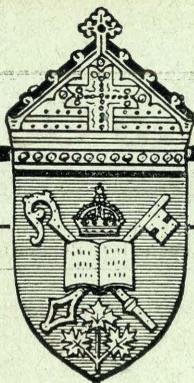


“Go ye into all the world
and preach the gospel to every
creature.”



“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.

July, 1901

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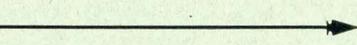
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The Official Organ of the Diocese of Algoma.

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The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Sturgeon Falls, Ontario, Canada.

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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1. Be *prompt* in remitting for *renewal* or for *arrearage*, and thus aid us in making THE ALGOMA MISSIONARY NEWS *better and better*.

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.

3. No paper should be ordered stopped until all dues are paid.

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

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

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.

Bishop's Appointments for July.

1. Mon.—Journeying from Nepigon to Port Arthur.
2. Tues.—Port Arthur. Completing arrangements for Triennial Council.
3. Wed.—Port Arthur. Confer with candidates for Holy Orders.
4. Th.—Opening services, etc. Triennial Council.
5. Fri.—Preside at Triennial Council, and at Missionary meeting in evening.
6. Sat.—Preside at Triennial Council.
7. 5th Sunday after Trinity.—Ordination at St. John's Church, Port Arthur.
8. Mon.—Triennial Council continued.
9. Tues.—“ “
10. Wed.—Completion of Council. Sundry interviews, etc.
11. Th.—Train eastward.
12. Fri.—“
13. Sat.—“
14. 6th Sunday after Trinity.—Montreal.
15. Mon.—Lachine.
16. Tues.—“
17. Wed.—“
18. Thur.—“
19. Fri.—Returning westward.
20. Sat.—North Bay, en route to Sault Ste. Marie.
- 21.—7th Sunday after Trinity.
22. Mon.—
23. Tues.—
24. Wed.—Sault Ste. Marie.
25. Th.—St. James', Apostle and Martyr.—Celebrate Holy Communion in St. Luke's.
26. Fri.—Sault Ste. Marie.
27. Sat.—“
28. 8th Sunday after Trinity.—Confirmation in St. Luke's Pro-cathedral.
29. Mon.—Sault Ste. Marie.
30. Tues.—
31. Wed.—

Our Triennial Council.

The sixth Triennial Council has been summoned by the Bishop to meet on July 4 at Port Arthur, on the verge of the western boundary of our diocese. Former councils have met at Parry Sound (1887 and 1889), Sault Ste. Marie (1892 and 1895), and at North Bay in 1898.

There is not a shadow of doubt but that the Church people at Port Arthur will welcome the delegates in a hearty way, and will extend to them a whole-hearted hospitality.

The number of delegates may not be greater than at former diocesan gatherings. The distance is great from most missions, and the time necessary to travel and to do business makes it difficult to secure a really good lay representation.

Some idea of the cost may be gained from the fact that for more than half the clergy the average cost of travel will not be less than \$30, a large sum for a missionary to provide. But we believe the welfare of the Church in Algoma will induce them to make the sacrifice. Port Arthur people will provide hospitality for the delegates.

The Council will open with a celebration of the Sacrament of Holy Communion at 10 a.m. on July 4 in the Church of St. John the Evangelist, and on the evening of the same day there will be Evensong with sermon at 8 o'clock. The daily services are under the direction of the rector of Port Arthur, Rev. John W. Thursby.

SERVICES DURING THE SESSION.

Week Days—Holy Communion at 7.30 a.m.
Morning Prayer at 9 a.m.
Evening Prayer at 5.30 p.m.

Sunday, July 7, 1901.

Morning Prayer at 9.30 a.m.
Ordination at 11 a.m. Bishop of Marquette Preacher.
Evening Prayer at 7 p.m. Bishop of Duluth, Preacher.

A Missionary Meeting will be held on the evening of Friday, July 5, at 8 o'clock.

The business sessions of the Council will be held from day to day, from 9.30 a.m. to 12 noon and from 2 p.m. to 5.30 p.m.

It may be well to print a brief notice of the order of proceedings, such as appeared in the A.M. NEWS, of May, 1898.

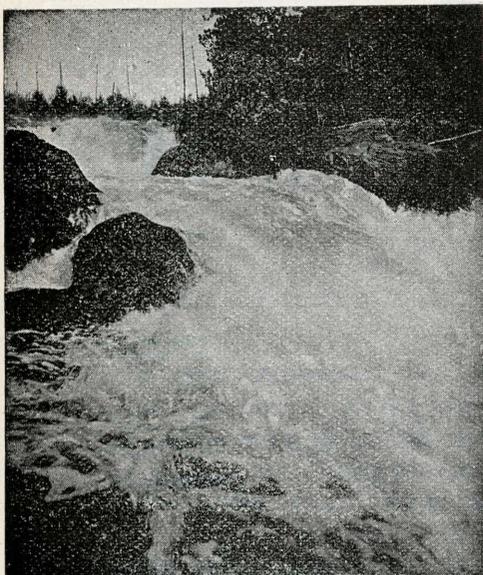
Order of Business.

1. Reading, correcting and approving minutes, except on first day.
2. Appointment of Committees.
3. Presenting Memorials, Petitions, etc.
4. Reading and consideration of Reports.
5. Notices of Motion.
6. Unfinished business.
7. Consideration of Motions in Order.
8. Orders of the day.
9. Before the final adjournment on the last day of Council, reading and approving minutes.

This will be the order of business on each succeeding day of the Council, except that on the first day, after organizing the calling of the roll and election of a Secretary, the Bishop will deliver his Charge.

Unless otherwise ordered, the following proceedings will take precedence of other matters, after the appointment of Committees on the second day of the Council.

- Election of Delegates to General Synod.
- Election of Delegates to Provincial Synod.
- Nomination and appointment of Rural Deans.
- Under the head of



Upper Half Big Chute, Kippewa River,
near Lake Temiscamingue.

MEMORIALS AND COMMUNICATIONS

are the following :

1. From the Domestic and Foreign Mission Board urging the need of increased interest and support.
2. From the Diocese of Huron on Reciprocity between Dioceses as to the W. and O. and Sup-annuation Funds.
3. From the House of Bishops in regard to the work of the S.P.C.K. and the Toronto Church Bible and Prayer-Book Society.
4. From the Primate of all Canada in regard to a 20th Century Thanksgiving Fund.
5. From the Joint Committee on Biblical Instruction in Schools.

The Secretary has received the following

NOTICES OF MOTION.

By Rev. A. H. Allman —

That in the judgment of this Triennial Council (now assembled) the time has arrived when not only heartfelt thanks should be expressed to the branches of the W.A. throughout the province for Dorcas assistance rendered by bales, but also that they be informed that, as a diocese, Algoma no longer stands in need of help in that form.

By Rev. G. Gilmer—

That the law in the Province of Ontario regarding the issuing of marriage licenses to persons who are strangers, or not previously well known to the inhabitants or to the issuer of marriage licenses, should be made stricter, and that the mere making of an affidavit is not sufficient.

By Ven. Archdeacon Llwyd—

That the See town be the future meeting place of the Triennial Council.

By Ven. Archdeacon Llwyd—

That a finance committee—to be representative, with a central executive—be appointed by the council to arrange for diocesan and council expenses by assessment or otherwise.

By Rev. C. Piercy—

That the resolution enforcing payments of clergy to the W. and O. Fund be amended so as to explicitly determine the date of payments of clergy in self-supporting parishes.

By Rev. C. Piercy—

That the unlawful and lax observance of Sunday demands that Christian people should unite in endeavours to preserve the Lord's Day as a day for worship and rest.

By Rev. C. Piercy—

That a committee be appointed by this council to draft a memorial to the House of Bishops and

the Lower House of the General Synod, asking that they take steps to promote Christian unity by appointing a day of special intercession and prayer to Almighty God on behalf of the object desired, and that efforts be made to secure the co-intercession of our separated brethren on the same day in their respective places of worship.

Notes by the Way.

THE Standing Committee is summoned to meet at Port Arthur, on Thursday, July 4th, at 5 p.m., to adopt its triennial report to the Council.

THE annual meeting of the Diocesan Woman's Auxiliary, which should take place at the time of the Triennial Council, will be postponed till a later date.

WE regret that the late receipt of our report of the proceedings of Algoma's friends in England prevented its appearance in our last issue. However, it is interesting reading now.

THE Triennial Council will be honoured by the visit of two Bishops from our sister Church in the United States. A reference to another column announces that the Bishop of Marquette will preach at the ordination in St. John's Church, Port Arthur, on Sunday, July 7th, and that the Bishop of Duluth will be the preacher at Evensong.

THE illustrations in this issue are of spots within our extensive mission on Lake Temiscamingue, or in that country. A large number of new settlers are going into the virgin forest within the bounda-

ries of our mission. They go in to make a home for themselves. For the most part there is no surplus of cash by which they can help to maintain the ministrations of the Church in their midst. But the Church must work there. Where is the Church more needed? It is true missionary work, deserving support at the hands of all who believe that they should "do good unto all men; and especially unto them that are of the household of faith."

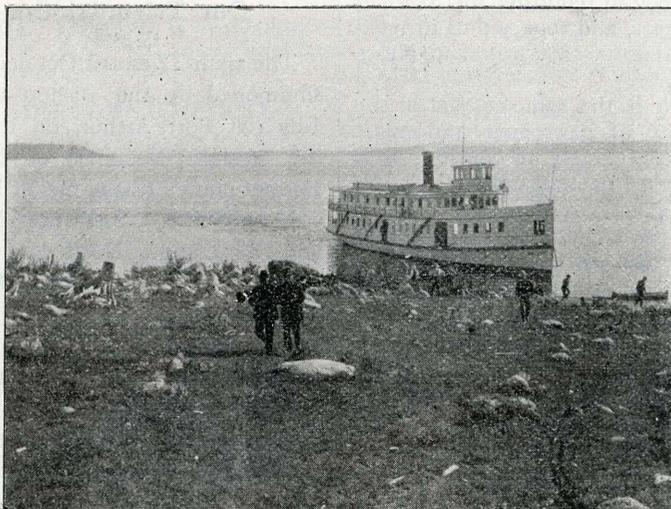
Gravenhurst Mission.

REV. A. R. MITCHELL, INCUMBENT.

The Easter vestry held on Easter Monday was well attended. The churchwardens' report showed that the Church accounts were in a very satisfactory condition, with a small balance in hand. The churchwardens' receipts from all sources amounted to \$872.00. The exterior wood work and roof of the church have been painted, and the eavestroughing renewed. The picket fence has also been repaired and painted, together with two new cement walks made to the west door and vestry. The exterior of the building is now in a good state of preservation. The wardens for the year are Mr. H. H. Marten, re-nominated by the incumbent, and Mr. G. Homer, re-elected by the vestry. The sidemen:—Messrs. W. Oke, W. Leigh, B. H. Ardagh, T. McMurrey. Auditor, Mr. R. K. Johns. Vestry clerk, Mr. R. Suttaby.

The Woman's Auxiliary have had a successful year, and have banked \$125 for the new Parsonage Fund. A considerable amount of this was raised by talent.

The Girls' Guild has now become a junior branch of the W.A., and much ac-



S.S. "Meteor" at Haileybury, Lake Temiscamingue, Ont.

tivity and helpfulness is looked for from them in the future, judging from their former success.

The Sunday-school is most encouraging, and has had a successful year from all points of view. Much credit is due to the untiring staff of teachers.

A conference of the W.A. of the joint Deaneries of Muskoka and Parry Sound was held in Gravenhurst on Wednesday, May 29th, when the clergy and delegates from Bracebridge, Novar, Emsdale, Aspdin, Port Carling, and Rosseau, were present. The Lord Bishop of the diocese was present and presided.

Litany was said at 10 a.m., matins and Holy Communion followed at 11 a.m., when the Bishop and following clergy took part: Rev. Rural Dean Burt, Rev. A. H. Allman, J. Pardoe, L. Sinclair, and A. R. Mitchell. The Rev. Canon Greene, of Orillia, was the preacher, and delivered a forceful and helpful sermon on the subject of the occasion. The Bishop was celebrant, assisted by Revs. Canon Greene and A. R. Mitchell.

The conference was held in the afternoon in the new Town Hall, the Bishop presiding. Open prayers were said, and the ordinary routine business transacted. A paper was read by Miss M. Holton (vice-president of Gravenhurst branch), pointing out special spheres of usefulness for the W. A. in Algoma, calculated to aid in building up the Church in Algoma itself.

The committee appointed to draft a set of suggested rules for the Deaneries of Muskoka and Parry Sound made its report, which was presented by Rev. A. R. Mitchell. The following is the suggested constitution and by-laws:

CONSTITUTION.

The Woman's Auxiliary in the Deaneries of Muskoka and Parry Sound Diocese of Algoma.

1. This Association shall be called the Muskoka and Parry Sound branch of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada.

2. The objects of the said Auxiliary shall be: to pray for Missions; to infuse missionary zeal among Church women; to raise money for parochial, diocesan, domestic and foreign missions.

3. All women who desire membership in this Auxiliary may obtain such upon the payment of ten cents annually to the diocesan treasurer (through the parochial branch) being also willing to do all in their power to further the work of the Association.

4. A conference of the said deaneries shall be held at such time and place as shall be appointed.

PAROCHIAL CONSTITUTION.

1. This association shall be called the St. branch of the Woman's Auxiliary to the Parochial, Domestic and Foreign Missionary Society of the Church of England in Canada.

2. The objects of this branch shall be (a) to pray for Algoma and other mission fields; (b) to work for the common good of the parish or mission by efforts tending towards self-support if not already self-supporting; (c) to assist the Bishop in giving the Church's ministrations to poor missions of the diocese; (d) and to help in mission work generally.

3. The board of management shall consist of a president, a vice-president, a treasurer and secretary; the treasurer to be appointed by the rector or incumbent.

4. The annual meeting shall be held prior to the Easter vestry.

5. The order of business at the meetings shall be: 1. Prayer. 2. Minutes of last meeting. 3. Correspondence. 4. Treasurer's report. 5. Offering (if so arranged). 6. Special business.

PAROCHIAL BY LAWS.

1. The president, or, in her absence, the vice-president, shall preside at all meetings.

2. The duty of the secretary shall be to give notice of all meetings and to keep a record of the same. She shall prepare a report for the diocesan secretary when required.

3. The treasurer shall forward to the diocesan treasurer all monies voted for missionary purposes outside the parish. She shall present a monthly statement, and prepare an annual report to be presented at the annual meeting.

4. The board shall endeavor to increase in the Church a missionary spirit; shall decide on the best methods of augmenting missionary funds; shall endeavour to promote the efficiency of the branch in its labours, and assist other branches by words of counsel and encouragement; by enrolling new members and soliciting regular subscriptions.

5. The Auxiliary shall encourage all guilds and aids to become affiliated with the parochial organization.

6. Each branch shall endeavour to send at least one delegate to the conferences and also to the diocesan meetings.

7. Modes of receiving contributions:

(a) Envelopes containing dues and other offerings to be given at the offertory on the . . . Sunday in each month.

(b) Offerings may be made at any service or received by the treasurer at any time.

(c) Corporate Communion on the . . . Sunday in each month.

8. That members wear the W.A. silver badge and take the Letter Leaflet.

9. That a Dorcas department be established wherever possible, in connection with each branch.

10. That all monies received by the W.A. shall be expended as the incumbent may approve.

Proposed by Mrs. Mitchell, seconded by Mrs. Oke, that the committee's report be adopted.

Proposed in amendment by Miss Holton, seconded by Mrs. Sinclair, that the heading be changed to read as follows: "The Suggested Constitution for the Diocese of Algoma," and that the report be adopted with this alteration. (The amendment carried)

It was agreed by the conference that the constitution as adopted be recommended to the consideration of the diocesan annual meeting as a basis of a diocesan constitution.

The Bishop closed the conference with the benediction.

Divine service was held in St. James' Church at 7.30 p.m., and the Bishop and Rev. Canon Greene, Rural Deans Burt and Gillmor, Revs. J. Pardoe, A. H. Allman, L. Sinclair, T. E. Chilcott and A. R. Mitchell took part. The service was choral. The Bishop preached a powerful sermon on the subject of Holy Communion.

The Bishop and clergy expressed themselves as indebted to the choir for the bright services rendered.

Algoma Association in England.

The Festival of the Association was held on May 6th. There was a celebration of the Holy Communion, with special

intercession for the Diocese, at All Saints', Ennismore Gardens, at which the Rev. W. G. Woolsey celebrated, assisted by the Rev. W. Edgeworth Gibbons. In the afternoon the annual meeting, which was well attended, was held by the kind permission of Lord and Lady Ashcombe at their house in Prince's Gate. It was a great regret to everyone that Mrs. Thorn eloe could not be present.

Lord Ashcombe, who presided, said, that the Bishop of Stepney, who it was hoped would have been present, found that his engagements rendered this impossible and alluded to the kindness of the Bishop of Bombay, who had come at great personal inconvenience. His Lordship then spoke of the claims which the British Empire, from all directions, had upon us. India, South Africa, where of late our interests had been centred, Australia with its vast continent, all needed our help. From Canada the call was no less urgent and that country had a double claim, for the heathen as well as for our own countrymen. Algoma was a district which hitherto has been thinly populated but of late years there had been a great opening for workers, and in the near future there was likely to be a great influx of population. Lord Strathcona's statement as to collecting money in England for the Canadian Church had given rise to some misunderstanding, but it was clear that though other parts of Canada might be able to support their own Church, this was not the case in Algoma.

The Bishop of Bombay said that though he had no direct personal connection with the Diocese of Algoma he was drawn to it by three links: (1) his long friendship with the Hon. Secretary of the Association; (2) the fact that the Bishop's Commissary, the Rev. W. G. Woolsey, was for many years his valued colleague and fellow-worker; (3) and chief, that the Bishop himself was his honoured friend. He had visited him some years ago at Sherbrooke, and he then learnt something of the scope and power of his work as a parish priest; he had since been greatly impressed by the earnestness and competence of the Bishop, and with the way in which his soul was in his work, a fact which showed itself more especially last year when he declined the coadjutorship to the Archbishop of Ontario—and when the Bishop was his guest in England, he saw the way in which he won the hearts of all whom he met. Passing from personal knowledge the Bishop spoke of the great extent of the Diocese, and of the scattered population composed of three elements. 1. The older settlers scattered in little groups at distances which made pastoral visitation very difficult and yet if it was neglected, the spiritual destitution so injurious to Christianity would ensue. 2. The new population constantly flocking in—miners in

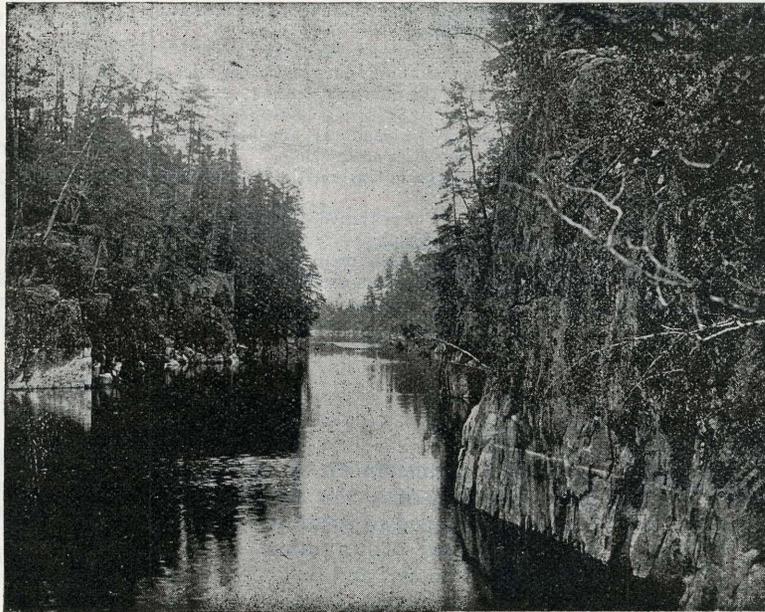
the nickel and iron mines, workers in the pulp-factories, men liberal to the utmost of their needs sometimes, but who need encouragement, for a new population can never be entirely self-supporting. 3. The Indians. For these there are two good schools, for boys and girls, at Sault Ste. Marie, in which 65 children, besides their elementary education are taught trades and trained to earn their living. These schools need help from the Church at home. The Bishop of Algoma had suggested that the salary of £60 for the matron in the girls' school might be undertaken by some parish in England. There was other mission work among the Indians, but workers were sadly needed and at the present time two stations were without clergymen. The Bishop referred to the eagerness of these Indians to have teachers sent to them. In India and other countries it was difficult to get

creasing it, but as yet he had been unable to diminish it, and the payment of the interest greatly hampered the work. With regard to Lord Strathcona's statement the Bishop remarked that it was quite true Canada had large resources, but it was one thing to have the resources and another thing to be able to elicit them. If all were Church people, and if all Church people gave according to their means to Church work the resources might be ample, but this was not the case, and the Bishop of Algoma was obliged to look for help to the Mother Country. The Church of England ought not to allow this ever-growing population to be cared for by other religious bodies. If, as members of the Church, we do allow this, we bring upon her a reproach which cannot fail to be harmful to her in all parts of the world.

Canon Pennefather said he felt it

the field, and yet so often she is content to come in only when the great opportunity is past, and the difficulties of the clergy are increased tenfold because they were not there to greet the people. He urged the need of earnest public and private prayer that more men may come forward for work both at home and abroad, and that the whole spirit of missionary enterprise may enter into us more and more. He trusted that they would strengthen the hands of the Bishop of Algoma, and that it might be granted to him to reap in a rich harvest of souls.

The Rev. W. Evans, now, of Wellington, Salop, said that the difference between the support given by Presbyterians and Church people to spiritual work was due to the fact that the former, who in Canada were far the most numerous, are taught from childhood to contribute to the maintenance of their clergy and ser-



Natural Canal, Lake Kippewa.

people to listen to Christian teaching, but here where they were willing and anxious it was surely grievous not to be able to give them what they asked.

The yearly reduction of S.P.G. grants, a scheme which the Society always adopted, with the view of making missions self-supporting, made the task of the Bishop of Algoma very difficult. To meet this he was endeavouring to raise a Sustentation Fund of £10,000. S.P.G. had promised £500 and S.P.C.K. £1000 towards this provided the whole were raised in five years. Less than two years of this time remained. The need of this fund was most urgent and to help it was the best service they could render that good, brave, devoted, and attractive man, the Bishop. There was also a debt of £1000, which lay upon the Diocese when the Bishop was consecrated. By careful retrenchment he had avoided in-

could scarcely be necessary to plead, as he had been asked to do, the duty of Church people to help Foreign Missions. There were certain people who took up a position which he could to some extent understand though he could not agree with it, against missions to the heathen. But with regard to the work among our own brethren in the colonies there could be no doubt whatever. He thought we hardly realized the position of our countrymen in lands where the means of grace are so scarce, how they miss the opportunity for worship, even though they may have neglected it at home, and how the sense of loneliness, and of an undefined want makes them appreciate to the full the blessing when Church work comes to be planted among them. The Bishop of London in laying before his people the claims of the Bishop of London's Fund, urged the duty of the Church to be first in

vices while Church people are not. But they can learn, and many in Algoma do give to the utmost of their ability. Mr. Evans spoke of his own experience in an Algoma parish, a parish 250 miles long, where it involved a ten hours' railway journey to get from one church under his charge to another. Often this journey was made on Saturday night and the return on Sunday night, and during his ministry of four years and a half, in that parish, he might claim to have made a record in travelling over 60,000 miles. He spoke of the Bishop's earnest self-denying work, and of the pleasure and encouragement given to his clergy and people by a few days' episcopal visit, for the Bishop was always cheerful despite the immense difficulties involved by financial cares and the frequent loss of men. He gave some instances of the gratitude and appreciation with which spiritual help

given to travellers and colonists was received and pleaded that those who had brothers or sons in the colonies would help to provide for the maintenance of the Church which could bring this comfort to her children.

The Rev. Ravenscroft Stewart proposed a vote of thank to Lord and Lady Ashcombe for their hospitality and help. This was seconded by the Rev. W. G. Woolsey, who said it was an encouragement to them to hear that S.P.G. had just granted an additional £500 to the Sustentation Fund.

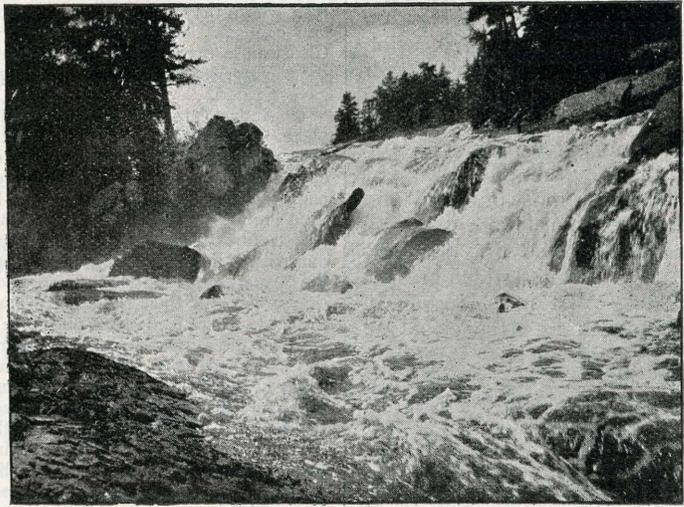
The Rev. C. J. Machin who found unexpectedly that he was able to come in towards the end of the meeting said he had just received the news that a fifth parish in Algoma, Huntsville, had now become independent of outside help in maintaining its church services. Not many years ago not one parish was self-supporting and some people seemed to look on the matter like an old Englishman who had settled down comfortably on a Canadian farm, and when he was asked to contribute to Church work replied that it was an Englishman's prerogative to have his Church free gratis for nothing.

The Bishop of Bombay closed the meeting by pronouncing the blessing. Tea and coffee were most kindly provided by Lady Ashcombe. The collections during the day amounted to £50.

Blind River Mission.

REV. T. J. HAY, INCUMBENT.

The outbreak of smallpox in this portion of New Ontario this spring was a great drawback, especially to Blind River, for there were over a thousand men in lumber camps within a radius of fifty miles of this place, and in some of them smallpox broke out. There had been no cases in the village till Easter, when it was found in a French-Canadian family some of whom had been ill some time. Another family have had it since, but it



Menjamagosipi Falls.

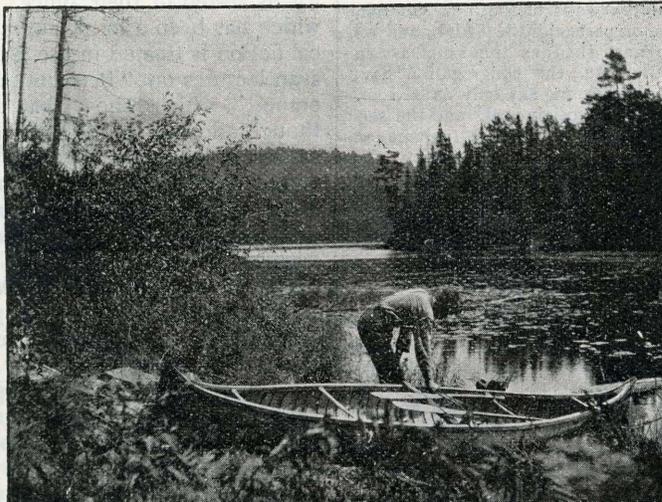
seems to be stamped out now. The first vestry meetings ever held in the mission were held this Easter, and were a success in every way. The mission has raised over \$500. Of this amount Blind River raised \$302. The special offertories to Foreign and Domestic Missions, Jews, etc., amounted to \$62.14. Of this amount \$30.68 was contributed to the Bishop Sullivan Endowment Fund. The mission has decided to increase the amount to the clergymen's salary \$50, and relieve the Mission Fund to that amount. The Blind River W.A., have only been in existence six months, but have been very active and have made a record, for they have raised over \$250. They have bought lamps and have \$230 in the Diocesan Treasurer's hands towards the church which is to be built this summer. An organ has been purchased for the church—money having been raised for that purpose some years ago. Work is plentiful and it is not a hard matter to raise money. The churchwardens for Blind River are John Lacock and John Hawkins; for Spragge: W. D. Lummis and M. Mar-

cellus. it was impossible to find anyone who could spare time to attend the Triennial Council. One great drawback is that men are so busy they have no time to spare. Since Easter services have been started at Dean Lake, a farming settlement on the C.P.R. eleven miles west of Blind River, and at present are held every two weeks on a Wednesday night. There are twelve church families there, many of whom have lived there 16 years and have remained true to their Church, seldom or ever attending other services, declining in any way to give up their allegiance to their Church. The first time I held service I spoke to an old body who was standing outside the school-house and as I shook hands, she said "At last," and told me after the service she had waited 16 long years for the service I had given. When I visited her she showed me her Bible and Prayer Book, which she said were "her only comfort." She read them daily, morning and night, going through morning and evening prayer. The people attend the services well and are looking for a visit from the Bishop. The farms are good, and the accounts of the people's success in a few years almost seem like fairy tales. Services are held regularly at Blind River, Spragge, Algoma Mills and Dean Lake. T. J. H.

Little Current Mission.

REV. W. J. ECCLESTON, INCUMBENT.

His Lordship came down by mail boat from Gore Bay on Wednesday night, May 15, and spent Ascension Day with us. Rev. W. J. Eccleston drove with the Bishop to Sheguiandah, where morning service was held in St. Peter's Church at 10.30 o'clock. Three candidates received the holy rite of confirmation, and a most practical address from the Bishop was listened to with profound attention. During the afternoon the Bishop and incumbent journeyed back to Little Current, where another service was conducted in Holy Trinity Church at 7.30 o'clock.



White Bear Lake

Notwithstanding the fact that the night was rather wet, a good congregation gathered to commemorate the Ascension of the Blessed Saviour. Evening Prayer was said by Rev. W. J. Ecclestone, and the Bishop laid his hands upon five more persons, admitting them into the full privileges of the Church militant. His Lordship preached a most powerful and eloquent discourse from Hebrews ix. 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." He pointed out how important it is that we should carefully observe the special feasts and seasons of the Church.

Since I last wrote to your paper, the Rev. W. J. Ecclestone received a letter from a member of the Indian congregation at Sheguiandah, asking him to go and baptize a middle-aged man (hitherto a Pagan), and expressing their delight that another soul was to be brought over to the "righteousness of our Father;" so on May the 8th the last Pagan Indian on that reserve, Alex. Koo Koo Koo, was enrolled by baptism into the "Ark of Christ's Church."

The Bishop expressed great delight at this fact, and rejoices with us that God has granted such success to rest upon our labours among the Indians. One, or two, or three persons "brought out of darkness" does not sound much to read of, but is in the sight of God a great deal.

E. R. A.

A Great Day in Zululand.

The words "Isandhlwana" and "Rorke's Drift" were household words with us twenty years ago, when 600 Englishmen fell at the first-named place, and the latter was the scene of a heroic defence which saved the colony of Natal. The words have once more become familiar to us in connection with the unhappy war on which our country all unwillingly entered. This paper deals with altogether another state of things. It proposes to tell of other wars, of the strife between the kingdom of darkness and the kingdom of Christ. Twenty years ago there was not a single Zulu Christian in this district; the Europeans had been ordered to cross into Natal, and the heathen Zulus wandered about, always in arms and ready to fight, to rob, and to slay; it was a veritable region of darkness and cruel habitations.

When the war ended the district was given to a Basuto chief, Hlubi, who had been driven by the boers into Natal; every member of his tribe who could bear arms fought on the British side at Isandhlwana and Ulundi. He was not a Christian, but he valued Christian teaching, and he had received a young Catechist, Mr. C. Johnson, as a teacher. In 1881 this young layman was ordained deacon, and he has cultivated for his Master this barren land, which under his ministry has by the grace of God become a garden of the Lord.

Constant travel, incessant labour, preaching, translating, advising, doctoring, have made up Mr. Johnson's busy life, and there are now about 5,000 Christians in this wide-spread district, and one native priest, one native deacon and native catechists, fifty-seven in number, have been trained to the work of teaching their brethren, and these come to the central station of St. Augustine's every quarter for instruction, counsel and worship. No fewer than ninety-one separate stations are thus cared for; there are nineteen little chapels or school chapels dotted over the mission. In 1898 these poor people felt the

need of one central church, a sort of cathedral in fact, where they could meet for united worship and counsel. The Bishop wrote that "every Christian in the mission would contribute," and the society, helping those who help themselves, gave £1,000.

In August, 1898, the great gathering took place. "Each out-station brought its contribution of hearers to be admitted as catechumens, catechumens to be baptized, and candidates for confirmation to be confirmed." While the spiritual temple was thus being built and enlarged, preparations were made for building the material church. On August 24 a high English official, the Secretary for Native Affairs, laid the foundation stone, and then the Chief Commissioner for Zululand spoke in fluent Zulu to the people. His words made a great impression, and his concluding words are not likely to be forgotten: "I know of no other way of raising you—there is no other way that your nation (or people) can be really raised, that I know of, than this that your teachers and missionaries are working in." Mr. Johnson wrote: "A great stillness had fallen over the vast crowd of listeners while the Secretary for Native Affairs and the Chief Commissioner for Zululand were speaking, and then the choir and the different out-station congregations commenced 'God Save the Queen' in Zulu, in which the whole crowd joined, and then they gave three real genuine English cheers.

"The ceremony lasted altogether two days, or more if the day of assembling is counted. They commenced to arrive on the Tuesday, August 23. It was an interesting sight, the people coming in at intervals and from all sides, each out-station with its banner and long line of followers, who were supposed to march eight abreast. I do not know, of course, what sort of order they kept during the long march from their station, but every banner was held up on high as they came in sight, and each company came along at a quick march, stepping out to some lively tune, as though they had not come twenty to thirty miles. When they were all drawn up in line, there were twenty-two banners. Twenty-two different congregations had just met for the first time, each with its own individuality and way of singing.

"Our Bishop arrived a day or two before, looking terribly bad and done up. He had been down with influenza for a week on the border of Swaziland, in bed for a week, and then that long ride all about the country. The day after his arrival he was in a high burning fever, but he was nearly all right again by the Tuesday, and he came and assisted at the practice, to try and get in a little order for the next day. It was beautiful weather, and it was nearly full moon. I do not know what we should have done had it been cold or wet; all the men had to sleep out, of course, just in the grass and amongst the stones in the hills around.

"The 24th, St. Bartholomew's Day, dawned beautiful and warm; the early celebration commenced at seven. The vast congregation was assembled within the walls of the new Church, which were in some parts eight feet high, and we had built a temporary shed as the sanctuary in which was the altar, etc., the congregation having the bright early morning sky only as a roof. The Bishop, of course, celebrated, and the service was choral in Zulu. What a volume of sound went up as the congregation took up the well-practised hymn, 'Through the Night of Doubt and Sorrow,' as the long procession of choir, lay readers, catechists and clergy came in and took up their positions at either side of the temporary sanctuary.

"It was a true service of worship, and so many voices all joining in, not loud but very reverent. There were 358 communicants. I was afraid our Bishop would be very tired, but he would not own to it. To me it was the most beautiful service I have ever taken part in. We hurried rather over breakfast, and then the bell rang and we assembled again for the adult baptisms. Naturally the great wish of those being prepared for baptism was that the ceremony might be on the great day of the laying of the foundation stone, and likewise the candidates for confirmation, and those to be admitted to the catechumenate, and so many had been waiting and looking forward to this day from even so long ago as last Easter. I

cannot describe each separate service, but there were altogether 592 members of the three different classes that had been chosen and that were prepared. I am very happy to say that my second assistant priest, Rev. John Ncomu, who was ordained priest on St. Peter's Day, but who has gone for a time to help Dr. Walters, came just in time to assist in these services. I should have been greatly disappointed had he not been able to have arrived in time. There were 211 baptized, and the service occupied rather a long time. After lunch the great procession, with its twenty-two banners, started towards the new church building, singing the Zulu translation of 'Onward, Christian Soldiers.' The Bishop gave a splendid address, closing the service with the Blessing, after which Mr. Hulett and Mr. Saunders both spoke, and then came the collections, after which we marched back in recession singing 'The Church's One Foundation.'

"The next day we had another grand service—206 catechumens admitted and 175 candidates confirmed. Then they all went home."

This is a remarkable story, but missionary work is full of remarkable events and progresses if only men have eyes to see and grace to lay them to heart.

Ignorance—An Enemy of the Church.

Bishop Creighton always maintained that instruction in Church history is an essential part of Church defence. The one enemy of the Church of England, he said, was ignorance—ignorance not only on the part of those who do not belong to her body, but also on the part of those who profess to belong to it—and his massive learning was constantly employed to correct misconceptions about Church history. His writings on the reign of Elizabeth shattered forever popular delusions which had come to be accepted as historical commonplaces. He shows, for instance, that the story which has been repeated so often about Elizabeth's letter to Bishop Cox, beginning "Proud prelate," and ending "I will unfrock you," is an audacious forgery of the middle of the eighteenth century, which first appeared in the pages of the *Annual Register* in the year 1761, and has absolutely no authority whatever. Queen Elizabeth really treated her bishops with the greatest respect, recognized their authority, and wished them to exercise that authority, as vested in their office. A subject which has been a fertile source of historical fiction is treated in the Bishop's Hulsean lectures on "Persecution and Toleration," which show that persecution, though adopted by the Church from the system of the world when the Church accepted the responsibility of maintaining order in the community, was always condemned by the Christian conscience, and was felt by those who used it to land them in contradictions. It "neither originated," he writes, "in any misunderstanding of the Scriptures nor was removed by the progress of intellectual enlightenment," but "disappeared because the State became conscious that there was an adequate basis for the maintenance of political society in those principles of right and wrong which were universally recognized by its citizens, apart from their position or beliefs as members of any religious organization."

These last, however, are modern ideas, with which it is absurd to credit the men of bygone centuries. The Puritans, for example, did not in the least degree grow up, as is constantly represented, with the desire to have tolerance for their opinions, but with the desire to transform the Church of England into the likeness of their own ideas.

A Memorial at Ladysmith.

A couple of years ago and we should be looking up "Ladysmith" in our geography books. Now it is as well known as any town in the world of modern days, and in the annals of military story will ever occupy a prominent place. The appended circular speaks for itself. For the memorial £1,500 has been received and another £1,000 is required. The Bishop will receive and transmit any contributions sent to him for the object in view.

CIRCULAR.

At a meeting of officers of All Saints' Church, Ladysmith, Natal, it was proposed to erect a memorial in honour and affectionate remembrance of those who lost their lives, whether in battle or by disease, in this parish during the campaign.

The battles fought in the parish were: Elands-laagte, Tintanyoni, Lombard's Kop (Nicholson's Nek), Ladysmith (including Wagon Hill, Caesar's Camp, Gun Hill and Surprise Hill), Spion Kop, Vaalkrantz, Krantz Kloof, and the advance *via* Hart's and Pieter's Hills for the relief of Ladysmith.

The memorial will take the form of enlargement of All Saints' Church, by the addition of north and south transepts and extension of chancel.

Mural tablets, provided out of the funds subscribed, recording names of the fallen, will be placed in suitable positions.

To afford friends and relatives, whose full addresses will be thankfully received, opportunity of contributing, subscriptions can be paid to the following: The Natal Bank, Limited, London and South African branches, who have kindly consented to transfer at par (for credit of All Saints' Church, Ladysmith Memorial Fund) and the Venerable Archdeacon Barker, D.D.

Communications regarding the fund should be addressed to the Hon. Sec., Box 79, Ladysmith. Acknowledgment will be made both by post and through the press.

Joseph Barker, incumbent of Ladysmith and Archdeacon of Maritzburg.

G. F. Tatham, W. Jay Browne, Churchwardens.

(Miss) E. Fortescue-Carter, secretary and treasurer.

North China.

Bishop Scott, of North China, in his address in March to the general meeting of the S.P.C.K., said that it was a great privilege to come and say a few words about mission work in that part of the world. While it was mainly supported by the S.P.G., it has received so many and such great tokens of the society's deep interest in it, and there was so many occasions on which help had been rendered, that he was very thankful. He could hardly think of anything which he had asked from the S.P.C.K. which had not been granted. It was, therefore, a great pleasure to him to stand there, al-

though he felt some embarrassment as to exactly what he should tell them, for there was so much to be said.

In these busy days there could only be a few who knew the history of any one mission, so that he was tempted to go back to very early days; but this he felt would take too long, so he would address himself to those parts of the work particularly benefited by the help of the S.P.C.K. The head-quarters of the mission were in Peking, but the property had now been entirely laid waste—every house had been levelled to the ground. For many years the S.P.C.K. gave grants for the maintenance of a lady-doctor there, who left only two months before the outbreak. She was taken ill, and had since died in Japan. She had worked in Peking for 10 or 11 years most faithfully. With the society's aid they had built a hospital, with wards for women and children in-patients. There was also an out-patients' department with a dispensary, and visits were made to the people in their own homes. Dr. Alice Marston, the lady-doctor, had trained a native young woman as a nurse, and they had to thank the society also for the continued provision for her for some years. This nurse was doing very good work in ministering to the needs of her fellow-Christians. The medical work did a great deal of good, and its influence was felt for more than 50 miles round Peking. The people received help from it most gratefully.

There was another work in Peking largely helped by the society, viz., the training of students. It was very largely owing to its liberal grant for the training of native students for the ministry and for lay work that they had been able to start and maintain it. The work was carried on in a small college, or clergy school, where the natives were educated. One of the clergy, Rev. Roland Allen who had done excellent work in this connection, was at home now, speaking and writing about Christian missions in China. The work of training natives was difficult, and Mr. Allen had given much time and attention to it. Of all those whom he had had under his care he, the Bishop, did not know of one who had fallen away during the late persecution. This was a great blessing, for they would be an inestimable help in building the work up again. Some two or three of these students, who had already gone out to work as probationary Catechists, had escaped from the many dangers of the outbreak with their lives, and were temporarily under the care of Mr. Brown at Chefoo. They had two boys at Peking, in whose village, the Missionaries Norman and Robinson were brutally murdered. When it came to their knowledge that some of their relatives were wavering, or had already renounced Christianity, these boys, both of whom were S.P.C.K. students, at once begged to be allowed to go down to exhort their parents, relatives, and the other Christians to stand firm. He was not in Peking at the time, but two of the clergy,

Mr. Norris and Mr. Allen, who were there, after careful consideration, decided that, great as the risk would be, it was one which it was proper to run, and allowed the two boys to go. In the providence of God they went, and did good work, returned safely, and were with Mr. Norris now at Peking, living in a hired building. One of the boys has since lost his father, who had been killed during the visit of a German expedition to his village—one of those in which many non-combatants somehow managed to lose their lives. It was a great pleasure to reflect how those who had had careful training had stood firm, and had set a good example during the terrible time they had gone through.

These works of the society, of which he had spoken, were great works—the medical mission at Peking, and the work of educating and training students for the ministry, which had hardly been suspended except in name. The fact that those under training had stood the severe tests imposed would make them infinitely more valuable as ministers to their own people.

The Bishop then referred to the work going on Tientsin. Tientsin, the Bishop explained, must always be a very important place, for a large number of Europeans lived there, and there was always likely to be a great number. The importance of Peking, on the other hand, depended upon whether it was the home of the court, and if the court should not return to it, it would soon become a place of little consequence. Tientsin would, however, always be a place of great importance, for it was a great distributing centre for trade. Anything done there was bound to grow and to show good results, for there were plenty of our own countrymen there.

There was a large flourishing school there, which had suffered very much by the outbreak. The moment things had a little settled down, Mr. Iliffe and his wife returned and reopened the school—only, he was glad to say, one month later than the scheduled time. It closed with 50 pupils and reopened with 21, which he thought was not very bad under the circumstances. This was not, however, enough to make it pay, and it was expected that it should be a self-supporting school. Further south a mission had been started at Chefoo. Services were maintained there with brief intervals until, literally with the Society's help, a little stone church, for which it gave £50, was built. It was much appreciated by the residents, and the services had ever since been regularly maintained.

There were many other things which the Society had done to which he could not refer in detail. It gave a considerable sum, *e.g.*, towards obtaining the hospital premises. As regards the present position of the mission the Bishop explained that, owing to the outbreak, many of the clergy and other workers were at home, but those who had remained in China had had plenty of employment. Wei-Hai-Wei had been the base during the

military operations, and all the sick and wounded were conveyed thither to be nursed. One of the clergy was placed at the disposal of the Government, and had been appointed to be acting chaplain. There was much to be done there, and it was likely to be a place of much importance in the future. Almost certainly there would be an increasing number of our own countrymen and women at that place, and at many other places in North China. The outlook was, however, at the moment dark and obscure. Personally, he was nevertheless very sure that the effect would tend to good for those who lived to see it, and that in due course we should look back to the year 1900 as the year when China was first really opened for the preaching of the Gospel of Christ and the establishment of the Church in all parts of the empire.

God wishes our fast to be practical. It is to issue in practical acts of money and justice. Our fellow-creatures are many of them bound wickedly and heavily burdened. We must do something toward loosening the bands and undoing the burdens. As we look round on society to day, if we keep our eyes open, and let the Holy Spirit guide us, we cannot help seeing that large numbers of poor people are not free to live true human lives. Long hours, low wages, want of education, miserable houses, bad food, heavy rents; these are like so many bands that are tied round the bodies and souls of our fellow-men, that cramp and fetter them, and prevent true life. Are these bands of wickedness, *i.e.*, are they the product of wilful human sin on the part of other men? If so, we are among those who bind the bands. We are directly or indirectly responsible for these bands and burdens.—*J. Adderley.*

There are a class of men that may be called "the leaners." You hear a person say of some one, "So and so leans towards the Church of England." And yet it never gets beyond a lean. They are like the towers of Pisa; they are always leaning, and they never "tumble." Of all the unsatisfactory people in the world these leaners are the worst. They have a kink in the right direction, but it never gets any further than a kink.

The Church is God's hospital. A hospital is a place for the sick, and so the Church is the place for sinners. To say or think "I am not good enough to belong to the Church," is like saying, "I am not well enough to enter a hospital." And then there are all kinds of cases, and all stages of sickness in a hospital. No two cases are exactly alike. Some are far advanced on the road to recovery, some have made very little progress and are perhaps barely holding their own, some may even seem to be going back. This is a homely illustration of the Christian Church, and it may tend to correct

that far too common idea that to be a Christian is to be spiritually well and strong, to be "saved." To be a Christian is to be getting saved.

List of Clergy and Readers.

MISSIONARY DIOCESE OF ALGOMA.

Bishop: The Right Rev. G. Thorneloe, D.D., D.C.L. Sault Ste. Marie, Ont.

Rev. A. H. Allman,	Emsdale, Ont.
Rev. Robert Atkinson,	Port Sydney, Ont.
Rev. James Boydell,	Sudbury, Ont.
Rev. C. J. A. Batstone,	Sundridge, Ont.
Rev. C. H. Buckland,	Burk's Falls, Ont.
Rev. W. A. J. Burt,	Bracebridge, Ont.
Rev. E. H. Capp,	Sault Ste. Marie, Ont.
Rev. T. E. Chilcott,	Port Carling, Ont.
Rev. A. J. F. Cobb,	North Bay, Ont.
Rev. F. M. Dean,	Parry Sound, Ont.
Rev. W. J. Eccleston,	Little Current, Ont.
Rev. W. H. French,	Magnetawan, Ont.
Rev. F. Frost,	Garden River, Ont.
Rev. G. Gander (<i>d</i>),	Uffington, Ont.
Rev. G. Gillmor,	Rosseau, Ont.
Rev. E. J. Harper,	Fort William, Ont.
Rev. A. W. Hazlehurst,	Baysville, Ont.
Rev. T. J. Hay (<i>d</i>),	Blind River, Ont.
Rev. W. H. Hunter (<i>d</i>),	Korah, Ont.
Rev. D. A. Johnston,	P. wassan, Ont.
Ven. Thos. Llywyd,	Huntsville, Ont.
Rev. E. Lawlor,	Webbwood, Ont.
Rev. C. J. Machin,	Beaumaris, Ont.
Rev. A. C. Mackintosh,	Marksville, Ont.
Rev. S. D. Middleton,	Oliver (Murillo P.O.), Ont.
Rev. A. R. Mitchell,	Gravenhurst, Ont.
Rev. Robert Moseley,	Parry Sound, Ont.

Rev. J. Pardoe,	Novar, Ont.
Rev. Chas. Piercy,	Sturgeon Falls, Ont.
Rev. G. Prewer,	Gore Bay, Ont.
Rev. L. Sinclair,	Aspind, Ont.
Rev. J. P. Smitheman,	Schreiber, Ont.
Rev. J. W. Thursby,	Port Arthur, Ont.
Rev. F. C. H. Ulbricht,	Toronto, Ont. (on sick leave).
Rev. Jos. Waring (<i>d</i>),	Dufferin Bridge, Ont.
Rev. A. H. Wurtele, (<i>d</i>),	Thessalon, Ont.
Rev. A. J. Young,	Manitowaning, Ont.

CATECHISTS AND READERS.

A. W. Behrends,	Toronto, Ont.
Dr. Codd,	Haileybury, Ont.
Benj. Fuller,	Sheguiandah, Ont.
S. H. Ferris,	Birch Island, Little Current P.O., Ont.
H. G. King,	Dwight, Ont.
E. McKittrick,	Depot Harbour, Ont.
Chas. Kothera,	Thessalon, Ont.
Thos. Scarlett,	To.onto, Ont.

Bishop Sullivan Memorial Sustentation Fund.

The following additional donations received are acknowledged:

Col. and Mrs. Bernard, Richmond, Que.	\$3 00
Maud Hazlehurst, Baysville, O.	0 50
Baysville offertory	5 00
Bracebridge offertory	3 56
W. J. Eccleston, towards meeting the S.P.G. grant of £500	5 00
W. H. Plummer, Sault Ste. Marie, 2nd instalment	50 00
D. McGregor, Esq.	10 00
	<hr/>
	\$79 06

Acknowledgments.

Receipts by the Diocesan Treasurer:

DOMESTIC MISSIONS—INDIAN HOMES.

North Bay S.S., \$16; Novar S.S., 40c.; Richard's Landing S.S., \$2; Port Sandfield S.S., 95c.; Little Current S.S., \$1.82; St. Peter's S.S., Sheguiandah, 68c.; Miss L. Magrath, Sucker Creek, 65c.; Falkenberg S.S., \$1.31; Bracebridge, Jr. W.A., \$1.25; Bracebridge S.S., \$4.47; Coppercliff S.S., 25c.; Uffington S.S., \$3; R. K. Johns, Gravenhurst, \$1.50; Fox Point S.S., adult, 54c.; St. Luke's S.S., Sault Ste. Marie, \$10.26; Bruce Mines S.S., \$2; Thessalon S.S., \$2; Callender S.S., \$1.47; Sundridge S.S., \$2.03.

GOOD FRIDAY COLLECTIONS FOR THE JEWS.

Jocelyn, \$2; Powassan, \$1.42; Trout Creek, \$1.10; Novar, \$1.41; Ravenscliffe, 93c.; Ilfracombe, 62c.; Coppercliff, \$1.50; Broadbent, \$1.23; Falkenberg, 71c.; Rosseau, \$1; Sault Ste. Marie, \$11.14; Webbwood, 50c.; Bracebridge, \$4.72.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Bracebridge W.A., \$10; St. John's Circle, Johns's Daughters, Port Arthur, \$5; R. K. Johns, Gravenhurst, \$1.50.

MISSION FUND.

P.M.C., Toronto, per Mrs. Hoskins, \$72.32; English Association, £52 6s. 61.—\$254.15; St. Luke's S.S., Fort William, \$6.88; Diocese of Huron, \$175; St. Michael's Branch W.A., per Mrs. Sharples, \$25; Dixie, \$2.72; Dovercourt, Toronto, \$13.86; Port Sydney W.A., \$10.

INDIAN HOMES.

Lennoxville Branch W.A., \$25; Shingwauk English Association, \$14.42; Wawanosh English Association, \$8.24; Deerpark, for J. Adams, \$12.50; Whitby All Saints, for Barefoot, \$1.41; Parkdale, St. Mark's, \$1.11; Cavan, \$10.78; Baillieboro, \$5.42; Ida St. Johns, 95c.; Katie, for Wawanosh, \$5; Haileybury, \$3.

FOREIGN MISSIONS.

S.P.G. Bicentenary, R. K. Johns, \$1.50; Manitowaning, \$1.90.

SUPERANNUATION FUND.

St. James' Church, Gravenhurst, \$6.79; English Association, \$9.09.

DOMESTIC MISSIONS.

Manitowaning, \$1.56; Webbwood, \$1.25; Nairn Centre, \$1; Massey, 25c.; Sturgeon Falls, \$4; Gravenhurst, \$2; Rosseau, \$1.74.

WIDOWS' AND ORPHANS' FUND.

Manitowaning, \$2.17.

SPECIAL PURPOSES.

Bend River W.A., for Bend River Church, \$15; S.P.C.K., for St. John's Chapel, \$145.24; St. Paul's W.A., Seguin, for Seguin Falls Church, \$50.

Contributions received by Principal of the Shingwauk Home direct, during May, 1901:

St. James' S.S., Port Colborne, per E. O'Boyle, Lenten offerings, \$5.60; Christ Church S.S., Dartmouth, N.S., per P. Elliott, \$10.49; St. John's S.S., Truro, N.S., per Rufus Tremain, \$38; St. Paul's Branch W.A., Lachine, P.Q., per Mrs. Magore, \$15.

GEO. LEY KING, Principal.

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 this 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.

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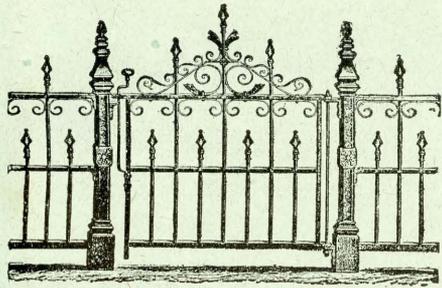
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Leave Queenston . . 7.35, 10.15 a.m. 1.45, 5.15, 7.15 p.m.

Leave Lewiston . . . 7.50, 10.30 a.m. 1.50, 5.50, 7.30 p.m.

Leave Niagara-on-

the-Lake 8.27, 11.00 a.m. 2.20, 6.05, 7.52 p.m.

Arrive Toronto 10.30 a.m. 1.15, 4.30, 8.15, 10.15 p.m.

Commencing Monday, June 17th, the steamer CHIPPEWA

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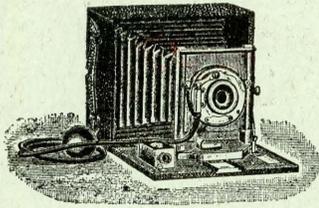
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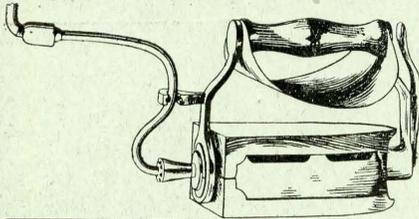
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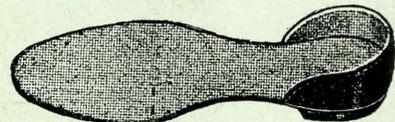
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