

“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, 1902



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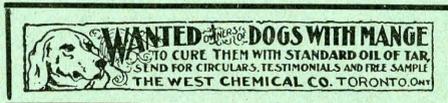
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# The Algoma Missionary News.

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## The Algoma Missionary News

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REV. CHARLES PIERCY, SAULT STE. MARIE WEST,  
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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

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

J. A. WORRELL, ESQ., K.C.,  
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Principal of the Shingwauk and Wawanosh Indian  
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1. Be *prompt* in remitting for *renewal* or *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, Sault Ste. Marie, either by P.O. Order, Express Order, or Postal Note. We cannot be responsible for loose change or stamps

### 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 therefrom this time forward.

### Bishop's Appointments for July.

1. Tues.—Travelling to Nepigon.
2. Wed.—“ “ Nepigon Station.
3. Thur.—Start up the Nepigon River.
4. Fri.—Travelling northward.
5. Sat.—Negwanang.
6. 6th Sunday after Trinity. Lake Nepigon Mission.
7. Mon.—“ “ “
8. Tues.—“ “ “
9. Wed.—“ “ “
10. Thur.—“ “ “
11. Fri.—Returning southward.
12. Sat.—Red Rock.
13. 7th Sunday after Trinity Schreiber Mission.
14. Mon.—} Various points on Railway.
15. Tues.—} “ “ “
16. Wed.—Train westward.
17. Thur.—} Oliver, and neighboring places.
18. Fri.—} “ “ “
19. Sat.—Return to Fort William.
20. 8th Sunday after Trinity. Fort William and Port Arthur.
21. Mon.—
22. Tues.—Train eastward.
23. Wed.—} White River, and other points
24. Thur.—} on C.P.R.
25. Fri.—St. James, Apostle and Martyr. Victoria Mines.
26. Sat.—
27. 9th Sunday after Trinity. Sault Ste. Marie.
28. Mon.—“ “ “
29. Tues.—“ “ “
30. Wed.—“ “ “
31. Thur.—“ “ “

### God Save the King.

Just before sending the last proof to press and when we were looking forward to singing our national anthem with hearts full of joy and thanksgiving on the occasion of the coronation of King Edward VII., the news comes of the very serious and probably fatal illness of our gracious sovereign. Not now with shout of joy is heard "God Save the King." But the same words are heard—in hushed and pleading tones of prayer. It is the prayer constantly ascending from church and home in behalf of our stricken sovereign. Nor do we forget his wife and children. It is "God Save the King." It is "Thy will be done."

### Notes by the Way.

NOTEWORTHY DATES IN CHURCH HISTORY

July 9.—Act forbidding payment of first fruits to Rome, 1532.

July 25.—Savoy Conference closed, 1661.

July 26.—Irish Church Act passed, 1869.

English Bible set up in churches, 1547.

I have made up my mind to try, God helping me, to make the Diocese of London the greatest missionary diocese in the world.—The Bishop of London.

For the first time in the history of Algoma the Bishop has been able to send a student to Byng Inlet. Mr. Westman has gone there to minister to the Church flock during the summer.

July 1st is our national birthday—Dominion Day. It will be celebrated by Canadians in South Africa and in many other places. In London this year there should be a glorious First of July.

Many of our readers will regret to learn that Mr. Harry Plummer, our Diocesan Treasurer, has had to leave home for a month or five weeks in search of better health. He is expected to return about the middle of June.

Miss E. E. Green, the Secretary of the Algoma Association in England, hopes to pay Algoma a visit this summer. No welcome can be too hearty to so loyal a co-worker in all that concerns the Church in this diocese.

In the statement this month of subscriptions to the Bishop Sullivan Memorial Sustentation Fund, there is one worth noting: "Thank offering for restoration of peace." A sheet of

note paper with this inscription only covered the contribution.

Is it not a reflection upon our vaunted Ontario system of education that our youth may in school read and learn not a little about the history of Rome and the songs of Homer, but nothing of the history of Israel or the Psalms of David.

Rev. G. Prewer, who has been so successful in Gore Bay Mission, is leaving it to go to Sheguindah, where he will be chiefly engaged in ministering to the Indians. He is familiar with the Ojibway tongue. He goes to Sheguindah about July 1st.

Some idea of our lack of workers may be gleaned from the facts that while we have one clergyman and one layman at work within a certain district in the western end of the Manitoulin Island, the Presbyterians have one minister and six lay helpers on the same field.

It is very pleasing to note the renewal of interest in the Church's work in Gore Bay Mission. When the Bishop lately drove all through the Mission he was gratified to see many evidences of it. At Silverwater three persons, and at Gore Bay eight persons received the "laying on of hands."

Mr. F. Major, who came down from Michipicoten to Sault Ste. Marie, and is in the hospital suffering from a form of myelitis, has been remembered by the men among whom he worked all the winter past. From Grace Mine and Michipicoten Harbor the Bishop has received about \$100 from them for Mr. Major.

Among those who were present at the Algoma Association Festival in London in May were Messrs Evans and Kirby, both of whom have served as missionaries in the diocese, Mr. Dunn, a son of the Bishop of Quebec, and Mrs. Anderson (better known to us as Miss Day), a veteran worker in Algoma's interests.

The outstations of Manitowaning Mission,—Hilly Grove and The Slash—are exhibiting a renewal of interest in the church. At the last-mentioned place the Bishop confirmed a class of four. Throughout the whole mission are signs of life that must be most encouraging to the missionary, Rev. Rural Dean Young.

At the mouth of the Whitefish River the Indians are preparing to build a church, or rather, a small school chapel. They have collected nearly \$100 in money, procured all logs necessary for the lumber to be used in construction, and are willing to give their time and labor. Doesn't such giving shame some white people?

In some quarters of the Dominion, dissatisfaction is expressed at the name the Church has, viz.: The Church of England in Canada. Without doubt the "Church of Canada" would better appeal to our budding nationality. On the other hand, the use of the name "England" links us to a glorious history of at least 1,700 years.

Parry Sound loses a warm, active Church worker in the person of Dr. Walton, who entered into rest after a very brief illness. He only lived to see Rev. Mr. Chilcott enter upon his duties in Parry Sound. There is a melancholy pleasure in noting the good works of those who die in the Lord. To Mrs. Walton we extend our sincere sympathy.

The prospects at Copper Cliff do not brighten. Many men have been discharged. No statement is made concerning the time when the company will again give them work. It may be six months hence, and then it is not unlikely that operations will be carried on to a smaller extent than of late. The situation is not cheerful for our missionary, Rev. J. Boydell, and his little band of Church people there.

Just as our paper was going to press last month we chronicled the destruction by lightning of the church at Novar. In another column appears the Bishop's appeal for aid to erect a new building. In such a case he gives twice who gives quickly. Mr. M. Kinton, of Huntsville, inspected the ruins for the insurance company, which will promptly pay the \$400—amount of insurance on building and furniture—if it has not already done so.

Why I have so often said that I will not allow my dear and aristocratic quarters of Bethnal Green and Whitechapel to be used by people who do not believe in Foreign Missions as stalking-horses to draw people off the foreign mission field is because I am

certain of this—that unless the Church keeps its missionary spirit we shall never convert our unconverted quarters at home at all.—The Bishop of London at C. M. S. Anniversary, 1902.

The Church of St. Paul, Haileybury, has received a gift of an organ from Mrs. Booker, of Cheltenham, England. Mr. P. A. Cobbold, of Haileybury, was the medium through which Mrs. Booker made this most acceptable gift to the Church. It is not the first occasion the congregation at Haileybury have benefited through her generosity and they desire to express their gratitude. The organ was used for the first time on Sunday, June 15th.

The "Far West," a church monthly published in Vancouver, B. C., gives evidence in its columns that "the Bible in the Public Schools" is becoming a live question in the Pacific Province. The need of religious instruction day by day as a part of the education of the coming generation of Canadians is generally met with apathy. Yet there is lacking the force necessary to face the difficulties of the question, even among Churchmen, who have been leaders in bringing the question to the front. If we are right, let us struggle to achieve the end. Who will lead?

The Bishop was in Toronto during the last week in June, taking part in the ceremonies connected with the Jubilee of Trinity University. Thence he came north to his own diocese, where he had planned to take part in the services that were to commemorate the coronation of King Edward. It was not God's will that our King should be crowned on June 26th, and our joy was turned to sad and anxious care. The Bishop was in three stations of Elmsdale Mission on June 26th. In each place there were good congregations, which offered their prayers to God for the recovery of our monarch.

Cockburn Island is situated west of the Great Manitoulin Island, some twenty miles from Thessalon, on the north shore of Lake Huron. There is a slight increase of population on the island—there are 180 souls—owing to work at the Clergue quarry. Five or six families rightly belong to the Church. We have had no regular ministrations on the island. It was

almost impossible to reach it by means of a missionary in an adjacent field. It took so long to go and come. There is but one mail a week to the island. The summer student at Silverwater, in the Mission of Gore Bay, will visit it occasionally this year.

There is a large region at the back of Gore Bay and westward on the Manitoulin Island, which is not touched by any of our missionaries. Nor can it be. In it there are a number of Church families scattered here and there—families being lost to the Church. The same may be said of Providence Bay and other districts. For this the Church is responsible. People who know nothing of pioneer life certainly know nothing of the sorrow and heartache felt by many of our brethren left—deserted—by the Church of their fathers. The state cares for the physical life of the settler, and to some degree for the education of his children. The Church does not appreciate her responsibilities.

In the beginning of last Lent, four little girls in New Jersey State started what they called "The Missionary Club." Let us quote from a child's letter: "Every Saturday afternoon, from 5 to 6, we met at our house and worked at fancy work. . . . We had the sale out on the verandah a little while ago and sold fancy things and candy. Mother kindly made the candy to help us. We wrote the following and left it at a number of houses:—'Four little girls have been working during Lent and will have a sale at . . . on Saturday. Work and home-made candy for sale. Kindly come and help us to raise money for missions.'" The money was sent to the Bishop, to whom it was said: "We want you to please use the money as you think best." What a lesson is here for parents!

In an article in "The Canadian Churchman" of a month since, we read:

When the Commutation Fund in Upper Canada was given to the Church a man upon it carried his right to participate in it to any part of the Province, but as new dioceses were created his right under it became diocesan instead of provincial, and consequently were greatly limited to his disadvantage and also to the disadvantage of the Church at large.

This latter statement is very probably true. It were better to admin-

ister all funds for the benefit of the Church from a central administration for Canada. But there is one particular exception our contemporary seems to be unaware of. It is, that the Missionary Diocese of Algoma is the one diocese in Upper Canada which was not given a share in the Commutation Fund. There are some persons in this diocese and some in the other and older dioceses who think Algoma has now and always had a claim to a part of the fund mentioned.

On June 3rd, at Manitowaning, the Bishop consecrated the Church of St. Paul. It is the most ancient church in the Diocese of Algoma, having been erected many years ago in connection with the Church's missionary work among the Indians. It was erected on Indian lands, and for that reason some difficulty has been experienced in procuring a proper title to the land. However, it has been overcome by the payment of a small sum of money. The church building, which possesses a fine interior, has been much improved. Within it has been sheeted and panelled. Erected years ago, it is constructed of fine, large timbers. In the graveyard there are many nameless graves, but one dating back to 1836 is that of Ben. Bailey, who died in September of that year. He was probably an Indian servant to some of the residents at that time. Within the church a memorial on the wall records the death of an Indian missionary, Rev. Peter Jacobs, who died May 20th, 1864.

A letter from Haileybury tells us that Mr. Murray, until recently churchwarden of the Church at Thornloe, and the Misses Beavis have purchased and presented an organ to the Church at the latter place. A subsequent communication from Thornloe tells of the establishment of a weekly paper there. In our new country the printer is among the pioneers. No. 1 of the Temiscamingue Gazette is dated May 21st, 1902. The chimney for the church is not yet built. Surely something serious must have happened as it was thought last winter that Jack Frost was the only obstacle. Now a wait is to occur until new bricks can be procured from the new brick yard. Our correspondent notes that many new settlers are going into the country at that point and back to the

White River, making it necessary, if the Church is to do its duty, for a priest to be resident at that point of the mission. The labor of the whole mission has long been more than the missionary resident at Haileybury could perform. Another missionary is required—not after a time, but now. Our zeal needs the impetus afforded by such incidents as a woman walking twelve miles just to find out, if possible, when the Bishop, or other missionary, would be in the neighbourhood, as she had a child to bring in for Holy Baptism. Young men and strong men, and women and children are going into this unbroken country to carve out homes for themselves; to suffer many hardships willingly in order that their ends may be accomplished. Will the Church compel us to look on and see these brave people starve for religious teaching?

#### Ordination.

On June 22nd, the fourth Sunday after Trinity, the Bishop held an ordination in the Pro-Cathedral of St. Luke, Sault Ste. Marie, Ontario. The gentlemen who were presented to the Bishop were the Rev. Henry Robinson Codd, M.D., of the Temiscaming Mission, who was advanced to the priesthood, and Mr. Benjamin Phillip Fuller, who was ordained to the diaconate. The Bishop himself was the preacher. These missionaries are assured of the prayers and good wishes of their brother clergy in the diocese.

#### An Urgent Appeal.

A few days ago our Mission of Novar, one of the poor missions of the diocese, was visited by a grievous calamity. Its little church was struck by lightning and totally destroyed by fire, with nearly all its contents. Unfortunately, owing to the difficulty of obtaining money to pay the premium, the amount of insurance on the property was small. There were \$300 on the building and \$100 on the furniture. These sums will not be half enough to replace what is lost. The faithful missionary, the Rev. J. Pardoe, will do his best to raise what is possible among his own people; but "what is possible" is very little. The case is one of exceptional need and I trust that our friends far and wide will do what they can without further urging to assist their afflicted brethren. We

need at least \$500, a part of which, possibly two-fifths, we hope to raise in our own diocese of Algoma. I remain,

Very faithfully yours,

GEORGE ALGOMA.

P. S.—Offerings towards the new church may be addressed to the Bishop of Algoma, Sault Ste. Marie, or the Rev. J. Pardoe, Novar, Ont.—  
G. A.

Sault Ste. Marie, Ontario,  
May 28th, 1902.

### Nepigon

At last a man has been found who is willing to take up the arduous work of the far-off mission field on the shores of Lake Nepigon, where the Rev. Robert Renison did such long and heroic service.

Mr. Benjamin Fuller, who has been teaching the Indian day school at Sheguiandah for several years, and for the past two years has been attending Huron College, London, is the man.

Disorganized by long neglect, reduced in numbers, its parsonage destroyed by fire, its services for years in abeyance, the Nepigon Mission is almost a new work! Its missionary will need unbounded courage and almost apostolic zeal to support him in so trying a position. He will need, above all, the prayers of the Church at large. And these, we trust, will not be denied him. His first duty, after taking up his residence and beginning his ministry at the Lake Mission of Ningwenang, will be to build a small log house for the shelter of his family. In this he will, no doubt, have the ready help of the men of his flock. But it will be no light task, for many things necessary for building and furnishing this house will have to be carried over the weary miles of water, and of rough portage road, which intervenes between the mission and civilization.

Then when he is housed the missionary will make it his business to lead and teach his flock, and to seek recruits by roving far and wide through the forests and across the wide stretches of water, where his mission lies. As he proceeds we hope he will gain a mastery of the Ojibway tongue, without which he can do little with the roving bands to whom he will seek to minister. But it will be hard, slow, trying work. And only God's grace, quickening in his breath a love of souls and a burning desire "to seek and to save the lost" can make Mr. Fuller, or any other missionary successful in it. Let us all ask that this blessing may be given,

both to him and to the devoted wife who has nobly consented to accompany him.

Mr. Fuller goes about the first of the month, and he goes as Deacon. The Bishop feeling the importance of his having Orders, arranged for his admission to the Diaconate on Sunday, 22nd of June. By rights, none but a priest should enter upon such isolated work. But as we cannot send a priest, we must be glad that he who goes will at least be in Deacons' Orders.

### Wanted—Indian Missionaries.

The Bishop is now seeking one or two young men for the Indian work. At first they would be required to teach Indian day schools. But while thus engaged, they would prepare for missionary work. They should be qualified teachers, having some kind of certificate. They should have the instincts of the true missionary. No personal ambition should hinder their giving themselves unreservedly to the work. They should be lovers of the souls of men.

Moreover, they should be strong in body; not afraid of outdoor life and solitude; accustomed (or capable of becoming so) to canoeing and tramping on snowshoes; and last, but not least, they should have some knowledge (or the ability and will to acquire it) of the Ojibway tongue. For without a knowledge of the language of his people a missionary can do very little. The Bishop would be glad to hear of such men.

### Algoma Missionary Association.

On Tuesday, May 16th, the Clifton Branch of the English Association for Prayer and Work in behalf of the Church in Algoma, gave an evening entertainment at St. John's Parish Rooms (by kind permission of the Vicar, the Rev. A. N. Scott,) which was very well attended. An excellent programme of music—vocal and instrumental—was gone through, the members of the Branch being much indebted to those ladies and gentlemen who so kindly gave their assistance.

An interval was arranged between the parts, during which Miss Eda Green, the Central Secretary of the Association, delivered a most interesting address, which was listened to with the greatest attention, the time for refreshments coming all too quickly to many who would gladly have heard more. We hope that at no distant future Miss Green, whose presence amongst us was most welcome, will

be so good as to come again and speak to us at greater length.

The proceeds of the evening were given to the Bishop Sullivan Memorial Sustentation Fund, and it is proposed to have a sale of work at Clifton in the autumn, D.V., for the same object.

### Huntsville.

THE VEN. T. LLWYD, RECTOR.

The seventh anniversary of the opening of All Saints' Church was held on Sunday, June 8th. The Holy Communion was celebrated at 8 a. m. Morning Prayer was said at 11 a. m. by the Archdeacon. The Rev. W. A. J. Burt, Rural Dean of Muskoka, preached a most practical and effective sermon.

A special Sunday School service was held in the church at 3 p. m., with an address by the Rural Dean. The offertory was in aid of the School Building Fund.

Evening Prayer was said by the Archdeacon, the Rural Dean, again preaching the sermons. The offertories were for the Working Expenses.

On Monday evening a garden party was given by the W. A. at the residence of Mr. Duncan, churchwarden. The attendance was good, considering the unsettled state of the weather. A capital programme was gone through, including an address by the Rev. J. Pardoe, of Novar.

### Burk's Falls Mission.

REV. A. C. MACINTOSH, INCUMBENT.

It is now six months since the arrival of Mr. MacIntosh among us, during which time the work has steadily gone on amidst many drawbacks and discouragements. The mission has had several unfortunate occurrences during the present year. Last fall a new stone foundation was built under the parsonage at a cost of nearly \$125. This was practically ruined by the frost during the winter, and, of course, was very discouraging to the congregation, who had so nobly, and with much self-denial, worked so hard at the foundation. But when a meeting was called and the whole affair discussed—the Bishop being present and encouraging us—the congregation, there and then in the church, raised the sum of \$80 by voluntary subscription, and also manfully asserted its determination to wipe off the debt, which there is, by next Easter. The W. A. has also suffered, not one member of the branch being able to do anything since Christmas, on account of sickness. However, with the warm weather and the return of health, we hope to see quite a good showing by them before Christmas. The Young People's Social Society gave a "Coronation Social," clearing \$10, which sum goes towards the liquidation of

the debt. Our new organist, Miss Grace Sharpe, has given entire satisfaction, and is most devoted and painstaking in her work. The Young Ladies' Sewing Party hope to hold a sale of work later on in the summer. They have been working quite hard since Lent and have done quite a number of valuable and fancy articles. The mission owes a debt of gratitude to its two efficient lay-readers, Messrs Bazett and Irvine, upon whom Mr. MacIntosh has had to depend for the rendering of the services twice a month during his absence at Sand Lake. We welcome Mr. James Sharpe, ex-M.P.P., back into office as People's Warden; and with Mr. Bazett, minister's warden, we confidently look forward to a very bright and successful year. Since Christmas the number of communicants has increased in a very satisfactory manner.

**Garden River Mission.**

REV. F. FROST, MISSIONARY.

The Church people in the outstations of this mission are moving in the right direction in the matter of Church work; using their best efforts to promote the interests of the Church in their neighbourhood. It has been the wish of a great majority of the people to have a shed built near the church as a shelter for the horses who bring people to church. A good many of the congregation live at a distance from the church and find it most convenient to bring a conveyance, and as a matter of humanity, as well as Christianity, they need a shelter for the beasts who draw them to the service of Almighty God. They say they cannot worship with comfort and edification while they are thinking of their beasts exposed to the storm or cold, poor animals which might possibly break loose and run home or anything. So to this end and with this object in view, they are resolved, God helping them, to build a shed for this purpose, and as they had some money—but not enough—they held a gathering for the purpose of increasing the amount of money, until it should be sufficient for the object in view. At a meeting held, the sum of twenty-five dollars was gathered during the evening, and this was pronounced very good.

There was some dissatisfaction in the minds of the officers of the church and others, as to the way the smoke from the stove in the building made its exit through the roof. It has been noticed by a good many people that sometimes buildings have been destroyed in this way, even buildings used for the worship of God have been consumed by fire in consequence of the way the smoke from the stove makes its way through the roof, because where there is smoke there is

fire sometimes, at any rate, and it is in this way that the damage is done.

So, as I was saying, it was resolved to remedy this and to build a substantial brick chimney and so arrange the matter as to preclude the possibility as far as could be of the destruction of the building in this way. It was remarked by some of the people, at a meeting we held, that the insurance company seemed satisfied. But this remark was considered out of place by the majority, because we did not want to consume the building by fire, whether insured or not.

It is now thought that we have sufficient money in hand for both these objects, i. e., the shed and the chimney, and our friends will proceed to the accomplishment of these projects as soon as possible.

It is well to know that people are moving. Our good Bishop told us once at Garden River that the work of God is as much helped on by work of this kind as by direct spiritual work, such as preaching the Gospel and so on.

F. F.

June 10, 1902.

**Woman's Auxiliary Notes**

In response to a statement made by the Bishop, at the Triennial Meeting of the W. A. of the Diocese, at Sault Ste. Marie, last August, that the See House was in great need of repair, some of the branches have contributed to this purpose.

As the result of a garden party and organ recital given last autumn, St. Luke's, Sault Ste. Marie, Branch sent in \$127.00. The sale held by the same branch last Easter, brought in profits amounting to \$190.00, which sum was also devoted to these most needful repairs.

In January, Magnetawan Branch sent a donation of \$10, which has already been acknowledged in these pages.

Recognizing that the other branches in the Diocese would like to share in this gift to Bishopurst, the Secretary wrote early in the spring to all the W. A. branches. The Fund now stands as follows:

S. Luke's, Sault Ste. Marie.....	\$317 00
Magnetawan.....	10 00
Bracebridge.....	7 00
Gregory.....	5 00
Blind River.....	5 00
Korah.....	3 25
Novar.....	2 00

\$349 25

Will those branches who have not yet paid the Diocesan Fees for the past year, kindly remit the same as soon as possible to the Dio. Treasurer.

The heart of every W. A. member in the Diocese must go forth with loving sympathy to those accustomed to worship in St. Mary's, Novar. The destruction of their church by fire is a grievous calamity.

**Our English Co-workers**

ANNUAL MEETING OF THE ALGOMA ASSOCIATION.

The annual Festival of this Association was held on May 16th. There was a celebration of Holy Communion at All Saints', Ennismore Gardens, and in the afternoon a meeting was held at 19 Arlington street, by the kind permission of Lord and Lady Zetland.

The Bishop of Newcastle, who presided, said that his presence was due, first, to his friendship with the late Bishop Sullivan, and secondly, to his having stayed at Sault Ste. Marie last autumn. On that occasion, by travelling about the country he gained considerable insight into the conditions of life in Canada. During the twenty-four hours he spent at "The Sault" he preached in the Cathedral, visited the Indian schools and learned a good deal of the work which the Bishop of Algoma supervised. Algoma covered the ground between the older Canada and the new. From the rapids called Sault Ste. Marie, which divided Lakes Huron and Superior, he travelled westward 300 miles and was still in the Diocese, west and south of the Sault round Lake Huron and the Georgian Bay he was still in Algoma—some 600 miles of coast altogether. In Northumberland he had two parishes, each larger than Rutlandshire, and he knew the difficulty of working these, but in Algoma the population was far more scattered and the distance greater than we in England could realize and to say there were 80,000 white settlers and 8,000 Indians gave no fair idea of the difficulty of ministering to people scattered over so enormous an area. The Diocese, when cut out of the lower part of Ontario, was known to be very poor, and till recently, Algoma had no trade except lumbering and fish. It was impossible that it could maintain its own Church, and the Canadian Church had avowed its inability to give more than a sum which was quite inadequate for the needs. His Lordship spoke of Lord Strathcona's remark, that Canada was able to hold her own in Church matters. He had discussed this with two Canadian Bishops and was convinced that though true for Toronto, Quebec and the older parts, it could not be applied to the dioceses further west. Much the same had been said to him by a business man in Toronto, but when pressed by the Bishop, he had to acknowledge that very little was, or could be done, for the Western

Church by the Eastern. The Bishop referred to the reduction of the S. P. G. grants, which was right and fit for Lower Canada where Quebec, all honor to it, had voluntarily given them up, but the great Northwest had only lately come into settlement, and until that country had developed, the Church at home must do what the Church out there can not, and as Bishop Wilberforce said, "Put water into the pump before you turn the handle." There were great possibilities for Algoma in the future. Mr. Clergue, a man of remarkable brain power, came to the country and saw the minerals, the forest lands, and the falls with their possibility of electrical power, and he saw how all these could be utilized. Big factories were established for paper and other products and the foundation of a large business was laid, but the present result was the rapid growth of Sault Ste. Marie and other parts by the influx of settlers, of men working in the mines, in the lumber camps and on the railways. Clergy and churches are wanted for these men, and if the Church does not do her part now it will be terribly hard to make up the leeway later. If the Church of England does not come in, the Roman Catholics and the Presbyterians will. The latter are far the strongest body in Canada. In their mission work they are helped largely from Lower Canada, Scotland and the north of Ireland, and they work with far greater cohesion and greater sense of the needs of the poor than we do. It was necessary that we should strengthen the hands of the Bishop of Algoma with both men and means. The claim would not be a permanent one, and some day the Diocese will maintain itself and show its appreciation for what we do for it now.

The Rev. B. G. Wilkinson, late Professor of Pastoral Theology at Lenoxville, Q., said he knew the Bishop of Algoma well, and knew that as a good financier he could make the best use of the help given him, and would not let the water run to waste out of the pump; but he had known the Bishop also in Sherbrooke as a successful parish priest, and that meant he was a lover of souls. The question was sometimes asked, Why do not the Eastern dioceses do more to provide for Algoma? Having lived there, he knew that the Eastern Church had done its best, but they were constantly losing men who moved on to try their fortunes in the Northwest. It was difficult to depend on figures, but in Quebec, out of a population of 500,000, only 60,000 were English, and of these only 19,000 were Church people. Last year that Diocese raised £16,400, provided for themselves entirely, and sent £1,493 for outside work. Speaking of mission work in general, he said, we were not meant only "to take an interest in missions" but to be missionaries ourselves by the fact of our incorporation in the

Body of Christ. Before our Lord ascended He gave His Father's work into the hands of His Church, into our hands—the work of helping to save not our own souls only, but all men throughout the world.

Mr. Harry Moody, who was prevented by illness from being present, sent a paper, which was read by the Rev. W. G. Woolsey. He called Algoma a "distressful" country, which hitherto no one had known what to do with. The railway had to go through it on its way west, and had spent £500,000 on dynamite alone to blast the line round Lake Superior. In 1873 the separate Diocese was formed, and Bishop Fauquier, broken-hearted, after a gallant struggle of some years, laid down his life for the cause there of Christ and His Church. But the commercial prospects of Algoma are brighter to-day than ever before. The district must eventually benefit enormously by the development due to the enterprise of Mr. Clergue and his friends, in opening up mines and building railways to them. Just at present, however, it but adds to the difficulties and responsibilities of the Bishop, who, without increased means, has to meet, if the Church is to hold her own, increased demands. Large numbers of men are being brought in directly by the capitalists, others are going in on their own account. Country, which ten years ago was an almost uninhabited wilderness is now overrun by prospectors. Why are we in England asked to help the Canadian Church to grapple with difficulties arising from circumstances from which they and their country will derive enormous advantages? The first answer is that England cannot repudiate all responsibility for the future welfare of those nominal Church people with whom she is flooding her colonies, for this among other reasons—that at least 99 per cent. of them have never been taught the rudimentary principle of giving to God of their substance and the duty and principle of supporting their own Church. It is one of the most heart-breaking difficulties with which the colonial Bishops and clergy have to contend, that English immigrants, nominally Church people, are so absolutely uninstructed on this point. They expect, as a matter of course, to find their "Church" there. How it gets there, how it is to be supported they no more consider than they did in the country village where they merely knew that a 13th or 14th century Church has met the needs of their forefathers and themselves, where there is a "parson," who not only conducts the services, but has a purse at the disposal of all who need; and, of course, the emigrant begins by resenting having to pay in Canada for that for which he was never asked to pay at home. The ceremonial commonly used in Canada, that when the offertory is presented the whole congregation chant with the choir the

words, "All things come of Thee, O Lord, and of Thine own have we given Thee," brings home to those present the true principle of the offertory. Why in the vast majority of our churches the duty of systematic and proportionate giving is systematically ignored is inexplicable to the lay mind which sees in it the solution of nine-tenths of the financial difficulties of the Church. He described a back-country mission, with its 10 or 20 houses of wood, a "hotel" or shop perhaps, but no comfort or picturesqueness. The clergyman who comes hunts up his congregation and relies on them for help. He may establish 4 or 5 outstations where he gives service once a month. In these, after a time, the wish for a church is felt, one man will give a quarter of an acre on his farm, another will, as the American school girl said of Hiram, "donate the lumber for the Temple," and so the little bare building is raised. The missionary receives some £120, partly from his people "in kind," partly from Diocesan Funds, and out of this he has to pay rent, keep a horse for his long journeys and provide for his wife and family. He urged practical, continuous support for the Bishop in his exceptionally difficult position, and for the clergy, their wives and children, books and "pretty things," and for the churches altar gifts.

General Lowry, in moving a vote of thanks to the Marquis and Marchioness of Zetland, spoke of his early knowledge of Algoma, when there was no Diocese. He had been a member of every Diocesan Synod but one in Canada, and knew how the Church needed the support of the Motherland. The S. P. G., S. P. C. K. and C. C. C. S. do what they can, but it wants all we can do, too, and it is incumbent on people at home to do far more than they have done.

The Rev. W. Evans, in seconding the motion, said he had worked for 12 years in the Diocese and knew what a help the interest taken for them in England was to the clergy in their isolation. He paid a warm tribute to the Bishop of Algoma and claimed that Canada had repaid all we had done for her by the way she had given her best sons to fight for us.

A vote of thanks to the Bishop of Newcastle was proposed and seconded by the Rev. W. J. McKain and the Rev. S. P. Smith-Heriz.

Let us turn this festival to account by taking it as the memorial day of Christ's visitations. Let us lay up deep in our hearts the recollections—how mysteriously little things are in this world connected with great; how single moments, improved or wasted, are the salvation or ruin of all-important interests. Let us fear to miss the Saviour, while Simeon and Anna find Him.—Newman.

## Diocesan Rules and Regulations.

TO THE CLERGY AND LAITY OF THE DIOCESE OF ALGOMA:

My Dear Brethren:—

The following Diocesan rules and regulations, which are almost identical with those published in the July number of the Algoma Missionary News in 1897, the first year of any Episcopate, are hereby re-enacted. I commend them to your careful consideration and believe that your loyal observance of them will tend to promote the best interests of the Church in our midst.

Yours faithfully,

GEORGE ALGOMA.

Sault Ste. Marie, Ont.,

June 16th, 1902.

### I. ERECTION OF CHURCHES, ETC.

No church or parsonage may be erected in the Diocese until the site of the proposed building has been deeded (for which purpose blank forms will be forwarded on application to the Bishop), and the plans, specifications, statements of local or other contributions have been submitted to him. This rule will also apply to all proposed alterations or improvements in churches or parsonages, and rearrangement of church or chancel furniture.

### II. VESTRIES.

All male persons shall be entitled to a seat, and vote, in the vestries of the several congregations of the Church of England in the Diocese of Algoma, who (1) are baptized, (2) are of the full age of twenty-one years, (3) are habitual attendants at Divine Service in connection with said congregations, (4) have contributed to the funds of the parish or mission during the year immediately preceding and (5) three months before the date of any meeting at which they claim the right to sit and vote have signed their names in a book, kept for that purpose by the Churchwardens, as members of the Church of England, and of no other religious communion whatsoever.

### III. ELECTION, QUALIFICATIONS, ETC., OF CHURCHWARDENS.

(a) At the Annual Meeting of the Vestry (due notice of the same having been given on the Sunday previous) one Warden shall be nominated by the Clergyman, and one elected by a majority of those present, and entitled to vote. Should either the Clergyman or Vestry decline or neglect to appoint a Warden, then the vacancy shall be filled by the other party, i. e., by the Vestry or Clergyman, as the case may be.

(b) No person shall be eligible to the office of Churchwarden unless he be a member of the Vestry of the church, which he habitually attends, possessing all the five qualifications enumerated in Section II.

(c) The Churchwardens shall hold

office for one year, or until their successors are appointed. Persons nominated or appointed to fill a vacancy shall hold office until the next annual Vestry meeting, or until their successors are appointed.

(d) It shall be in the power of the Clergyman, or of the Wardens, to call a Vestry meeting when he or they shall think fit; and in any case it shall be their duty to do so upon receiving a written application, signed by at least six members of the Vestry.

### IV. DUTIES OF THE CHURCHWARDENS.

The Churchwardens in any parish or mission are hereby required:

(1) Within fourteen days after appointment or re-election in each year, to make a faithful inventory, in duplicate, of all the movable property of the church.

(2) To insure the church and other buildings belonging to the parish or mission with the movable church property contained therein, at their full assurable value, making the policy, or policies payable to the Bishop of the Diocese.

(3) To send all policies for safe keeping, to the custodian of policies appointed by the Triennial Council.

(4) At the close of each financial year to present a carefully prepared and accurate statement of accounts and balance sheet to the Vestry of the church, and on the appointment of their successors, to hand over to such successors any balance of moneys remaining on hand.

(5) To provide for the due care and preservation of the various buildings of the parish or mission and of all the church property contained therein; to act as guardians and administrators of the church's real estate; and generally to transact all business in connection with the furnishing, repair and preservation of the church and parsonage and with the due care and guardianship of the burial ground and glebe.

(6) To secure the warmth, cleanliness, and ventilation of the church, and the supply of a surplice, communion linen, books, and bread and wine for the celebration of the Holy Communion.

(7) To provide (a) a Service Register, in which are to be entered the days, dates and hours of services held, names of officiating ministers, number of persons present, number communicating, and amount of offertory at each service; (b) a Parish Register for recording marriages, baptisms, confirmations and burials.

(8) To afford the Incumbent every assistance in their power in the supervision of the sexton, the organist, the choir, and other inferior officers of the church.

(9) To provide seats for all who attend Divine Worship, in so far as the capacity of the building will allow.

(10) To maintain good order and quiet in and about the church during Divine Worship, and to preserve the

sacred character of the church, on no account allowing it to be used for feasts, plays, entertainments, or any secular purpose.

(11) To collect subscriptions, alms, and offerings of the congregation, and to keep a faithful account of the receipts and disbursements of the same.

(12) Immediately after any service having an offertory, to proceed to the Vestry, and, in the presence of the Incumbent or the officiating Minister, to count and enter the amount of the same, with the date, in the Service Register.

(13) To notify the Incumbent of any grievous sickness or destitution among the members of the congregation, and generally, and so far as in them lies, to promote the comfort and the welfare of the Clergyman and congregation.

The Clergyman and Churchwardens are jointly responsible for the expenditure of church moneys, and for the general welfare of the congregation.

These instructions shall be read aloud by the Chairman of the Vestry at each annual election of the Churchwardens.

### V. CLERGYMAN'S STIPEND.

Local contributions towards the maintenance of the church and its services shall be collected by the Churchwardens, as far as possible, through the medium of the offertory, the envelope system being recommended. The Clergyman's stipend shall be a first charge and shall be paid directly and promptly every month.

### VI. SPECIAL OFFERTORIES.

The following special offertories for the days or seasons assigned them respectively shall be made in every organized congregation.

1. Sunday after Epiphany—Foreign Missions.

2. Ash Wednesday (or Winter Missionary Meeting)—Algoma Mission Fund.

3. Good Friday—The Jews.

4. Sunday after Ascension Day—Domestic Missions.

5. Fourth Sunday after Trinity (or St. Peter's Day)—Bishop Sullivan Memorial Sustentation Fund.

6. Week following Twelfth Sunday after Trinity (a house to house collection)—Algoma Mission Fund.

7. Thanksgiving Service—Superannuation Fund.

8. Christmas Day—The Clergyman.

Week day offertories on the occasion of the Bishop's visitation are to be applied to Diocesan expenses.

All these offerings, except the Christmas Day Offering for the Clergyman, are to be forwarded *without delay*, to the Diocesan Treasurer.

### VII. EPISCOPAL ACTS.

The Bishop will not baptize, marry, administer the Holy Communion to the sick, or bury, in any organized mission where there is a resident Presbyter, save in very exceptional cases, and at the special request of such Presbyter.

**"Catholic."**

At the recent meeting of the General Synod of the Church of Ireland, the following declaration by the Archbishops and Bishops was issued to the Synod:

"The Archbishops and Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic,' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.'

"This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the Society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or Catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, and kindreds and people, and tongues.'

"If we now surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times, that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.'

"It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

The sincere thanks of the Synod were conveyed to the Bench of Bishops for the above pronouncement.

"Out of tribulation" to heaven; but not the same tribulation for every one. There is to be borne for God—bodily pain and spiritual pain of our own—and the unselfish pain in which the saints grow like their Saviour.—Vaughan.

My Lord and God, take from me all that may keep me from Thee! Give me all that may take me to Thee! Take me from myself and give me to Thee!

The day will come, it will come quickly, when it shall profit us more to have subdued one proud thought than to have numbered the host of heaven.—Dr. Johnson.

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and am never a real sufferer except by my own fault.—St. Bernard.

Difficulties may surround our path, but if the difficulties be not in ourselves, they may generally be overcome.—Dr. Fowett.

A Christian needs to be alarmed when he has a great deal of good feeling and but little of good works.

Adversity is the mint in which God stamps upon man His image and superscription.

The Lord gets His best soldiers out of the highlands of affliction.

**Schreiber Mission.**

REV. J P SMITHEMAN, MISSIONARY.

A camp of seventy-five men was visited by Rev. J. P. Smithe man at Red Sucker Bridge, near Port Caldwell, the other day. The C. P. R. line is being straightened at that point and the work may take two years. The men were very glad to see the minister and he was very glad to find two men who actually had Prayer Books. Englishmen from Cornwall and Staffordshire, Swedes, Finns, Scotchmen, Irishmen and Frenchmen composed the motley crowd. The Cornishman expressed his pleasure at having an opportunity to join in divine service and said, "God knows we need all the help you can give us." Arthur Langston, from Bilston, Staffordshire, said, "You have come when I am in trouble. Yesterday a rock fell on my hand and crushed three of my fingers to a jelly and to-day news came from home telling me my mother is dead."

**Bishop Sullivan's Memorial Sustentation Fund.**

Present condition of Fund.....\$38,823 75  
Amount required to secure the remainder of English grant... 9,677 25

The following sums have been added to the Fund during the past month:—  
S.P.C.K., part of grant.....\$968 88  
Marguerite Elkins, Orange, N. J. 9 50  
Miss Huxtable, Sault Ste. Marie 5 00  
Huron W. A. :—

A Thankoffering... ..\$491 22  
Woodstock, St. Paul's ... 1 50  
Brantford, Grace Church,  
Life memberships... .. 25 00  
Chatham, Holy Trinity... 7 00  
Galt, Mrs. Tyler's Life  
membership..... 12 50  
Miss Weir's Life mem. 10 00  
547 22

From a Parson's hens.....\$2 50  
From a Parson's garden... .. 2 50  
5 00

A Thankoffering for the restoration of peace..... 5 00  
Sherbrooke W.A., Quebec... .. 25 00  
T., Huntsville, bal. of donation of \$25..... 15 00  
\$1,580 60

**Novar Church Building Fund.**

Rev. J. Pardoe, of Novar, acknowledges with many thanks the following sums towards a fund for building

a church in Novar in place of that recently destroyed by fire:

A. C. and B. S., Hamilton, Ont. \$ 6 00  
Mrs. W. J. Eccleston, Little Current 2 00  
St. Mark's Church, Emsdale—Of-  
ferty on St. Barnabas Day—  
per the incumbent and church-  
wardens..... 12 00  
Mr. Thomas Ayres, Morriston, Ont. 1 00  
St. James' S.S., Gravenhurst, Ont.  
per Miss Suttleby, Treas... 3 40  
Mrs. Alex. McLean, Rocklyn, Ont. 1 00  
\$25 40

**Acknowledgments**

Contributions received by Principal direct, during May, 1902, on account of the Shingwauk Home:—

St. John's Church S.S., Cornwallis, per Mrs. Helen Smith, \$8; York Mills S.S., \$3; Bayfield S.S., \$4.88; Toronto, St. Mary Magdelene S.S., \$9.80; Orillia, St. James' S.S., \$10; Toronto, St. Philip's S.S., \$14.48; Lachine, P.Q., St. Paul's Br. W. A., \$15; Petrolea S.S., \$25; Stratford, St. James' S.S., \$15; St. Thomas, Trinity Church S.S., \$32.

Receipts by Diocesan Treasurer:—  
BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND  
Manitowaning, \$1; Nova Scotia, \$11.76.  
SUPERANNUATION FUND.  
Manitowaning, \$1.00.

DOMESTIC AND FOREIGN MISSIONS  
For Indian Schools—Falkenberg, \$1.40; Bracebridge, \$3.12; Webbwood, \$1.45; Sundridge, \$2.50.

FOREIGN MISSIONS  
Powassan, \$2.20.  
THE JEWS  
Marksville, 75c.; Webbwood, 50c.; Sundridge, \$3; South River, 50c.

SPECIAL PURPOSES.  
Collected by Rev. Mr. Mockridge for Windermere Church, \$380.

GENERAL EXPENSE ACCOUNT  
Little Current, \$5; Sheguiandah, \$3; Sundridge, \$5.00.

MISSION FUND.  
Birch Island, \$4.19; Diocese of Huron, C. L. O., \$4.05; Diocese of Montreal, \$158.38; Diocese of Niagara, \$11.02; Diocese of Ottawa, \$170.87; Diocese of Ontario, W. A., \$26.35; Diocese of Ontario, Indian Missions, \$15.64; grant, D. and F. M. Board, \$400, for Indian work, \$300.

INDIAN HOMES  
Diocese of Montreal, for Simon Jacobs, \$75; Diocese of Niagara, \$40.72; Diocese of Nova Scotia, \$6.00.

DOMESTIC MISSIONS  
Gravenhurst, \$2.99; Sundridge, \$3; Eagle Lake, 95c.; South River, 45c.; Huntsville, \$1.80; Richard's Landing, \$4.60; Jocelyn, \$2.22; Marksville, \$1.20; Baysville, \$1.37; Little Current, \$2.55; Sheguiandah (white), 90c.; Sheguiandah (Indian), \$1; Sucker Creek, 75c.; Bidwell, \$1; St. John's, Sault Ste. Marie, \$8.28; Sudbury, \$10.16; Port Arthur, \$8.20; Uffington, \$3; Purbrook, \$1.06; Vankoughnet, 94c.; Nairn Centre, \$1; Webbwood, \$1; Emsdale, \$2.05; Sprucedale, \$1.17; Kearney, \$2.45; Garden River, \$3; Ilfracombe, \$3.47; Novar, \$2.25; Ravenscliffe, \$2.01; Port Sydney, \$3; Trout Creek, 55c.; Nipissing, 45c.; Copper Cliff, \$3.61; Haileybury, \$4; Thornloe, \$3.67; Dawson's Point, 59c.; Fort William, \$9.10; Victoria Mine, \$3.05; Broadbent, \$1.45; Dunchurch, \$1.55; Magnetawan, 70c.; Midlothian, \$1.06.

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