, into the quieter waters of the larger stream. And here for generations the Hudson's Bay Company has had a trading post, and the Jesuit missionaries have carried on a work among the Indians. The Indians are nearly all gone, and the Hudson's Bay post is barely alive. There is little or nothing for our missionaries to do here, though the agent of the Hudson's Bay Co. gives a hearty welcome to all who come. But it was pleasant for the Bishop to visit this historic corner, speaking only of the past, and to contrast its quiet ways with the bustle of the harbour giving such promise for the future.

But, quiet as "the Mission" is, there is a possibility of its tranquillity being disturbed. Back inland some seven miles a gold mine of no small promise has been found. And "the Company" is about to develop it. Should it turn out well, "the Mission" will doubtless be aroused from its lethargy. Such are some of the wonderful things happening under the guiding genius of Mr. Clergue and his Company in this hitherto despised region of New Ontario.

It was with much hope for the future of this remarkable field of enterprise, that, on Wednesday evening, the Bishop said farewell to his friends, and bade Mr. Behrends God-speed in the good work to which he had put his hand. Surely our kind Christian friends, who enjoy every gift and comfort of civilization, might well remember this work occasionally in their approaches to God. Let us all resolve to pray, during the winter at least, both for the work and for him who has so bravely undertaken it.

"Foreign Missions are not an afterthought, an accident, an incident. They are not to be argued, to be excused, to be apologized for. They are the life of the Church, without which must come drying up and death."—*Bishop of Albany.*

Address of the Rev. C. J. Machin at All Saints' Church, Enismore Gardens, London, on St. Andrew's Day, 1900.

The following came to hand so late that we can only find room for portions of an address that must have been very interesting to those who heard it:

Were I to take a text this morning the words would be very familiar to you, for in the Communion Service you frequently hear the apostolic injunction, "While we have time let us do good unto all men, but especially unto them that are of the household of faith." Yet a colonial man of many years' standing, like myself, must feel a pang of keen regret when viewing the apathy and indifference manifested by many in England towards missions generally and particularly to missions among our own countrymen who have crossed the seas and are steadily building up the empire of the English, and consolidating the power of our imperial race. To missions among the heathen no thoughtful Christian can offer objection. Such missions have the divine command for their undertaking. If the Scriptural declaration be true that "Jesus Christ tasted death for every man," how appropriate then was the divine command to "Go into all the world and preach the gospel to every creature"; to announce to all men the fact, more important and precious than any other, that He by Whom all things were made had taken upon Himself our human nature, and had tasted death for every man. How important also the injunction of the apostle, "While we have time let us do good unto all men." But with the memories of more than forty-four years on the other side of the Atlantic, the closing words of the divine command, and of the apostolic injunction just quoted, ring in my ears and weigh heavily on my heart by reason of their great neglect. When the blessed Lord, about to ascend from earth to heaven, gave what the great Duke of Wellington called "the marching orders of the Church," he added words very sadly overlooked by many who do support missions, "beginning at Jerusalem." And the holy apostle, when delivering the words which I have taken as the basis of my address to you, also added with emphasis unmistakable, "especially unto them that are of the household of faith." There, then, upon the words of the risen Saviour, the ascending Lord, and His faithful servant and holy apostle, aye, and upon the example

of the holy Andrew whom we commemorate to day, who first found his brother Saviour, and brought him to Jesus, upon all these I take my stand to-day, and declare to you my unalterable conviction, that of the two great branches of missionary work, the work among our colonists, which is an extension of your home missions, is far more important, far more imperatively necessary, than the work among the heathen.

God forbid that anyone of you should do me the injustice of charging me with or suspecting me of, the guilt of underestimating the necessity or the value of missionary work among the heathen. Such guilt would be a crime indeed, rank treason against our divine Lord and Master, notwithstanding the great value of that work, with all its attractive and picturesque features, its halo of romance, and its undoubted glory of the martyr's crown, I do not hesitate to advocate the claims of the work among our own countrymen, our fellow-subjects, the men of our own Jerusalem, even and "especially them that are of the household of faith." The one ought to be done, the other not left undone. . . . In the hope of placing before you the claims of this most important work, both from the religious and the patriotic point of view, I wish to show the needs of my own diocese in Algoma, in Canada; needs very special, and claims equally special also.

Round the northern shores of Lake Huron and Lake Superior, from the Severn River which flows into the great Georgian Bay of Lake Huron, to some distance beyond Lake Superior, the diocese, as at present constituted, stands. It is 800 miles long, and from less than 50 to 250 miles broad. It is about the size of England. This you will more readily grasp when I tell you that Canada is nearly 70 times the size of England! It seems to me only the other day when Algoma was a vast, unbroken wilderness, a dense forest. And a large portion of it is forest even to-day.

And the struggle to convert this forest into a fruitful field, to make this wilderness blossom as the rose, to provide by industry and perseverance comfortable homes for some of the overflowing population of this crowded England, is a hard and toilsome struggle, needing and meriting for a season your earnest sympathy and generous help. It differs greatly from the other diocese in several particulars. While it possesses, unquestionably, useful and fertile lands, these lands

are comparatively small in area, separated by rocks, ridges and numerous lakes of varying size. There are no vast tracts of unbroken land, such as are seen in Manitoba and our Northwest Territories. And although we have many pleasant and comfortable homes, the fruits of years of toil, each year brings additions to our population in the shape of needy, hopeful immigrants. It is, therefore, in the early stages of settlement, when daily toils and apparently disheartening struggles fall to their lot that we ask your help. As success crowns their labours, and a comfortable independence is attained, self-support in spiritual as in material things is the rule; and instead of asking further help from you they actually join with you in supplying the needs of others.

The first bishop was broken down by the burden of trying to secure funds for the support of clergymen to minister to incoming settlers. In fact it cost him his life. He died, however, at his post. The Provincial Synod then appointed one of the foremost and most highly gifted of our Canadian clergy to the arduous post. He saw at once the absolute necessity of appealing for English help. He came to England, and did not appeal in vain to that noble and venerable Society for the Propagation of the Gospel, now celebrating the 200th year of its existence. That Society most generously helped us; and I can assure you, precisely as I have told thousands of people in England when advertising the Society's claims, that without its help many, many English born men, women, and children in the wilds of Algoma, would have been altogether without the means of grace! This grand Society, of which not only the Church of England but even the whole English people may be proud, has done more towards building up and binding together that magnificent Empire, which England has so lately become aware of, than any home-staying Englishman can understand. It requires one of long colonial residence to perceive and fully appreciate its inestimable service and value to the Empire. But generous as the Society has been to us, it has not been able fully to supply our need; since it is always concerned with the spiritual welfare of our ever-expanding Empire, and also of regions far beyond. Therefore this second bishop, some years later on established, with the help of some friends present here to day, an Algoma Missionary Association, with a view to supplementing the generous help of S.P.G. Still, notwithstanding the generosity of S.P.G. and the sympathetic help of the Associa-

tion, this second bishop was crushed by the weight of the burden he had to bear. Without rich men in the diocese; without cities or towns, excepting two small pioneer towns in the wilds; with a constant influx of needy settlers; it was no wonder that he should stagger under the financial burden.

* * * * *

The Church has since given us for our third bishop a godly and spiritually minded man, one of remarkably sound judgment, whom we all regard with deep affection and respect.

* * * * *

I said a few moments ago that "you are not asked to help in supplying the Church's ministration year after year to the same people, a spiritually pauperized multitude." And I must now show you the truth of this. When I entered the diocese there was not a single self-supporting parish in it. Now we have four self-supporting parishes. And there are several others rapidly approaching the position of parochial independence. And as independence is attained there is immediately an effort made to assist our weaker brethren. And even in the poorer missions they endeavor to support the various diocesan funds; and they do it to an extent which should surely put to shame many English parishes where the people have their Church privileges entirely provided for them by others. But besides the need of funds for our ordinary work, ever increasing in area of demands, we have another difficulty, a grave and serious one, confronting us. It is this. Our generous benefactor, S.P.G., feels compelled by claims from other parts of the world, annually to reduce the grants for our work, so that in a few years the grant will be entirely withdrawn. Our Bishop, zealous and active, is untiring in his efforts both to increase and develop the internal resources of the diocese; and to provide a fund to meet in some degree the loss of the S.P.G. grants. For this purpose it is proposed to raise a sum of £10,000, which is really only half of what is needed.

The Society for the Promotion of Christian Knowledge has promised £1,000 conditionally upon our raising £9,000. The S.P.G. has promised £5,000 on condition of a similar proportion. Up to the present time only £4,000 has been secured. Where the remainder is to come from none of us know. We can only trust in God, and appeal to those who are of the household of faith. I have not mentioned our work among the Indians, but it is a necessary, interesting and responsible part of our duty. There are several missions on Indian reserves, and we have a school (The Shingwauk Home) for Indian boys and another (the Wawanosh Home) for Indian girls, where they are taught and trained for the duties of civilized Christian life. This Indian work is one we cannot disregard.

"As I understand it, the whole system of the Church rests on the assumption, not that it is a society of good people, but that it is a society sent into the world by Christ for the purpose of helping to make men better."—*Bishop Edsall.*

"It was in the days of her greatest poverty that the early Church put forth her greatest efforts. That was the reason that the apostles, instead of waiting until all were converted in Jerusalem, went to the 'uttermost parts of the earth.'"—*Bishop Francis.*

The Living Church of Nov. 3, 1900, publishes a funny typographical error in the following: "The Bishop of Exeter has informed his three Archdeacons that, acting upon mediæval advice, he intends resigning his See before the end of the year, and that his resignation has already been laid before the Primate."

The Children's Column.

MY DEAR CHILDREN, —We had a very happy meeting on Saturday, the 10th of November, at 3 o'clock, to arrange all about our sale of work.

We are going to hold it on Friday, the 21st of December, the first of the Christmas holidays. We had about sixty-five children present, with some mothers and teachers.

A number of children brought the work they had commenced, to show each other what they were doing.

There was a cradle quilt commenced, cushions, doll's frocks, match-boxes, aprons, pincushions, iron-holders, baskets, handkerchief-boxes, kindergarten work. We arranged to open our sale on Friday at 3 o'clock, and sell work and candies till 5 p.m. The boys who really cannot make anything will take up their money and buy candies, and others will ask their mothers and sisters to make the beautiful home-made kind.

We are going to appoint the eldest in each Sunday-school class as a *seller*. We thought of having them dressed in character to distinguish them from the *buyers*.

We will have a little music, etc., going on during the evening, at 7 p.m., when we hope the parents and friends will return with the children.

All the work is to be given in at the parsonage on Tuesday, 18th, *priced*.

Now, we are all very much pleased with these arrangements so far, and hope that a number of other Sunday-schools will set to work for our Church in our large diocese. While they were all attending to what was being said, I went on to tell them something about our diocese, and this is part of what I told them:

Now, this is all a very fine bit of fun, and fun is just the thing to have at Christmas, but I want you to remember that

the people who do not work, never can have a holiday!

Your holiday is already planned. You are going to make it a *real holiday* by first working, and it is just possible you may even want to know why you were asked to work.

New towns and villages are springing up here and there—mining and lumbering and other things—well, that means there are *new sets of people* settling down there. If you care at all for the fact that you have got a church here, regular services every Sunday, a Sunday-school and teachers, you will like to help to send on these good things to the other places that have nothing of the kind.

Come now, let us look at it this way. You know all about the soldiers coming home from the African war. You also know the necessity of a number of soldiers being there to make up even one regiment. That the duty of a sentry is to watch the enemy and guard the camp from surprise, lest they should be killed or taken prisoners. What would you think of a General who said: "A sentry here and there is quite enough: we can't bother ourselves hunting up regiments"? Would "Bobs" say that?

Well, in this vast diocese of ours, Ours! remember—there is only a sentry where there ought to be a regiment—as the *News* puts it. Everywhere around us, far and near, there is a call to arms. In your baptism you were signed with the sign of the cross in token that hereafter you would fight manfully under Christ's banner. Soldiers of the cross! Are you anything of the kind? Now boys and girls here is a chance for you. We want help all over Algoma. We want when a new town springs up to be able to send a man there at once to hold the beautiful services of our beloved Church.

In the hard lives, the roughing and hurry after money getting, we want to wave the banner of love over them, to gather and keep them together, to be able to tell the Bishop we are going to help to place one there to teach and preach, to comfort, help and cheer.

I know of places where new towns have sprung up in a few months, (and this is a thing possible to happen close to us any time if the mines they speak of should start working), but the people soon forget which is God's day because they forget Him. What are we going to do? Put our little "hands to the plough" and never "look back," that is never give up working some way or another for the Church and especially for our own vast Diocese so much in need of the "many hands that make light work."

* * * *

When I held up each piece of work they admired and clapped for some very original ideas.

The dear mothers sent with each child a mug and cakes, some lovely cakes, and one lady gave all the tea, and we had a pic-nic tea. The large stove in the centre of the room was very carefully guarded;

no fear of it running away. We had the benches placed round it and the ladies handed round the tea and cake.

They all went home full of enthusiasm to start fresh work and make the sale as great a success as possible. We hope to see an account of some other children "doing likewise." Yours hopefully,

MARY DEAN.

Trinity Parsonage, Parry Sound, Ont.

Acknowledgments.

Receipts by Diocesan Treasurer, Dec. 10, 1900:

MISSION FUND.

Toronto Diocese W.A., per Mrs. Webster—Miss Macklem, \$20; Mrs. Osler, \$1; Toronto, All Saints', \$1.50; Mrs. Phillips, \$1.35; English Association, per F. H. Stone, Esq., (£38 13s. 7d.) \$186.94; Thessalon offertory, \$4.50.

SUPERANNUATION FUND.

Uffington, \$2.90; Purbrook, 85c.; Vankoughnet, 75c.; Baysville, \$1.66.

GENERAL FUND—HOUSE TO HOUSE COLLECTION.

Port Arthur, \$47.

CHURCH AND PARSONAGE FUND.

Mrs. O'Brien, Shanty Bay, \$10.

SHINGWAUK HOME.

Christ Church S.S., New Liverpool, \$6.

H. PLUMMER, Treas.

Contributions received by Principal direct during November, 1900:

FOR SHINGWAUK.

Mrs. Beaumont, London, Ont., \$1; James Meek, Port Arthur, for boy, \$25; St. Luke's, St. Agnes' Guild and Bible Class, Toronto, account Ruby Day, \$12.50; St. Paul's S.S., Uxbridge, per Rev. A. N. DePencier, M.A., for boy, \$1.50.

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 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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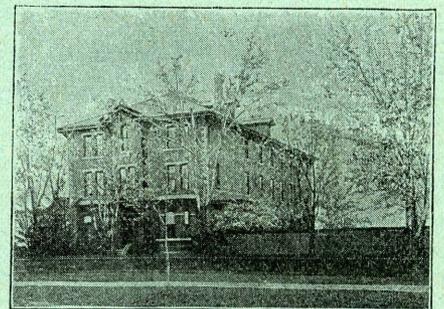


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