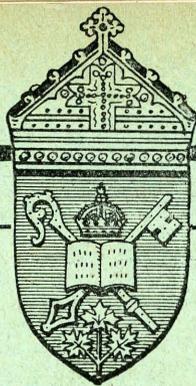


“Go ye into all the world
and preach the gospel to every
creature.”



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

December, 1902

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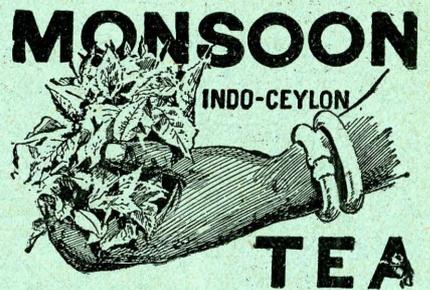


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The Algoma Missionary News

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The Rev. CHARLES PIERCY,
Sault Ste. Marie West
Ontario.

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.

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

THE VEN. THOS. LLWYD, D. C. L.
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Huntsville, Ont.

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Principal of the Shingwauk and Wawanosh Indian
Homes,
Sault Ste. Marie, Ont.

NOTICE.

The Rev. Charles Piercy, Editor and Manager of the Algoma Missionary News, has removed to

Sault Ste. Marie West
Ontario

All communications should be addressed to him there from this time forward.

Bishop's Appointments for December.

- | | |
|---------------------------------|--|
| 1. Mon.— | } Sault Ste. Marie. |
| 2. Tues.— | |
| 3. Wed.— | |
| 4. Thur.— | |
| 5. Fri.— | |
| 6. Sat.— | |
| 7. 2nd Sunday in Advent. | Pro-Cathedral,
Sault Ste. Marie. |
| 8. Mon.— | |
| 9. Tues.— | |
| 10. Wed.— | |
| 11. Thur.— | |
| 12. Fri.— | } Travelling eastward. |
| 13. Sat.— | |
| 14. 3rd Sunday in Advent. | Seguin Falls—open-
ing of new church. |
| 15. Mon.— | |
| 16. Tues.— | Depot Harbour; opening of new
church. |
| 17. Wed.— | Ember Day. Travel to Sundridge. |
| 18. Thur.— | Examination of Candidates for Holy
Orders. |
| 19. Fri.— | Ember Day. Examination of Candi-
dates for Holy Orders. |
| 20. Sat.— | Ember Day. Examination of Candi-
dates for Holy Orders. |
| 21. 4th Sunday in Advent. | St. Thomas A.M.
Ordination in Sundridge. |
| 22. Mon.— | Evening train northward. |
| 23. Tues.— | Return to Sault Ste. Marie. |
| 24. Wed.— | Sault Ste. Marie. |
| 25. Thur.— | Christmas Day. Pro-Cathedral,
Sault Ste. Marie. |
| 26. Fri.— | St. Stephen the first martyr. |
| 27. Sat.— | St. John Ap. and Evan. |
| 28. 1st Sunday after Christmas. | Innocents' Day. |
| 29. Mon.— | } Sault Ste. Marie, Ont. |
| 30. Tues.— | |
| 31. Wed.— | |

Missionaries Wanted.

The Bishop of Algoma needs immediately six young men to fill as many vacancies in his staff of missionaries. The men should be willing and able to do hard work, and to live on moderate incomes. That they should be full of devotion and missionary zeal goes without saying.

If the Church is to hold her own in this growing region, she must have, not merely more men, but good men, men of tact and training, who will be able to hold their own amid the difficulties and rivalries everywhere rampant.

Who will offer for this arduous, but most important, work? Where are the young men recently ordained or

ready to be ordained whose hearts move them to reach out into the wider fields of missionary enterprise? They cannot offer themselves too soon.

Notes by the Way.

NOTEWORTHY DATES IN CHURCH HISTORY.

Dec.—Communion in both kinds approved by Convocation, 1547.

Dec. 2.—St. Paul's (new) Cathedral opened, 1697.

Dec. 13.—Council of Trent assembled, 1545, (closed Dec. 4th, 1563).

Dec. 17.—Henry VIII. excommunicated by the Pope, 1538.

Dec. 17.—Consecration of Archbishop Parker, 1559.

Dec. 20.—Revised Prayer Book subscribed by Convocation, 1661.

Dec. 28.—Westminster Abbey consecrated, 1065.

Dec. 29.—Murder of Beckett, 1170.

Dec. 31.—Wycliffe died, 1384.

The furthest end of human knowledge is the glory of God and the relief of man's estate.—Bacon.

"Show me a people where trade is dishonest, and I will show you a people where religion is a sham."

We wonder if it would be possible to have missionary meetings during the winter in all our missions.

This month the Bishop will hold an ordination at which Rev. Mr. McKittrick will be advanced to the priesthood.

What most concerns the interest of the nation is the formation in its citizens of a strong, pure and self-sacrificing character.

A branch of St. Andrew's Brotherhood has been established in connection with the Church of St. John the Evangelist, Sault Ste. Marie West.

Mrs. Thorneloe, the President of the W. A. in this Diocese, went to Huntsville to preside at a W. A. conference there. We hear there was a good attendance and much interest evinced.

The first preachers of Christianity went forth on their warfare with evil, not enlightened prudences but purity, justice and goodness, holding out no promises except of suffering as their great Master had suffered.

At the recent Church Congress in England, Rev. Mr. Magee describing, "Undenominationalism," said that it meant the microscopical minimum with which everyone agreed, because it was not worth while to differ about it.

Our English friends ask that we in Algoma should pray for them that they may find openings to advance the missionary cause of Algoma in the Old Land. Our W. A. members and others may specially remember this at Christmas.

God provides His workmen and carries on His work. He who calls all to work needs none. The work of God does not end with any: only One could say, "It is finished." We are but helpers, doing our part and passing. Life with us is short, but God's work goes on, for His years shall not fail.

The Convocation of Trinity University has issued a circular, giving the list of the courses of lectures, to be given during the winter months, upon various scientific, literary, historical, art and other subjects, to the residents of the towns and cities of this Province. We are too far away and lack means and accommodation in the Diocese of Algoma to have the benefit of such lectures. It will not always be so, we hope.

At the Rural Deanery meeting, held at Sault Ste. Marie on September 30th and October 1st, there was not as large an attendance of clergy as the occasion demanded. Rev. A. J. Young, the Rural Dean, presided. As Rev. Mr. Wurtele had left the diocese, the office of secretary was vacant. It was filled by the election of Rev. P. W. P. Calhoun, of Marksville. The discussions on various matters of diocesan and parochial matters was very interesting and doubtless of value, too.

Rev. A. H. Baldwin, the well-known rector of All Saints' Church, Toronto, recently preached a sermon on "The Bible in the Schools." He said that, aside from its religious teaching altogether, the Bible was the only basis of morals. Without it there was no way of inculcating filial obedience, reverence for law or God. In fact, children now growing up without it had reverence neither for God nor man. We are pleased to note the increasing number of utterances claiming for the Bible its place in our educational system, a place that it would not have forfeited if our educational system had been kept out of politics as it was in Dr. Ryerson's days.

Just as public prayer, to have any power in it, must be the outcome of habitual private prayer, so must private prayer, to be healthy and forceful, find a steady outflow in intercessory prayer. What a marvellous truth is this of the power of intercession! In view of its vastness, we are half inclined to say of it, as Tertullian said of another doctrine, "I believe it, because it is impossible"—by which he meant that in all God's actions that might well be expected which would transcend our ideas of the probable, or the possible. "Lord, increase our faith!" There is far too much of selfness in the prayers of most of us. Our requests turn in a very narrow circle. Our sympathies seldom go far from home.

Miss Morley, who has been in charge of the Indian day school at Spanish River for many years and has laboured devotedly there for the good of the children and their parents, is now compelled, with her sister, who has lived and worked with her, to seek another sphere of labour. The school has dwindled in numbers, owing to the removal of several families. There is very little left in the way of material for the school to work upon. In the near future, therefore, it will be necessary for Miss Morley to move away. Where shall she go is the question that is facing her. If the Diocese had openings for these good ladies, and money to pay them, they would not be allowed to go. They have shown their worth, their devotion to duty, their patient and enduring spirit. They deserve well at the hands of the Church. Surely some opening of comparative comfort should be found for them after their zealous labours.

They are capable of filling any ordinary position, such as that of matron, housekeeper, companion, etc., etc. They ought not to be left to struggle on alone after their long service to the Church. And their natural wish to be together, or near together, should be respected. The Bishop would be glad to hear from any one who can help in this matter; and he will supply any further information which may be required.

Christmas.

"We are come to worship Him."

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship,
Worship Christ, the new-born King.

Shepherds, in the field abiding,
Watching o'er your flocks by night,
God with man is now residing
Yonder shines the Infant Light;
Come and worship,
Worship Christ, the new-born King.

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations,
Ye have seen His natal star;
Come and worship,
Worship Christ, the new-born King.

All creation, join in praising
God the Father, Spirit, Son—
Evermore your voices raising
To th' Eternal Three in One;
Come and worship,
Worship Christ, the new-born King.
Amen.

Funeral of an Indian Child.

Not very long ago I was called to officiate at the funeral of an Indian child. It was on the evening before the funeral that I arrived at the place—the Indian village where the funeral was to be—and I went to call upon the parents of the child and condole with them for the loss of their little one. They were sorry and sad because their child was taken from them, but they bore their grief with greater patience than some others that I have seen, though feeling it, probably, just as keenly.

A good many of the neighbours and friends had come to share their sympathy with the bereaved parents, so I improved the opportunity to hold a service of reading and prayer at the house; more especially because it was in a remote village where the public services of religion were not regularly held. I talked to the people about the resurrection and the happiness of the lambs of Christ's flock in the future life, where He carries them in His arms and folds them in His bosom. We sang and read and prayed

at intervals until far on in the night. I looked at the body of the dead child, which was beautifully dressed, and loving hands had arranged the decorations of the little coffin with exquisite taste. I then bid my friends good-night and repaired to my tent.

Next morning the funeral service was held in the little church, and we started in boats and canoes to the grave-yard, which was some miles away from the village. It took some time to reach the place for the wind was light and contrary and we had to propel the boat with the oars, and besides, it is not seemly to move fast at a funeral.

We reached the place at length—a lovely spot in the forest, which had originally been the site of a village, but had been abandoned as a home for the living, though still used as a resting place for the dead. The little coffin was left in the boat, and the boat was let out with a long rope into the deep water, and I wondered at this at first, but I found that this precaution was taken to keep it away from the dogs—for why—the grave was not dug yet, and it is unseemly to hurry at a funeral.

All the company went to assist at the digging of the little grave. A council, first of all, was held, to decide as to the exact spot where the grave should be dug, and its exact dimensions to an inch, and after long and careful deliberations, the digging was at length commenced under the supervision of the whole company of the men for the women were preparing the funeral feast. When the grave was a little more than half dug, it was decided that enough work had been done without refreshments, and we must now go to dinner, and then afterwards we should be in a better condition to go on with the work—whence, it is in the last degree improper to exhaust oneself at a funeral.

The feast was of a simple character—partaken of without platters and knives and forks, and one, and a chief part of the viands was soup. After the meal was over, and everything was done with the greatest deliberation, we returned to our labours at the grave, much refreshed in body and mind.

A very big Indian now commenced to dig, but as his person completely filled the hole, he could not work, but had to give way to an Indian with a figure less bulky, and at length the grave was dug. In the meantime, as these proceedings occupied a considerable space of time, I used this time by talking to the workers and non-workers on religious subjects.

After this was done, great anxiety was caused by the discovery that no rough box was available for the outer shell of the coffin, and no material was brought for this purpose. However, let us have patience. We must split some boards from a log with an axe and shave them into shape, and

then we had no nails, but one felt in his pocket and found a nail, and another felt in his pocket and found a nail, and some wooden pins were made when no more nails could be found in any one's pocket, and at last everything was ready for the funeral. It was now drawing near to evening, and the sun knoweth his going down.

We retire to the boat where the coffin is floating out on the surface of the deep, the cord is carefully and leisurely drawn and the coffin comes into shore. We form into line, and the coffin is reverently and slowly taken from the boat. I put on my surplice and go before the procession, and the rest of the service is conducted at the grave, and as it is not right to hurry, I made an address of some length and we sang again at the grave. It was then the end of the long summer day.

To the Clergy.

The Bishop has issued the following letter, copies of which have been sent to the clergy of the Diocese:

BISHOPURST,

Sault Ste. Marie, Ont.,

October 24th, 1902.

REV. AND DEAR SIR:—

You will receive, either in separate form, or in the November number of "The Algoma Missionary News," a copy of the Pastoral Letter put forth by the Bishops at the recent session of our General Synod. It is my wish that you should read the same, instead of a sermon, at the next regular service after it reaches you, to each congregation under your charge.

I also desire to call your attention to the fact that the General Synod has called for a Special Week of Devotion to be observed throughout the Dominion during the eight days beginning with Advent Sunday, November 30th, and ending with Sunday, December 7th.

The purpose of this call to prayer is the quickening and deepening of religious life.

Will you bring the subject before your people both publicly in your sermons and privately in your intercourse with them, urging them both to use this opportunity themselves and to influence others to do so?

Some account of what is proposed will be found in the number of "The Algoma Missionary News" alluded to above, together with suggestions as to the character and conduct of the services, etc. A Collect also will be found there which I hope you will use at each Service until Advent Sunday.

Finally, I commend and authorize for use at the Services during the Week of Prayer the accompanying Forms of Devotion, and I earnestly hope you will put forth every effort in

your power to make the proposed week a real blessing to the people committed to your care.

Believe me,

Very faithfully yours,
GEORGE ALGOMA.

P. S.—I have sanctioned a Form of Service for Sunday, November 9th, being the King's Birthday. Copies of the form will be sent you by the publishers in Toronto.

G. A.

Concerning the Christmas Festival.

From the *Scottish Guardian*.

One wonders sometimes to whom it first occurred to keep the birthday of our Lord. If it did occur to any one man in particular, it was a wonderful inspiration. Nothing more successful or more admirable was ever begun—nothing, that is, of man's institution. How amazingly it has justified itself! What an incredible wealth of really Christian feeling, and Christian action, too, has gathered around the Christmas Festival. Take up one of the most modern things in existence, and one of the least ecclesiastical—one of the American illustrated magazines—and look at the pictures and the letterpress devoted to Christmas. They are beautiful, they are devout, they are effective, they are in the true sense religious, instinct with love for God and man. That is only one tiny drop in the ocean of kindness and goodness which pours its tides through all the channels of Christian thought at this time. Those channels are so often stagnant, so often choked, that one cannot overestimate the value of these tides. Christmas-tide comes at the solstice, not the equinox, but it comes with full flood of gladness and of purity, it comes with the message and the meaning of the great depth of the boundless love of God our Saviour. Nothing in the order of the Church has such universal acceptance. Men will observe Christmas long after they have ceased to care for Sunday. Far away on rainless plains, or on sunless seas of ice, men who count all other days alike, will keep their Christmas, and their keeping will be at least partly for His sake. They remember that He was born in Bethlehem. The "Little Child," does lead them, rough and rude as they may be.

It has been a wonderful success this keeping of the Saviour's birthday, all along the ages—and it shows no signs whatever of becoming less useful, less necessary. True, there are races of Christians who pay very little heed to it. In parts of Italy, e.g., it is less observed than the festival of some apocryphal saint that happens to be popular. But then, these people are spiritually sick—sick unto death almost—with the multitude of sentimental devotions which are thrust upon them. All Teutonic

peoples love Christmas, and love it more and more. There is in it, as there is in them, that mixture of simplicity and romance, of plain straightforwardness with depth of feeling, which makes the literature and the music of Teutonic races so much the most beautiful. Carols are, in one way, the very best expression of this combination. About the manger-cradle of the Divine Child there is an endless play of devout fancy, of imagination simple even to quaintness, of joyousness which is always welling up afresh. It is absurd to think that English-speaking folk, or Germans, or Scandinavians, will ever get tired of keeping Christmas. That would remain though every other memorial of God's abundant kindness had lost its hold upon the affections of these races.

There are, of course, a large number, though a yearly decreasing number, of English-speaking people who have no Christmas. Scotch Presbyterians and English Dissenters set their faces against its observance. They are very sorry now that they did. They have lost immeasurably by their perversity, because they have made a present thereby to the Church which they hated of one of the strongest auxiliary forces of religion. They know now that they made a profound mistake which it is exceedingly difficult for them to acknowledge or to repair. It is no good arguing now-a-days that the real birthday of our Lord was and is unknown. Everybody is aware of that, and it does not make the least difference; it does not alter in any kind of way the fact which we commemorate that the Son of God had a birthday upon earth. It is no good arguing that for Christians all days are holy, and that it is inconsistent to attach a particular sanctity to any particular day. The argument comes very ill from Puritans, who have "observed days" more blindly and Judaically than any other sort of Christians—being indeed hopeless legalists in this way. Everybody knows amongst us that no days are sacred in themselves. That any one tract of time can have any inherent superiority over any other, or lay claim to any intrinsic holiness, is of course flatly negatived by the teaching of the New Testament. If any one wants to believe that he must cease pro tanto to be a Christian and revert to Judaism, or some religion of that kind. To the Christian every hour and every day is in itself of a sanctity absolutely the same as the sanctity of every other hour and day. But then, of course, as in private life, so in religion, association makes an immense difference. Nobody can, by any possibility, spread his feelings with a precise evenness over all the almanac. A man cannot ignore the day when his wife dies, or the day when his only child was born. For a man of large experience, and of strong feelings, almost every day in the year will have

associations which will give it a distinct colour of sorrow or of joy. The same thing must inevitably hold good in religion, if men are allowed to follow the natural impulse of simple piety and common sense. Our Puritan and Presbyterian friends abolished Christmas and Easter, partly, no doubt, out of mere contradictoriness, and a Pharisaic desire to be different from other folk; partly because they wanted to fix as great a gulf as possible between religion and common life. In common life people are governed very largely by their affections. It is natural and inevitable (among other things) to keep birthdays, and to observe anniversaries—to cherish associations of a very sacred character in connection with certain days. But religion ought (as they fancied) to be quite different. There was no place in it for the play of affection—for the binding power of sentiment and association. Even the first day of the week must discard its associations with the Resurrection and the descent of the Spirit—to which associations its observance had been originally due—and must be thrown back upon a legal enactment which never applied to it, and which was expressly declared to be abrogated in the New Testament.

The effort, however, to fix this great gulf between religion and common life must always be in vain. Sentiment, and the power of association, are bound to reassert themselves, however arbitrarily they are suppressed. The observance of Easter and Christmas, far from dying out as the centuries go by, becomes more and more a part of all Christianity worthy of the name. It does so simply because Christians do not cease to be men and do not cease to be moved in religion, as in common life, by the instincts and impulses of affection.

The extremely natural and spontaneous character of this observance is often obscured in the case of Christmas Day by a want of knowledge. People say that the Church commands December 25th to be kept as our Lord's birthday, although no one knows on what day He was really born. That may be true, but there is a great deal behind it. The Church never fixed December 25th as His birthday. No one ordered it, no one invented it. It has been observed more or less since the fourth century. But there is no reason to suppose that any one consciously began the observance. It just came by the natural fitness of things. December 25th was the old festival of the winter solstice, "the birthday of the unconquered sun," the day when things take a turn for the better, the day from which light and warmth begin to increase upon the earth. The early Christians who loved to represent the Saviour under the forms of Apollo and of Orpheus, because of the gracious associations which clung about those names (heathen as they

were), instinctively bore in mind the Nativity of the Sun of Righteousness, the Light of the World, while those around them kept "the birthday of the unconquered sun." So it grew, all unnoticed and unauthorized by synod or council, until it had firmly established itself in all the West. It was just an instinct of affection, guided by a certain sense of poetic fitness, which made Christmas Day what it has been, is, and will be, to countless millions of good Christian folk.

Some of our readers may remember an eloquent essay of Charles Kingsley's, in which he repudiates the notion that the Puritans had no sense of poetry. No doubt, he was right so far as this, that in common life the Puritan could not succeed in casting out the poetry of nature and of the natural affections. But in religion he was more successful, and won a more disastrous victory. His religion was stern and ugly: whereas, it ought to have been at once stern and beautiful. The sense of poetry is not a source of weakness, but of power. The natural play of the affections is as much in place in religion as in common life, because religion appeals to the whole man. The Bible is full of poetry. So is the Church—thank God! Christmas Day is the most direct expression and product that we have at once of the devout affection which twines itself about the Incarnate life of our Saviour, and of the poetic sentiment which instinctively associates with Him and with His coming, all that is best, most hopeful, most beautiful in all the realms of nature.

Magnetawan Mission.

REV. W. H. FRENCH, INCUMBENT.

Since our last account of Church work in this mission, affairs have been pursuing the even tenor of their way, and there has not been much of an unusual character to record.

Midlothian.—Congregations here have far outnumbered any former record. The offertories, also, and attendance at Holy Communion have both in like manner outdone the past. The vestry has been re-shingled, the churchyard fence completed, a fine, new organ purchased and our church and surrounding burial ground duly consecrated on the 24th of September.

Magnetawan.—Here again, though our own people have sadly diminished in number by removals to Temiscamingue and other parts, our attendance on public worship shows an advance. It is a singular and most regrettable feature of the summer tourist travel, that so very few members of the Church visit this section—not half a dozen in all. Members of other religious bodies are in evidence in such abundance. The consequence is for them good congregations and offertories, while during the summer we scarcely benefit by the traffic at all!

However, our people have not been wholly inactive. We had laid ourselves out for great things on the 26th of June, but in common with most of our fellow subjects had our day of rejoicing changed into a time of sorrow—I allude to the Coronation Day and the King's illness. Notwithstanding, our W. A. have had St. George's Hall lined with matched lumber and thereby added largely to both comfort, acoustics and appearance.

Dunchurch.—Here the completed church was visited by the Bishop on the 24th of September and duly consecrated in the presence of a large congregation. The attendance and offertories here, also, are well ahead. At a place some fifteen miles from Magnetawan a small body of Church people, some thirteen in number, have been visited, and a monthly Sunday service begun, with an attendance varying from 26 to 44. As showing the persistence of the sects, for years the Presbyterians have had services at two points, each in a different direction and within four or five miles of the above settlement. Never in it. Hardly had the writer begun his work there than in a few weeks the Presbyterian minister must hold a service, too. Why have waited until the Church had begun to work? Had she not moved it is obvious, the settlers would still be unshepherded. This minister has several helpers—elders—who can and will "hold forth" and use the many Christian (?) arts of proselytising, while there is only myself to do what little I can. I ask, was it love and anxiety for the souls of these people that prompted these efforts? or was it an unrighteous fear that the Church would be ahead of them—as indeed she temporarily was? It is such wasted effort and dividing of whatever little these settlers might be able to give that produces more bitterness and wrath than good Christian feeling. This is what we meet with on every side.

Temiscamingue Mission.

REV. H. R. CODD, M.D., INCUMBENT.

From a letter to hand it is learned that the Church people at Thornloe, regret that the Bishop could not stay in the mission for a longer time when he visits them. They long, too, for a service sometimes on Sunday evenings. The service held in the Church on Sunday evening when the Bishop was there about two months since was the first evening service. So many people attend other places of worship in the evening on Sunday.

We fully sympathize with the desire to minister to the people in the growing village of Thornloe, but the Bishop is not able to send a second missionary to the Temiscamingue country. A helper to Dr. Codd is sadly needed. He has a field the size of which would severely tax two men to cover with re-

gular ministrations.

An interesting incident on a recent Sunday morning was the baptism of an infant of parents who are members of the Greek Church and who have come quite recently from Constantinople.

Mrs. J. Scott who has played the little organ in the Church during the summer has gone away to a new home in the neighbouring township of Hudson. The Church people at Thornloe showed their appreciation of Mrs. Scott's services by presenting her with a short address and a purse. The recipient of this expression of goodwill in thanking her friends said it was a pleasure to do anything she could for the Church.

W. A. Conference in Huntsville.

The annual conference of the W. A. for the deaneries of Parry Sound and Muskoka was held in Huntsville on the 28th of October, being St. Simon's and St. Jude's Day. At 11 a.m., morning prayer was said followed by Holy Communion. In these services the Lord Bishop of Algoma and five other clergymen took part, namely, the Ven. Archdeacon Llwyd, of Huntsville; Rev. L. Sinclair, of Aspden; Rev. T. E. Chilcott, of Parry Sound; Rev. J. Pardoe, of Novar, and Rev. J. Waring, of Dufferin Bridge. The Bishop gave a very interesting address to the ladies regarding the good to be gained by united efforts.

After the service the delegates, which numbered some sixteen, besides other visitors from outside, repaired to the guild room. The bishop and Mrs. Thornloe, the clergymen present, all visitors and many resident W. A. workers, numbering about fifty in all, partook of a most sumptuous luncheon. As soon as the tables were cleared away the real business of the day began with Mrs. Thornloe in the chair and Mrs. Thomas, of Bracebridge, acting as secretary. The Bishop was present for a few minutes, and after a hymn and prayer addressed the ladies for a short time, regarding the financial standing of Algoma. Then a discussion arose as to how to raise money for the Bishop Sullivan Memorial Sustentation Fund and all the delegates agreed to collect 25c. from each member of her W. A. for this purpose, and if possible to give more. Each branch seemed to have its hands full of one thing or another; such as building a church or parsonage, buying an organ or doing one of the hundred and one things to be done in a missionary parish. Mrs. Thornloe then read Mrs. Ironside, the Diocesan Secretary's paper on "Work of our Parochial W. A. Branches", in which she urges the W. A. not to neglect Church work for pleasures but vice-versa.

Mrs. Llwyd, of Huntsville, then read the paper of Mr. King, the Principal of the Shingwauk Home. Then the question arose as to whether our deaneries could clothe and support a

girl. The delegate from Bracebridge agreed to write Mr. King asking what was necessary and then to write each branch to see what it could give, so we hope to be able to raise enough to support one girl.

The secretary then read Mrs. Broughall's (Toronto) paper on "Ideal W. A. Work," which was most interesting. This was followed by Mrs. Capp's (Sault Ste. Marie) paper on "Children's Place in Church Work", which was very, very instructive. Mrs. McPhee, of Gravenhurst, then read Miss Tilly's paper on "System versus Impulse" which in many places applied to many of us, I fear.

During the afternoon the reports of the Diocesan Secretary Treasurer and Dorcas Secretary were read, and it was explained why there was such a discrepancy between the secretary's and treasurer's statements, namely on account of receipts not being sent for all moneys spent, whether in the parish or out of it. After the work was finished a vote of thanks was tendered Mrs. Thornloe for so kindly coming so far to preside, and also to the ladies of Huntsville for the most hearty reception of visitors, and thus came to a close a most successful conference.

It was agreed to hold the next convention in Parry Sound if possible.

A most interesting missionary meeting was held in the evening, a pleasant feature of which was a solo, "Angels ever bright and fair," sung by Master Arthur Sergeant, of Toronto.

Novar Mission

REV. J. PARDOE, MISSIONARY.

The annual harvest festival service was held in Novar on October 1st. The Town Hall was beautifully decorated by a number of young people of St. Mary's congregation, with prettily tinted autumn leaves and sheaves of wheat. Fruit and vegetables were artistically arranged about the platform, the whole having a very pleasing effect. Rural Dean Burt, rector of St. Thomas' Church, Bracebridge, preached an eloquent sermon to a large congregation on the words: "Wisdom is justified of her children," and at the close commended the Church people upon the way they had borne the loss of their church in the spring, and spoke well of the encouraging efforts which are being put forth to build a yet more substantial and comely edifice.

The harvest festival service was held in St. John Baptists' Church, Ravenscliffe, on Thursday, October 2nd. Though always noted for the excellence of their decorations, the Church people had, this year, surpassed all former efforts, and the result was very beautiful, showing that much labour and time had been expended in adorning the sacred edifice for the annual service of thanksgiving. The font, decorated with a profusion of white flowers and green leaves,

looked especially pretty. The officiating clergy were the Ven. Archdeacon Llwyd, of All Saints', Huntsville, and Rev. J. Pardoe. The unavoidable absence of Rural Dean Burt was a disappointment to all. A large number of people attended the service, at which Archdeacon Llwyd preached an eloquent sermon upon the words, "What mean ye by this service?" The musical portion of this service was exceedingly well rendered by the organist, Mrs. de Forest, who played the special selections with great taste and feeling. Afterwards most of those present adjourned to the hall near by, where an excellent harvest dinner had been provided by various members of the church. This was done justice to by the large number present, and through the kindness of several who waited upon the others, everything passed off without confusion. Regrets were expressed that the Archdeacon and Mr. Humphrey Llwyd were obliged to hasten away to keep an appointment in Huntsville, and so could not stay to the sumptuous repast. A sale of work also took place under the auspices of St. John's W. A., which does its good work quietly, yet continually. The Rev. J. Pardoe left towards evening feeling much pleased with the efforts which had been put forth to make the harvest festival the success it proved to be.

China—Some Results of Persecution for the Faith.

Bishop Scott, of North China, writes a letter from which we cull the following:

"The native work may be summed up conveniently under the heads of the five stations: Peking, Yung-Ching, Lung-hwa-tien, T'ai-An, and P'ing-Yin.

* * * * *

"In Peking the work has been chiefly 'exotic'—in the sense that the Christians around us were almost entirely gathered from an inland station, and were either being educated in our boys' and girls' schools there or working in the printer's shop, helping in dispensary and medical work, teaching in the schools, and taking care of the various institutions connected with the central station. There were a few worshippers not connected with us, and latterly an increasing number of 'hearers.' Almost the whole of the Christians had been able to return to their country homes or to seek some refuge amongst friends in Peking before the storm actually burst, and only one female medical assistant and two little orphan girls followed the Deaconesses into the Legation. Subsequently we learned that of those immediately connected with our compound six at least met with violent deaths, though not all in Peking or the immediate neighbourhood. Amongst these was a catechist, Ma, of good standing and character, and a very eccentric but really pious man,

who had led a most erratic life as regards his Christian experiences, but a man more likely to have died a true martyr's death than any Chinese I have had to do with. There was another good man who had long been allied to the Presbyterians, but had not been baptized till he came to us two years before. He was not employed by us in any way. He is said to have died a brave death; the son and daughter and daughter-in-law of our old gatekeeper were also killed. Mrs. Ma, the widow of the catechist, an excellent Christian woman, was captured with her little child and brought before the Boxer chiefs, who had been informed that she was not a Christian—only her husband. When asked she boldly spoke up and confessed, and was marched off to custody, but finally released with her child. She is now doing a very valuable work amongst the women at Lung-hwa-tien—her own family home. Some of the students from the clergy school were wandering about the country in the neighbourhood of their own station, or finding their way to other mission stations during the summer following the outbreak.

"There is, in spite of the fact that technically several of these failed to 'witness a good confession,' more serious religious life amongst them, I think, than there was before the fearful sifting. They are somewhat ashamed that they did not show a braver front, but they are humbled, and seem to be living nearer to God. One can have no doubt that their faith has an effect on their lives.

"At Yung-Ching there were some six or seven of our Christians killed by the Boxers, and one old man subsequently shot accidentally by the German soldiers. One of the earliest Christians, Dr. Wu's father, and with him a son and daughter, were cruelly murdered; also the son of another very good old man, and a father and son and grand-child in the same family. The widows of the father and son are good women, and it is they who gave the land to the Church at Chên Chià-chwang. Then in a neighbouring village the father, mother, and three girls were all murdered at their own home. The girls and the father, it is said, died very bravely, with no attempt to deny their faith or escape their fate. The girls had some of them been years in our Peking school. Here, as in many instances, it was found that the staunchest and bravest under trial were the girls and young women who had been educated in the Christian schools of the Missions. They seemed to understand better than many of the older people what was meant by 'confessing Christ,' and to have been wonderfully free from fear. After Mr. Norman and Mr. Robinson had been killed, the Boxers, who had obtained the church registers, hunted up the poor people, and the majority of them were compelled to compromise themselves by large contributions to the

Boxer headquarters, burning incense before the chief, and generally making it understood that they would abjure the 'foreign religion' altogether.

* * * * *

"It was significant that neither at Lung-hwa-tien, nor in Yung-Ching, nor in any other of the stations did there appear to be the slightest desire on the part of the Christians to dissociate themselves from the Church and relapse into heathenism. It was obvious everywhere that their 'faith' had not been in the least shaken, and that whatever the amount of culpability attaching in each case to the compromising act, the Christians had one and all regarded the 'lapse' as brought about by the necessities of the situation, and not in the least as affecting their real convictions, or determining their future course when the tyranny should be overpast.

"This brings me to the two chief native stations in Shantung—T'ai-An and P'ing-Yin. For in Shantung the problem of recantation assumed a different aspect, and the efforts of the officials to save the lives of the Christians took the form of the promulgation of a 'declaration of recantation' to be signed by them, which would secure them from death or severe persecution. This plan, as Dr. A. Smith explains, was in accordance with Imperial edict, and, as it was so worded that the Christians were only asked to 'temporarily recant,' it is no wonder that many of them fell into the snare.

"A very strange instance occurred in the case of a Protestant church in the province, where a body of native pastors, four or five in number, having bravely declined to purchase their lives and freedom by signing, afterwards, on having represented to them that if they would sign the whole body of the Christians would be exempted from punishment, deliberately took upon themselves this responsibility, and thus saved the lives and consciences of their people.

"In T'ai-An and P'ing-Yin none of our own Christians suffered death for their faith, though it was here, on the road between the two places, that the first death in connection with the whole movement—that of the Rev. Sydney Brooks—took place at the end of 1899.

"The consequence of the Church having obviously survived the fiery ordeal will be—as it is even now—an increased desire to enter the ranks of the Christians; but this very desire, alas! requires strictly scrutinising. Thus some features at first most encouraging prove to be of a very mixed character. The general testimony of missionaries seems to be that, while the best of the converts, whether actually resisting temptation to the last or giving in under the severity of the pressure, are better, not worse, for what has befallen them, the 'rank and file,' if I may so speak, have been faced with new forms of temptation likely to affect them injuriously, and the

whole development of the Church will require most careful watching in the coming year.

"One thing is very plain. The persecution, which may be reckoned as amongst the most widespread and cruel known to history, has absolutely failed, as ever before, to begin to 'stamp out' Christianity, and ultimately it must beyond doubt prove to have been the beginning of a period of extended triumph."

A Splendid Missionary Address.

They are always interesting—the speeches at missionary meetings. All hearers must learn something at a missionary meeting, even when the speakers are not the most gifted men, but when a great leader speaks his words deserve to go beyond the limits of his audience. And there are many such, now-a-days, thank God. We give below one lately delivered in Scotland, at the meeting of the Council of the Scottish Church, by Bishop Mylne, late of Bombay:

Bishop Mylne said he wished to start from a point touched upon more than once by Bishop Montgomery in the speech he had just delivered. He had mentioned how India, Hindu and Mohammedan, had become to a very great extent pervaded by Christian feeling and sentiment, and how the Japanese Government, in laying out its policy for taking possession of a new dependency, had recognized in its arrangements Christian missionaries and priests of other religions. It was, in a sense, a most blessed fact that so much of non-Christian, and especially of Hindu thought in India, had become permeated with a great deal that was Christian, and, on the other hand, it appeared to him to be the greatest danger by which the Christian Church and religious missions were beset at the present time. He had been Bishop of a diocese in a heathen country, and he was vicar at present of a parish in which there was a large number of Christian people who did not belong to the Church of England; and one thing had struck him which pervaded both, and that was, just as when he went into a house in his parish, they were eager and anxious to make him feel how much they and he had in common, so constantly, in speaking to Hindus in India, there was the same sort of tendency to say, "After all, there is no difference between us and you." A Nonconformist in an English parish said: "I trust we are all going the

same way," and they could reply with the utmost joy, "You love the Saviour, He loves you, and I can meet you on common ground there; but I am bound to tell you I believe I know a more excellent way." But the men who worshipped a multitude of gods, the men who believed in profligate gods, the men who stood altogether outside the Christian commonwealth, spoke to them in the same way about common thoughts and aspirations for themselves. Well, blessed be God for every aspiration He had ever put into the heart of any of His creatures, but there was the one faith under Heaven given whereby they must be saved and his fear was that all over the Christian Church there was spreading a sort of miasma of belief that whatsoever system a man professed it made very little difference so long as he had some aspirations for communion with the unseen, and, after living his life, for something that lay beyond this world. How else could they explain the prevailing indifference to Missions, unless the bulk of Christians did not recognize the gift brought to this world by Jesus Christ, and that it was something absolutely different in character from that which, unassisted, humanity could aspire to. There came into his hands the other day for review, a Manual of Common Worship. He supposed, when he took it up, that the editor had sent him something arranged whereby the various bodies of Christians could approach a mighty God on a common footing. He found the name of Christ expunged from a large number of prayers, because the editor said that for obvious reasons the prayers could not be used by a great number of those for whom the book was intended. He found this book was the outcome of that so-called Parliament of Religions, at which, he thanked God, Archbishop Benson had refused to be present. The book consisted of a number of prayers, say 130 from Christian sources, mutilated as they were, seven from Jewish, and one from a source entirely uninspired. It was something to find even that those who did not acknowledge difference in kind found a difference in degree so tremendous. But what a comment upon the attitude of Christian people, the followers of Him Who told them to go into all the world and preach the Gospel to every creature. There,

it appeared to him, lay the grand danger of the Christian Church—a sort of feeling that so long as a man was a good Hindu, surely they could let him alone. So long as a man said his prayers as a Mohammedan, it was risky, said some, to stir the platform on which he stood, and people went on to say, "Surely some of these non-Christian religions put some of us Christians to shame, and, therefore, we had better let them alone." Could they conceive a man condemning himself more completely and unconsciously than by saying, "I am such a bad Christian that I had better allow the Hindu to remain as he is," and without a thought of the condemnation passed upon themselves and the body to which they belonged, without a thought of the Saviour? Now, were the members of the Christian Holy Catholic Church to sit down indifferent in the presence of such views and such actions as followed from a feeling like that about the place of Christ in the religious world? What he asked of them to do was simply that those of them who were proud to belong to Christ should set themselves to combat indifference like this. It was not so much in the heathen world that the battle was to be fought as it was at home. (Applause.) He referred to the self-sacrificing labours of missionaries he had known, and said that such sacrifices were undertaken cheerfully because of the prayers and sympathy and hopes and inspiration of the people at home. If such prayers, inspirations, and hopes were common, if they were spread higher and struck roots deeper, there would never be wanting the men who would go through privations and do arduous work for the Church of Christ with absolute cheerfulness. Well, those things lay really with the Church at home. There was one historical parallel to which his mind very often travelled. He referred to the attempt to found Byzantium as the metropolis of the Christian world, and which notwithstanding its claims, allowed a country which lay only a few days' journey off to continue in idolatrous worship. In glowing language he pictured the rise of the founder of Islamism who, had he got a chance would have formed the greatest power on earth for spreading the Gospel. That man was allowed to grow up in Arabia to convert his countrymen to something nearer to God's truth than they had ever known before, and to create a religion which, if it stood nearer the Gospel theoretically than heathenism, hardened men's hearts against the reception of the Gospel to a degree that heathenism did not. At last the enemies of Christianity, the Turks, took possession of Byzantium, and the bodies of the brave dervishes whom we had to slaughter in the Soudan were part of the legacy of neglect of Christian Byzantium. With their Imperial realm, with their opportunities, were

they going to stand by and to say: "It did not matter, let them be good heathen, good Buddhists, good Mussulmans," or was their Imperial power and their Imperial opportunity to be before all things an opportunity of making Christ known to the world? He left that as the question to be answered to-day.

Bishop Sullivan Memorial Sustainment Fund.

Rev. S. D. Middleton.....	\$25 00
Miss Carney	15 00
Dr. Arthur	25 00
	\$65 00

Old Canadian Literature.

"The King's College Record" (Windsor, N. S.) often has a review of an interesting book, written by "The Bookman." The reviewer has recently been poring over a valuable Canadian work, entitled, "Memoires sur le Canada," which has a historical value for us. Below are some of his notes:

Two or three centuries seem, from an old world point of view, a short period to look back upon, but that is all the more reason why we should make the most of what we have.

It is not necessary, I suppose, to repeat the facts which every one knows about the settlement of the French and English difficulties in Canada. The writer of these Memoires, Frenchman though he is, justifies the English throughout. The deportation of the Acadians was their own fault, because of their persistent refusal to settle down peaceably. The defeat of the French, both in Quebec and Acadia, is attributed in a great measure to the incompetence and cowardice of their officers. This is specially so in the case of Vergor the Commandant of Beauséjour, who capitulated as soon as the first shot from the English gun had entered the fort. But the man was not a soldier; he was a self-seeking adventurer. Bigot, the Intendant of Quebec, gave him the appointment, and he thus wrote him in 1754: "Make what you can, my dear Vergor, out of your place. Chisel, grind (taillez-rognez)—you have it all in your own power—that you may be able in a little while to join me in France and buy an estate near me." Vergor followed out these instructions to the letter.

The ecclesiastical influence which these early settlers were surrounded does not seem to be a very wholesome one. The Abbé de Laloutre I have already spoken of—"il étoit un fourbe,"—and there were others of the same class. One Recollet, Pere de la Corne, probably a connection of Chevalier de la Corne, who built fort Beauséjour, was nicknamed "Captain Jeanne Barthe," and, our writer says, "had nothing of his order but the dress." He gave himself up

to trade and found it paid well. He ran a schooner between Baie Verte and Quebec, and when he had saved up a good sum, he asked to be relieved of his mission on the plea of ill health. He then went back to France where "ne se soucia plus de son couvent" but mingled in gay society, kept his horse and carriage and lived on his money.

He was succeeded by Abbé Ménac, who is said to have been a worthy follower of de Laloutre. He cared nothing for the welfare of the Acadians, and, moreover, he was charged with treachery to the government. He was associated later on with Abbé Maillard, and these two, it is said, "distinguished themselves by their turbulent spirit." After the downfall of Quebec they persuaded the people to entrust them to make terms with the English, without consulting the acting Commandant S. de Boishebert, and they persuaded the Jesuit missionary at Madawaska, Fr. Germain to join them. In spite then of the protestations of de Boishebert, who declared that the priests were the cause of all the miseries of the Acadians, they secured a treaty of peace.

The Abbé Maillard here mentioned afterwards came to Halifax and ended his days there. He was on terms of friendship with Rev. Mr. Wood, rector of St. Paul's, who ministered to him when he was on his death bed and afterwards buried him. His name is written in several of the old French volumes in the library, and it seems probable that all these books—perhaps 200 volumes—came to the College indirectly from his library.

Even the Jesuits, who are generally regarded as heroes of the Cross in those early days in North America, are robbed of their halo by this writer. "The Jesuits who sought their own aggrandisement altogether, under the pious pretext of instructing the people, had not failed to establish themselves in Canada. Wishing to remain sole masters, they did what they could to prevent the Recollets from coming back to the country after the English restored Canada. When these fathers first established themselves in the country, they set apart some who went to preach the Gospel to the savages. They followed them in their wanderings, but growing tired of this roving life, which did not tally with the designs they had of acquiring great estates, they sought to make sure of their converts without troubling themselves about the others whom they were going to abandon. They made the most of their zeal at court, making a good show of the number of their converts, and under the spacious pretext of gathering them together to civilize them, they asked for the concession of vast estates and buildings." This was the beginning of the Jesuit Estates for which the government paid so many millions a few years ago.

Acknowledgments

Receipts by the Diocesan Treasurer:—
SUPERANNUATION FUND.

Powassan, \$3.00; St. Luke's, Sault Ste. Marie, \$7.75; Richard's Landing, \$3.80; Jocelyn, \$2.53; Marksville, \$1.80; Huntsville, \$3.41; North Bay, \$2.50; St. John's, Sault Ste. Marie, \$2.10; Aspden, \$2.39; Parry Sound, \$3.80; Little Current, \$2.20; Sucker Creek, \$1.75; Trout Creek, 85c.; Nipissing, 65c.; Sudbury, \$2.15; Baysville, \$2.01; Allswater, \$1.15; Cardwell, \$1.92.

DOMESTIC MISSIONS

Sturgeon Falls, 50c.; Cache Bay, 50c.; North Bay, \$2.50; Ullswater, \$1.30; Cardwell, 71c.

HOUSE-TO-HOUSE COLLECTIONS.

Sturgeon Falls, \$5.05; Cache Bay, \$10.00; Warren, \$6.00; Marksville, \$3.45; Jocelyn, \$3.00; Richard's Landing, \$1.96; Brunel, \$3.70; Fort William, \$25.25.

MISSION FUND.

Diocese of Montreal, \$125.00; Copper Cliff, \$12.50; English Assoc., \$144.43.

SPECIAL PURPOSES.

English Association, for Novar Church, \$9.71.

INDIAN HOMES.

English Association, \$27.91; All Saints', Whitby, for Bearfoot, \$3.00; Parkdale, Epiphany, \$9.25.

THE JEWS.

St. John's, Sault Ste. Marie, \$3.30.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Mrs. Fuller, Sheguiandah, \$1.00.

Contributions received by principal direct during October, 1902:

ON ACCOUNT SHINGWAUK HOME.

All Saints' S.S., Toronto, for boy	\$25 00
St. Paul's S.S., Port Dover, for	
Simon.....	7 00
Christ Ch. S.S., Dartmouth, N.S.	8 80
Church of Ascension, Hamilton, for	
Tom.....	37 50
Shawville S.S., P.Q., for boy.....	25 00
St. Paul's S.S., Uxbridge.....	2 27
St. John's S.S., York Mills.....	6 00
W. J. Smith, for "Homes".....	5 00

In response to the appeal of the Bishop of Algoma in behalf of the Mission of Novar, whose church of St. Mary was destroyed by lightning in May last, the Rev. J. Pardoe begs to acknowledge, in addition to the sums already noted, the following contributions:—From a friend, Novar, Ont., \$10; Mr. L. H. Ware, Huntsville, Ont., \$1.50; Mrs. John Maddew, Lindsay, Ont., \$1.

Mr. Pardoe still requires two hundred dollars (\$200) for the completion of the work which is now in progress. He earnestly hopes that there may be other responses to the Bishop's appeal and that the amount required may be made up in time to enable him to meet the obligations into which he has entered with the builders.

The Rev. J. Pardoe acknowledges, with many thanks, the following sums received by him for St. Mary's Parsonage Fund:—From Miss E. M. Arkwright, Southbourne, England, 12s 6d; J. Pardoe, Esq., Stratford-on-Avon, England, 5s od.

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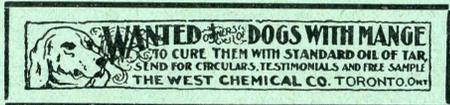
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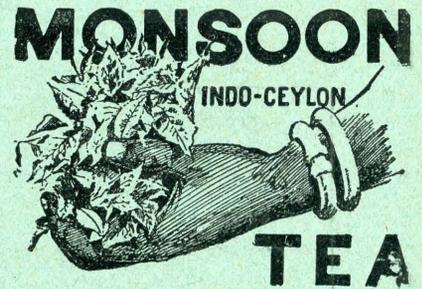
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