

“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.

June, 1902

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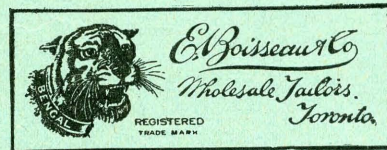
The Company's Report for 1901 shows remarkable in-
 creases in all items of business:

1. Increase in Policies issued.....\$ 350,705
2. Increase in premium income..... 39,312
3. Increase in total income from premiums and
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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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The Algoma Missionary News

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

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

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Hon. Treasurer (of invested funds) Diocese of Algoma,
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Homes,
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Please Note.

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 June.

1. 1st Sunday after Trinity. } Eastern Mani-
2. Mon.— } toulin Island.
3. Tues.—Consecration St. Paul's Church,
Manitowaning.
4. Wed.—Boat to Gore Bay.
5. Thur.—Silver Water. Confirmation.
6. Fri.—Mills. Confirmation.
7. Sat.— } Gore Bay,
8. 2nd Sunday after Trinity. } Kagawong, etc
9. Mon.—Boat to Meldrum Bay.
10. Tues.—Boat to Cutler.
11. Wed.—St. Barnabas, Apostle and Martyr.
Sault Ste. Marie.
12. Thur.—Sault Ste. Marie.
13. Fri.— " " "
14. Sat.— " " "
15. 3rd Sunday after Trinity.—Pro Cathedral.
16. Mon.—
17. Tues.—
18. Wed.— } Examination of Candidates for
19. Thur.— } Holy Orders.
20. Fri.—
21. Sat.—
22. 4th Sunday after Trinity. Ordination in
Pro Cathedral, Sault Ste. Marie.
23. Mon.—Train eastward.
24. Tues.—Nativity of St. John the Baptist.
25. Wed.—
26. Thur.—Coronation Day. Take part in
Services.
27. Fri.—
28. Sat.—
29. St. Peter, Apostle and Martyr, and 5th
Sunday after Trinity.
30. Mon.—

Notes by the Way.

NOTEWORTHY DATES IN CHURCH HISTORY

June 2.—Baptism of Ethelbert, by Augustine, 597.

June 8.—The Seven Bishops imprisoned, 1688.

June 9.—Usurping power of the Pope abolished, 1534.

June 10.—First Prayer Book (Edward VI.) brought into use, 1549.

June 16.—Royal Charter to S.P.G., 1701.

June 19.—Magna Charta, 1215.

June 24.—Revised Prayer Book (Elizabeth) introduced, 1559.

June 30.—Acquittal of the Seven Bishops, 1688; Lambeth Conference (200 bishops) 1897.

June 26th, 1902.—God Save the King.

"Spiritual service lies in the consecration of the simplest duties."—Bishop Westcott.

The longest sword, the strongest lungs, the most voices are false measures of truth.

The congregation at Parry Sound expect Rev. Mr. Chilcott to take charge on June 1st next.

German missionary societies are giving increased attention to medical missionary work.

Mr. F. H. Hincks, B. A., a divinity student of Trinity College goes to White River this summer to do missionary work.

Mr. W. E. Gilbert, a Wycliffe College student is assisting Rev. D. A. Johnston, (Powassan Mission,) this summer.

A branch of the W.A., has been organized at Nipissing. Miss Jennie C. Smith, on furlough from Japan, has been the moving spirit.

The Province of Shantung, China, containing the mission stations of Tain-fu, Cheefoo and Wei-hai-wei, will be constituted a separate Bishopric.

In April, at its general meeting, the S.P.C.K. voted £1,000 for the endowment of the missionary see of MacKenzie River.

Mr. Harold G. King, a Divinity student at Trinity College, is at Huntsville. He will work there during the summer under the guidance of the Archdeacon of Algoma.

"We must be always in the Hand of God if we would be used by Him. The

tools He loves He keeps bright and keen-edged.....Thoroughness is the best proof of devotion."—Bishop Ridley.

"Find out men's wants and wills,
And meet them there. All worldly
joys grow less
To the one joy of doing kindness."
George Herbert.

A few copies of the Journal of Proceedings remain on hand. They can be procured, at ten cents a copy, from the diocesan secretary, Rev. C. Piercy, Sault Ste. Marie, Ont.

"If man would but work along with God, how wonderfully should we find God ready to work with man for the advancement of the Kingdom of Light."—Rev. R. M. Benson.

The Rev. Rural Dean Gillmor spent the Sunday after Ascension Day with the rector of Bracebridge (Rev. W.A. J. Burt,) preaching for him both morning and evening, and also officiated at Falkenberg in the afternoon.

"We cannot rise to the highest life all at once. There must be frequent Communion, and quiet days, and silence, and solitude, and self-restraint and works of love,—little acts of love, if we would attain unto it."—Bishop Wilkinson.

The Universities' Mission in Central Africa had, in 1901, a total income of £34,374.60 11d. The census taken at Easter reported 11,689 adult adherents, and of these 3,681 were communicants.

Mr. B. P. Fuller, who for several years has been a lay worker in the diocese, is expected to present himself during the month of May for examination for Deacon's Orders. As we said last month, Mr. Fuller is going to the Indian Mission up the Nepigon.

Though there is much to discourage our people at the present moment at Coppercliff, there is a source of joy in the fact that the last payment on the church building was paid during April last. No debt remains on church or contents.

The last provincial capital in China to hold out against the residence of a Christian missionary has yielded. This is the city of K'ai-feng Fu, the capital of Honan, and the place of the temporary residence of the Imperial Court on its way to Peking.

The division in the Church in Natal, which has existed since the time of Bishop Colenso, is practically at an end, since the authorities of the Church of St. Paul, Durban, have unanimously decided to unite with the Church of the Province of South Africa.

With sadness we make known the fact that Mr. Major, the catechist, who has for the past winter laboured so faithfully in the very hard and rough Michipicoten Mission, is lying ill at the hospital at Sault Ste. Marie. It is hoped that he will soon be about again, though there are misgivings.

From June 22nd to 25th, next inclusive, the University of Trinity College, Toronto, will hold a series of services and meetings to celebrate its jubilee. Because Trinity is a Church institution—a school of a pronounced Christian character—it deserves well of the church people of Ontario and should have their hearty support.

A telegram made us aware on Victoria day, (May 24,) that the church at Novar, had been struck by lightning and destroyed that morning. It is a grievous loss to the small church flock there, to whom, as well as to the Rev. J. Pardoe, the hard working missionary there, we extend our hearty sympathy.

Rev. C. J. Machin, one of the veteran missionaries of the diocese, who has again spent a winter season in England as a deputation of the S.P. G., purposed sailing for Canada on May 15th, by the steamship Ionian. Mr. Machin will resume his summer duty at Beaumaris, in the mission of Port Carling.

We are informed of another change in the personnel of the officers of the branch of the W.A., at Sturgeon Falls, consequent upon the resignation of the presidency by Mrs. Piercy. Mrs. A. Davie becomes the president and Mrs. Sanford, vice-president, Miss Gill is the secretary, and Mrs. C. Britton, the treasurer.

On one occasion a free-lance evangelist informed Dr. French, the learned, saintly and ascetic Bishop of Lahore (India), that he was unconnected with any society or church, but working on lines of his own. "How very interesting," said the Bishop, "but a missionary means one who is

sent: who sent you?" The man was speechless.

The question of native bishops in India is ever and anon cropping up from some quarter. There is no hope of Christianizing India by means of European missionaries. Is the Church in India ready for the stride forward? Are the natives fitted for the high office not in the Church there? It is with hope—not knowledge—we venture to say yes.

"Cisalpine," the Roman gentleman who is a regular Roman Catholic correspondent to The Guardian, concludes a second article upon "Bible-reading Among Catholics" thus:

The fact remains that no effectual encouragement is anywhere given to Bible reading, and that the immense majority of Roman Catholics in every country have never read the Gospels.

A new "Melanesian ship" is needed for the prosecution of the Church's work in the Southern Pacific. The present "Southern Cross"—the second so-named, we believe—is making her last trip. The vessel being built for the Bishop of Melanesia will cost about £20,000, of which £17,000 has been subscribed in England.

The first diocesan conference of the Diocese of Carpentaria was held on Thursday Island, in February last. There were present the Bishop and three clerical and five lay representatives, besides a representative of the Japanese Christians. It will probably be many years before such a scattered and missionary diocese can have a synod, but in the meantime, the conference, held every two years, will be a source of strength and unity.

The annual report of the Department of Indian Affairs for 1901 shows a slight increase for the year past in the number of Indians in the Dominion of Canada. The statistics show that there are 99,527 Indians in the country, 20,763 of whom are in this Province of Ontario. Only one province, that of British Columbia, has a larger Indian population than Ontario, while this Missionary Diocese of Algoma has four-fifths of the Indians in this province resident within its jurisdiction.

The Mission of Powassan, has suffered a loss by the death of Dr. James Porter, who was drowned early in May. Dr. Porter was a successful practitioner and enjoyed a reputation

of by no means a local character. He was one of a family, too, which has long been known as loyal supporters of the Church's interests and genial hosts to many of the clergy of the diocese. To Dr. Porter's widow and family we extend a prayerful sympathy.

The church in Bracebridge, which was declared out of debt at Easter, was duly consecrated to the memory of St. Thomas, on Ascension Day by the Bishop of the Diocese. On the evening of the same day, in the above church, a confirmation was held. The rector presented eight candidates. The Rev. G. Gillmor, Rural Dean of Rosseau, was present and acted as the Bishop's chaplain. The Rev. T. E. Chilcott, B.A., also arrived from Toronto in time to take part in the service.

Everything at Coppercliff is in suspense. The transferring of the mining interests from one company to another has had the result of throwing fully 600 men out of employment. The mines are not operated to a half of their capacity and other work is slack. The married portion of the population are anxiously awaiting the verdict of their employers—the new syndicate. If it should not be favourable to the resuming of work on previous conditions or is long delayed, then there will be a scattering in all directions of the men out of work.

Among the proceedings of the General Synod of the Church of Ireland, The Guardian notes "with great satisfaction the communication (printed on another page) in which the House of Bishops call attention to the misuse of the word 'Catholic,' and protest against the tendency to make a present of the name to members of the Roman Communion. The practice unfortunately is not confined to Ireland, for instances of the thoughtless or ignorant misuse of the term are of frequent occurrence not only in provincial newspapers, but in London journals of high position." How well these remarks fit us in Canada!

Another paragraph refers to the recently published "Proceedings of the Sixth Triennial Council of the Missionary Diocese of Algoma. We suggest that each mission, or rather each station in each mission, as well as every parish should procure a copy and put it on file. It is important that there should be within the reach

of the officers of the Church throughout the diocese a copy of the resolutions, etc., passed from time to time. But more important that they should know what rules and regulations are in force in the Diocese of Algoma. And such may be found, codified for the first time, in the appendix of the Journal of Proceedings referred to.

Bishop Montgomery, Secretary of the S.P.G., is the author of "Foreign Missions," one of a series of handbooks for the clergy. The Bishop's book is favourably reviewed. It is written for Churchmen and in the main he speaks of Church Missions. Here is a paragraph:

The student of Missions is bound to add that a dispassionate review of the past goes to prove that almost all Roman Missions are prosecuted for mixed reasons and, therefore, for unworthy motives in part. History also seems to show that all Roman Catholic Missions cease to progress after a time, blighted by this taint, although the material in the field is excellent, and the devotion beyond praise. It is a solemn warning to all mission workers.

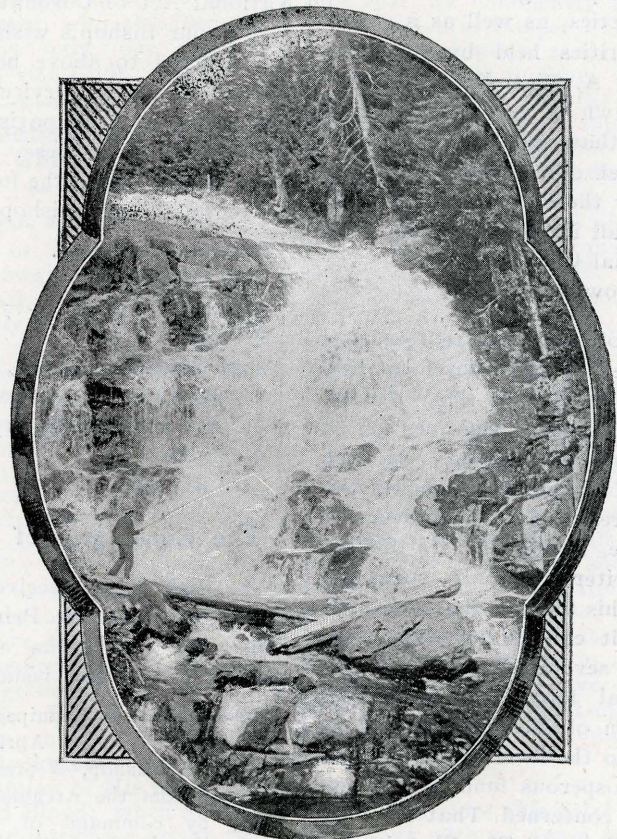
The Lord's Day Alliance has issued a letter in which the enforcement of the law by appeal to the magistrate has given place to what are, in our opinion, wiser counsels. In order to secure the observance of the law of the land, efforts are to be made to

persuade employers of labour, heads of great industrial corporations and all others, to observe the Lord's Day as a day of rest, on moral and religious grounds. A policy of moral suasion is one on which all can unite, and it is to be hoped that every opportunity will be embraced of waiting upon employers of labour with a view to induce them to conserve the Lord's Day. In such a course the Bishop is in entire sympathy.

There is no true Churchman—or to use a term so many good people are afraid of because they do not understand it—there is no true Catholic—who will not rejoice to note that the C.M.S. is being attacked for re-asserting principles that are churchly. Such attacks close up our ranks, make us forget party names, and enable us to show a more united front before the world. Henry Venn, in his famous "Remarks on the Constitution and Practice of the C.M.S., with reference to its Ecclesiastical Relations," says:

The Church Missionary Society may be regarded as an institution for discharging the temporal and lay offices necessary for the preaching of the Gospel among the heathen. It is strictly a Lay Institution; it exercises, as a Society, no spiritual functions whatsoever.

In the "Church Missionary Intelligencer" "H.E.F." writes his impres-



Opemicon Creek. Trout Fishing.

sions of the Student Convention held in Toronto three months ago. He says: "It was a most heart-stirring sight to see the crowded rows of seats filled with 3,000 men and women representing the best young life of America and Canada, from over 500 colleges and universities and "fifty religious denominations." Is it not saddening to think of "fifty religious denominations?" But a little reflection will surely show us the awful loss to Christ's cause by the many rents in His Body and impel us to echo His prayer: "That they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The proceedings of the last Diocesan Council are now published in pamphlet form. The pamphlet of 58 pages contains a list of the clergy and officers of this Missionary Diocese of Algoma, together with a list of representatives, clerical and lay, to the said council. Then follows the business of the several days during which the Council was in session, including the Bishop's charge. The appendix contains the most important of the reports of committees, etc., the diocesan financial statement, statements of the Bishop Sullivan Memorial Sustentation Fund, a report respecting insurances of Church properties, as well as a statement of securities held by our Hon. Treasurer, J. A. Worrell, Esq. Attention is drawn to a very important feature—one that should be carefully read by Church officers in the diocese, as well as by the clergy—viz., the codified list of all important resolutions of the Triennial Council of the Diocese of Algoma, now in force.

A meeting of clergymen representing some dioceses of the Church in this province was called for May 6th, in Toronto, to consider the question of reciprocity in the benefits of the Widows and Orphans' Funds of the dioceses represented. The movement is a good one, but beset with difficulties. The writer can only speak for himself, and his view is that no satisfactory result can follow until the funds of the several dioceses are put upon an equal footing. The per capita valuation of each fund should be brought up to the level of the highest and most prosperous fund in the several dioceses concerned. That will only be fair and just. The Church people in a diocese who have liberally es-

tablished and maintained a Widows and Orphans' Fund can hardly be asked to offer a share of its moneys to any who have not contributed to a like fund in an equally liberal manner. The object of the promoters of the meeting in Toronto is to be heartily commended. Such conferences must be productive of good to the Church, if persevered in, and should command the active sympathy of the Church in Canada. However, success can only be best achieved when all the dioceses in the Dominion are parties to forward the desired end. Is it not a matter for the General Synod to promote at its coming meeting in September next?

Coronation Services.

In our May issue we outlined a Form and Order of Service, recommended by the Archbishop of Canterbury for use on the Thursday the 26th day of June instant, being the day appointed for the Coronation of their Majesties King Edward and Queen Alexandra.

There can be no doubt that throughout our wide Empire, British subjects will rejoice to have the opportunity of joining together in prayer for God's blessing upon their King and Queen and of learning "what" are the ceremonies which distinguish the great National Act of Coronation.

It is our Bishop's wish that the Order referred to above be used as the Special Morning Service at the central point in each parish or mission throughout the diocese. At later services he authorizes the following adaptation of the Archbishop's Form:

ANTHEM OR HYMN.

THE LITANY.

LESSON—I Pet. ii. 13-17 inclusive.

HYMN.

THE SERMON and all that follows in the order as outlined in May issue down to the Offertory. Then shall follow

THE BLESSING.

The Coronation of the King.

The Bishop has received the following letter from the Primate, authorizing the use of the special service printed in our last issue:

Bishop's Court, Winnipeg, Manitoba,
April 19th, 1902.

My Dear Bishop,—I presume you have received from the Archbishop of Canterbury, by command of the King, two copies of the Service for the Coronation Day of Their Majesties, recommended for

use in the churches of the Church of England throughout the Empire.

I desire with any authority I possess, as Primate, to authorize and recommend the said form for use throughout the Church of England in the Dominion of Canada.

I am,

Very sincerely yours,
R. RUPERTSLAND,
Primate of all Canada.

The Right Rev. the
Lord Bishop of Algoma.

Honour for the Archdeacon of Algoma.

The approaching jubilee convocation is to be the occasion when Trinity University will confer the degree of D.C. L., *honoris caus.*, upon the Venerable Thomas Llwyd, Archdeacon of Algoma and Rector of Huntsville, as a mark of recognition of his services to the Church, as well as a tribute to the loyal and self-denying labours of Algoma missionaries, among whom the archdeacon is a conspicuous representative. We tender to him our heartiest congratulations.

Another Open Door,

Well and solidly built, the Algoma Central Railway is now completed, and trains are running daily for a distance of nearly 50 miles north of Sault Ste. Marie. So far the only settlement is at Goulais about 30 miles out. Here the company has erected and is operating a good sized saw-mill. There are also twelve or fifteen dwelling houses. The people are nearly all French and Dutch.

Most of the other stations along the line are lumber and railway camps. In some of these, called appropriately Spruce Camp, Birch Camp, Pine Camp, etc., men are busy getting out pulp and saw logs, and cutting hardwood for the manufacture of charcoal. This latter industry promises to be a rather important one. Great quantities of charcoal are essential for the production of nickel-steel. And here, on the heights over which the A.C.R. passes, is the raw material in the form of vast forests of birch and maple of excellent quality.

The railway camps along the completed line are now almost wholly deserted, only a few men being left here and there for special work. The great army of workmen has passed on to the north where the work is still being pushed farther and farther into the wilderness in the direction of Michipicoten, one hundred miles away. It is said that at least 1,000 men are at work in the various camps along the route marked for the road. Italians and French predominate. But there are also, here and there, numbers of English-speaking workmen, and the chief men are uniformly English-speaking. All this is in the absolutely untamed wilderness.

What will be the final condition of these vast stretches of new country

remains to be seen. Most of the men now at work—certainly all the Italians—will move on as soon as the road is finished. Then will come the "settler."

Indeed the settler is coming already. Five hundred Scandinavian workmen, intending to take up land in this region, are said to be on the ocean now. Only those who have "been there" can realize what the settling of such numbers of people in a new country must involve in the way of struggle, deprivation, and hard work, and that notwithstanding the fact that there is really a singular fascination about such a new life. But one of the very hardest questions in connection with such an influx of settlers is the religious question. How, in an absolutely new country, are the new comers to be supplied with the offices and blessings of Christianity?

The country through which the Algoma Central passes is very broken and picturesque. Leaving the Sault and its outlying settlements behind the road climbs gradually up the mountain ridge towards the north until it reaches a height of five or six hundred feet above Lake Superior. On the summit of the ridge, at a station called Bellevue, a magnificent view is obtained of the Goulais Valley, stretching wide and far toward the southwest and covered thickly with unbroken forests. Near by is the lovely cascade of Silver Creek. The train passes, on huge trestles, over great yawning chasms, and winds around and between great walls of rock. Forest and stream are on every hand. The traveller is in touch with the very heart of nature. Even the names of stations are frequently striking, Wah-boose, (the rabbit) for example, and Ojidak, (the highest place.)

When the road is finished there is hardly room for doubt that it will become a favorite one for pleasure-seekers. At present it is used by busy men. The prospector, the bushranger, the surveyor, the contractor, the lumber man, and the railway worker—all are abundantly in evidence. It is at present the day of discovery, of enterprise, of pioneer work, of foundation laying.

What is the Church doing in all these departments? From the other end of the line, Mr. Major, the young and zealous catechist from Michipicoten, has made some inroads, visiting camps and ministering where he could. And the other day the Bishop went over the road—as some one significantly expressed it—prospecting. But for such work we need the whole time of a special travelling missionary possessing full orders, wide experience and a heart overflowing with zeal for his work! Where is the man? And where is the money to keep him alive as he works?

Thirty-Seven Years Ago.

From the vault of the Court House at Sault Ste. Marie, Ontario, were obtained some early records of Church

life—records which had certainly got astray, even if their existence was known. The minutes go back to the days of first organization in 1865, when the Rev. John Carry was the clergyman in charge of the far-distant post in the Diocese of Toronto. In July of that year the congregation was organized under the canon for the constitution of a vestry of a free church.

The Churchwardens first appointed were W. M. Simpson, Esq., and Sheriff Carney. Authority to represent the vestry in synod in Toronto was sent to the Hon. W. B. Robinson, at Toronto. Mr. Geo. Ley was the secretary of the vestry.

It would appear that Rev. J. Carry was appointed to the cure on June 1st, 1865.

At a second vestry meeting that year held on the 11th of October, it was resolved to apply to the school trustees for permission to fit up and occupy the school house for divine service. The churchwardens were also "instructed to procure proper benches for the seating of the congregation." Up to this time it seems the court room had been used on Sundays for service.

Here is the last resolution adopted at the meeting referred to. It is an interesting one:

"Proposed by Colonel Savage, seconded by Mr. Hamilton,

"That the thanks of the vestry be given to Mr. Wilson for his kindness in lending the field-piece gun for the purpose of being fired half an hour before Divine Service as a warning to the congregation, and that the expense be defrayed by the vestry."

Of the gentlemen who attended the meeting in 1865 only one remains present with us, viz., Capt. Towers.

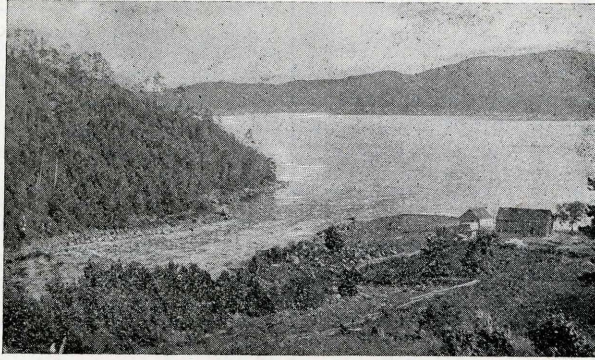
Mission of Sudbury and Copper Cliff.

REV. J. BOYDELL, M. A., INCUMBENT.

The missions of Sudbury and Copper Cliff have emerged from the year ending Easter, 1902, with a small balance to their credit, having fulfilled all contracts in regard to stipend of clergymen, etc., entered into at Easter, 1901. But while finance can by no means be ignored, it touches but the outside of the work committed as a solemn charge and trust to him who is set over them in the Lord and watches for their souls as one that must give an account, and in this respect we look for yet more significant symptoms of spiritual advancement than figures and statistics can afford. We rejoice to know that our people do not neglect the assembling of themselves together for the worship of Almighty God. We are truly comforted when many of our charge and flock come lowly kneeling to receive the Holy Communion of His most precious Body and Blood; when hearty services and clear responses attest the interest and pleasure which our incomparable liturgy evokes, but with a

chastened and reverent awe we tremblingly look for that spiritual and holy energy which alone can make our worship and our alms aught but sounding brass and tinkling cymbals. Yes, while we recall with thankfulness all external symptoms and expressions of success we pray that the inner power of the Spirit may not be lacking. On Easter Day in Sudbury thirteen persons communicated at the early celebration and forty-one at the midday, making a total of fifty-four out of sixty, numbered as actual communicants. A large proportion of the nominal communicants in Copper Cliff also communicated at the church there. There is a weekly celebration in Sudbury at 8.30 and 11 a.m. alternately and a monthly celebration at Copper Cliff. Occasional celebrations are also held at Victoria Mines and other places as opportunity affords. The regular Easter vestry meetings were held at Sudbury and Copper Cliff and in both stations the retiring wardens were re-elected to the positions which they had so well filled. The last instalment upon the debt of the church in Copper Cliff was paid upon April 24th and now the building and its contents are entirely free from debt. The church was first opened for divine service upon February 10th, 1901. The sum of \$800.00 has been raised and paid for this building in fourteen months, about \$600.00 of which was been contributed by the congregation. Much remains to be done. The congregation of the Church of the Epiphany, Sudbury, have voluntarily increased their contributions by \$50.00 each year for several years past and this year we confidently look to the congregation in Copper Cliff for a contribution that would render the church in the Mission of Sudbury entirely self-supporting, nor has the incumbent abandoned this hope. I think we shall be able to manage it. But for a short time, owing to most unfortunate and unforeseen circumstances, we are unable to make an actual pledge on behalf of the church in Copper Cliff and the reason is briefly told. The mines may be temporarily closed, about 600 men have already been discharged, the mines having passed into other hands and what the policy of the new company may be it is impossible to foresee. All or many of our people may be compelled to seek work elsewhere, but we hope for the best and a few weeks will probably set our hopes and our fears at rest, and then the people, if working, will, I am sure resume their obligations and send their signed agreement to our Diocesan Treasurer. The sum total raised in Sudbury, Copper Cliff and Victoria Mines amounted to \$1,566.00 in addition to which several sums have been given privately by individual members of our congregation in Sudbury towards diocesan objects which our Bishop had in hand.

I will not close this brief epitome of our doings without again emphasizing the hope with reasonable prospect of its fulfillment that ere the year closes.



Temiscaming Lake from Kippewa River

we shall, with God's help and blessing, be independent of external support and earn the title of a rectory.

Temiscaming Mission.

REV. H. R. CODD, M.D., DEACON IN CHARGE.

Haileybury.—We jot down these few notes in the hope that they may be in time for the May number of the Algoma Missionary News, but it is rather doubtful when another mail will be able to leave here, on account of the breaking-up of the ice. We are looking forward to the time when the long-promised and much-talked-of railway shall become a fact, and we shall no longer be cut off from the outside world every spring and fall.

A beautiful and much-needed gift was made to our church this winter by the Ladies' Guild, through the exertions of their president, Mrs. Probyn, in the shape of a font of grey marble, on a base of white stone. Round the rim is inscribed in gilt letters the text, "One Lord, one Faith, one Baptism." The whole stands on a platform at the west end of the church, near the door, reminding everyone, as they enter the material building, that the entrance into the Church of Christ is by the Sacrament of Holy Baptism.

The annual vestry meeting was held in St. Paul's Church on Easter Monday evening. The Wardens' statement for the past year was decidedly encouraging, showing all dues paid, and a balance in hand of something over \$5.00.

The response made by the children of St. Paul's Sunday School to the Bishop's Lenten Letter was an "object-lesson" for us all in the duty of almsgiving—their Lenten offering to the Indian schools amounting to \$6.46.

The officers for the ensuing year are: Mr. P. A. Cobbold, re-appointed minister's warden, and Mr. Siegfried Atkinson, elected people's warden. It was decided to insure the parsonage, and complete the fencing of the church property begun last year.

We all feel the most sincere sympathy for Mrs. Johnson and her family in their recent bereavement. Mr. Albert Johnson, after a long, lingering illness, passed away in Holy

Week—only a year since his sister was taken from us. A sad time, indeed, for those who are left behind; but what a joyful Easter must he be spending!

Thorneloe.—The winter came down on us so suddenly that we were unable to build the church chimney, for which we had the bricks all ready last fall. The mason set a day, but alas! "Jack Frost" arrived just a day ahead of him, and wouldn't budge! However, we managed to rig up a stove temporarily, and so have been able to hold the services in church all the winter. The new seats came on the very last boat, just before the lake froze over. They are now in place and stained and varnished, and look very well indeed. One need not say how much they are appreciated by the congregation, who, heretofore, have had to do penance on bare planks without any backs, not too secure either, for on one occasion, during service, some of them suddenly collapsed—with their occupants!

Another welcome addition to the church is an organ, most kindly lent by Mrs. J. Scott, who also is giving her services as organist. We hope before very long to have an organ of our own; indeed, we should find it very hard to do without one now.

The annual vestry meeting was held here on Easter Tuesday evening in the Church of St. John the Evangelist. Considering the state of the roads and the bad weather, it was very well attended. The deficit in the treasury, caused by several extraordinary calls upon it, was very quickly made good by subscriptions offered on the spot, and we begin the new year not only free of debt, but with a balance in hand.

The new wardens for the year are: M. G. H. Ball, for the incumbent, and Mr. Vaughan M. Roberts, for the people. It was unanimously agreed to raise the amount of guarantee towards stipend from \$35 to \$60. It was also decided to complete the church, if possible, this summer by building the porch and vestry, and providing the necessary chancel furniture.

Failures are with heroic minds the stepping-stones to success.—Haliburton.

"Where Are the Men?"—A Stirring Appeal.

In "The Mission Field," for April, over the signature "M." the Society for the Propagation of the Gospel says:

An appeal has already been circulated far and wide for funds for the Society's work. Boldly, indeed, has it faced the future and demanded for 1902 "not less than £200,000," and we believe we shall get it.

What then?

Our thoughts turn at once not only to the work to be done, but to the workers who must do it; and this article inevitably follows that appeal.

The Men.—They, after all, are the true test. It is easier far to give our money than ourselves or those we love.

We say it with regret, but without fear of contradiction, that thousands of willing subscribers to S.P.G. would at the same time strongly dissuade members of their own families from leaving England in Christ's cause. And yet every kingdom really stands on the personal service of its people, and it has been one of the healthy signs in the present war that England's sons have cheerfully given themselves.

It is our duty now to appeal solemnly to all who work with us—at this Eastertide, with all its motives for passionate gratitude and personal devotion—for personal service for an Empire greater and nobler than that of England. And yet it is not enough to appeal for the kingdom, but to face the King. Thoughts too exclusively centred on the fabric to which we belong, however great it is, may engender pride and possibly end in becoming a low motive. Nothing will sustain us wholly till we base our devotion on the realized personal relationship with Him Whose we are, to Whom we are devoted for ever.

We put it, then, with all possible plainness of speech.

We want you who read these lines to come forward and offer yourself, if you feel the call, for regions beyond the British Isles where unparalleled opportunity offers at this time.

Do not fear for England.

No Church ever died of over-large-heartedness.

That Church will be the Church of the future which has the widest vision and the most far-reaching devotion. And those who rise up thus and go far hence to the nations kindle the fire in increased numbers at home.

Let the voice of the Lord God be heard then in our parishes and in our homes, crying: "Whom shall I send, who will go for us?" remembering that there are two ways by which God calls us.

The rarer method is that which the Blessed Master used with the Apostles, saying to them individually and face to face, "Follow me." And there are calls to-day as clear, even though a man might not be able to make it plain to his fellows.

But the more common way—and who shall say it is less noble?—is that which caught the heart of the young Isaiah. He heard the question and answered it, for he said: "Here am I; send me." Did he ever regret it? Does he regret it now?

This, then, is a day of testing.

Can the old Society count upon the men as well as upon the means?

By this double test let us stand or fall in 1902. * * *

Which shall we put first? If we must give guidance, we should say:—

In non-Christian lands, put the cry of India and China and Borneo and Japan first.

Among lands where our own countrymen dwell, often among masses of natives, put South Africa first—then Australia and Canada.

Best of all, if you are young, leave yourself in the hands of those best qualified to judge.

We have not forgotten, of course, that there is one Divine way of obtaining the men, and unless we adopt it we shall fail. He Who spoke with authority has told us that, however plenteous the harvest, we should not get the reapers unless we prayed the Lord of the Harvest to give us them.

Let us pray, then, all of us, men, women and children. Let us ask whether we should go ourselves, whether our children should go; and let no one think that he can get harm or suffer loss by entering into a new relation with His Master as a pioneer, with the blessing promised to all such.

And here we leave our appeal. It is not complete, for it is just the Divine question—"Who will go for us?"

Prayerfully and in hope, we await the answers.

Emsdale Mission.

REV. A. H. ALLMAN, B.SC., INCUMBENT

Various marks of progress are to be seen in this mission, the results of united and persevering effort. On the other hand, much has been attained by the kind assistance of the Bishop, and other friends, not forgetting our W. A. members.

The Easter vestry of St. Mark's, Emsdale, witnessed the result of earnest and harmonious effort in a balance-sheet, which shewed all obligations to the Bishop met. Another \$18 was added to the guarantee, making the annual quota up to \$150. The sacarium has been improved by a beautiful holy table, and a new chair. Now, the entire seating, both in the body of the church and choir, has undergone transformation by the substitution of splendid new birch furniture, given by one family, and a beautiful lectern to match, given by another family. Then, just lately, the incumbent and wardens, with the consent of the congregation, purchased a house and land adjoining the parsonage, where a nice church hall

for Sunday school, etc., will before long be prepared.

St. Paul's, Sprucedale, was also able to shew a clear balance-sheet. Owing to a rather hard year among the Church people, it was not found possible to increase the quota to stipend by promise, but it may be done before the end of the year. Some Church people had removed, but others have now come in, among them a most valued addition, that of an organist, in the person of Mr. Smith, brother of Mrs. Jos. Malkin. The wardens and W. A. are combining to fence the Church property, and also make other improvements.

St. Luke's, Kearney, has done well. The new church was opened early in December last, with every sign of prosperity. The wardens were able to shew at Easter, obligations to the Bishop met, but owing to the closing (temporarily) of the chair factory, which flattened things generally, they were quite unable to talk of increase. Self-denial and activity have since been shewn, in order to meet payments on organ and furniture, and the W. A. are organizing an "At Home" and sale to raise further funds. When the business of the village is restored to a normal condition again, St. Luke's will be able to give a good account of itself.

Since the departure of the snow there has been a great deal of sickness among the people in the mission, but, thank God, better health now prevails.

Consecration of Bishop Carmichael.

On St. Mark's Day (April 25th), the Very Rev. James Carmichael, D.D., D. C. I., Dean of Montreal, was consecrated coadjutor Bishop of Montreal in the Church of St. George, Montreal of which he has been for nearly twenty years the rector.

The consecrating Bishops were the Archbishop of Montreal, the Bishops of Toronto, Nova Scotia, Ottawa, Niagara, Huron, Algoma, Quebec, Ontario, Saskatchewan and Calgary and the Bishop of Vermont (U.S.A.)

The preacher was Dr. Dumoulin, Bishop of Niagara, the long-time friend of Bishop Carmichael.

The clergy of the Diocese of Montreal presented to Bishop Carmichael a handsome episcopal ring.

In the afternoon, in the Windsor Hotel, Mr. Gault and the churchwardens of St. George's Church entertained the bishops, many other clergy and a number of prominent laymen to luncheon.

A short synopsis of Bishop Dumoulin's sermon, from the Montreal Gazette, is appended. The text was, St. John xx. 21: "Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this He breathed on them and saith unto them, Receive ye the Holy Ghost." It was the resurrection day, and the

risen Lord, to whom all power in heaven and earth had been given, appeared to His apostles and gave them the great commission. It was impossible to mistake its meaning and well nigh impossible to overestimate its importance, and it has created a great office, ever since existing and operating in the Church. The apostles, the earliest bishops, had no curtailment of their jurisdiction. St. James of Jerusalem and the bishops of Asia approached nearest to the episcopacy of later times, but St. Paul was a great missionary bishop, without special sphere. However, all had need of great powers; to preach, to teach, to absolve, to organize, to rule, to ordain and appoint presbyters and deacons, to oversee and superintend, to administer discipline, to drive out heresy, to be the impelling and originating power in all Church life and activity and withal to perpetuate themselves. So St. Paul bade the bishops he created be blameless, examples to their flock, apt to teach, ready to stop the mouths of false teachers, and to deliver blasphemers to Satan, to excommunicate and restore, to receive and hear charges and to be above all the Father in God. So St. Paul exercised his office and the order grew. At the Council of Nicaea there were 318 bishops, at the Council of Chalcedon 636, who included in their number men of every clime and class and many who had literally hazarded their lives for Christ Jesus. So in later times we find the episcopate has possessed soldiers, statesmen and scholars, and to-day it summons its members to Lambeth from every quarter of the globe. It still suffers and labours, still adds to the great roll of bye-gone ages, names of self-denying and self-sacrificing men, who have borne aloft the cross and its reproach and have won the crown. This great office, to which to-day is made a worthy addition, is older than any secular throne. Tried by every extreme of fortune it has survived, as only an institution could have done, divinely laid, divinely sustained. The preacher went on to urge the necessity of the authority of the episcopate. All constitutional governments now-a-days aim at minimizing personal authority in church and state. But if personal authority is denied, how can the bishops be blamed for lives unworthy or scandalous, for heresies or a decaying church. The bishop of St. Paul's time could be held responsible for them, for he held authority, but modern times subtracts the power and expects results as when power existed. Christ said, "As My Father hath sent Me even so send I you," so every weakening of episcopal powers of discipline is a distinct weakening of the organization set up for His church by Christ. But it is most consoling to remember there is one among the functions of a bishop that no power can take away. This bishop is above all things, and ever the Father of his diocese; the Father in God. So St.

Paul claimed the love of the Corinthians simply as their father. It gives the bishop the opportunity to give counsel, to be kind, considerate, and to love. Is there anything in all the world like this? Could anyone but the great Father Himself have devised it? The correlative of the father is the son, and the clergy are the sons of the bishop, and swear in the most sacred moments of their lives obedience to their bishop. So let them not be tempted by any gain or any legal standpoint to break the bond; for if it snaps, the work of God lags heavily, and for those who thus violate it there are only words of pity and sorrow. Let not the laity either set aside the wise, pure, disinterested counsel of their Fathers in God. But there is one thing more powerful in a bishop's hands than any court or law, the power of love by which they may join and soften the hearts of their children in God. When this great office is considered in all its possibilities and opportunities, it may well be asked who is sufficient for it. But at the moment of its institution our Lord placed behind it a power more than equal for all the demands upon it. He breathed on them and bestowed on them the Holy Ghost. In their every step, their every conflict, and success they were guided and kept up by its power and presence. The records of the New Testament testify to its manifestation at every advance of the early Church. The missionary world goes forward under the same mighty direction of the Infallible. Tracing the inspired history for thirty years we cannot fail to see that from Pentecost till we have Paul a prisoner at Rome, the Church marched forward in the presence of God, the Holy Ghost and His power is imprinted on every word, act and step. Is it less so to-day? Is it possible for the race to advance, and the Church to prosper without divine direction? The thought is inconceivable, and God's own word is against it. So God has given us all that is necessary for our work and we can shoulder our responsibility confident in His ever-present help. Then, turning toward the bishop-elect, the preacher said: To this work, with its responsibilities and duties, God has steadily led you. He has trained you for it long and well. No novice is this day called to this high position. There is nothing so good in all the world as true living friendship between brother and brother in God's service. Such has been ours, my brother dearly beloved, for more than forty years. My heart, with all its affections, all its prayers, goes out to you in this most sacred hour, as did yours to me six years ago. The heart of the Church in the Dominion, the Church that during ten years past has thrice chosen you to preside over its Provincial Synod; and from its inception has chosen you to preside over its General Synod; the heart of the Canadian Church that has known

you and proved you so long and so well, is made glad and now goes out to you in holy prayer and benediction this St. Mark's Day. "May the Lion's strength and courage be ever yours and as John Mark was a son to St. Peter, and a fellow-worker and a comfort to St. Paul, so may you stand to the aged and venerable Archbishop till the staff is laid down, and all earth's relationships, friendships, and brotherhood melt away into that one perfect life, which in Christ Jesus, our Lord and Saviour and Head, is forever and ever more."

The Origin of the North China Mission.

In 1872 the S. P. G. submitted to the Bishops that if missionary work was to go forward and be blessed there was need for more prayer.

The outcome was that our Church had a Day of Intercession on the twentieth day of December of that year.

Some known fruits came from that first united Day of Prayer—among others, in a certain church a London merchant came forward and said, "I will give £500 a year if the S. P. G. will establish a new mission in North China," and one of the clergy of the same church offered himself as a missionary. That curate is now Bishop Scott.

What we need in order to feel our usefulness and attach us to our life is the certainty of working for something eternal, and this we have. Labourers in a work begun by God, we bring to it a stone which ages cannot shake, and howsoever feeble may be our part in the common edifice, it will be there for eternity.—Lacordaire.

Bishop Sullivan Memorial Sustentation Fund.

The following additional sums are hereby acknowledged:

A Gravenhurst Friend	\$ 1 00
Provincial W. A., per Miss Carter, Quebec	296 82
An English Friend, per Miss Rounthwaite	2 43
Sherbrooke, Q., Dorcas Society	25 00
Sherbrooke, Q., Junior W. A.	25 00
Mr. William Smyth, Midford	4 00
Mr. A. Bladen Smith, England	10 23
St. Luke's Pro-Cathedral.....	8 00
Ravenscliffe	5 50
Sucker Creek	4 56
Bidwell	3 00
Mr. R. Kenny, Sarnia	10 00
Cookshire, Q., W. A.	10 00
Edward Martin, Esq., Hamilton...	25 00
	\$430 54

Acknowledgments

The following receipts are reported by the Treasurer, H. Plummer, Esq.:—

THE JEWS

Bruce Mines, \$1.65; Ravenscliffe, \$1.67; Novar, \$1.65; Ilfracombe, \$1.10; Emsdale, \$2.25; Sprucedale, \$1.15; Port Carling, \$1.08; Gregory, 63c.; Pt. Sandfield,

\$1.07; Nipissing, \$1.75; Aspden, 39c.; Garden River, \$1.32; Marksville, 71c.; Richards' Landing, \$3.36; Jocelyn, \$2.76; Sheguiandah, Indian, 57c.; Sheguiandah, white, \$1.07; Sucker Creek, 70c.; Little Current, \$1.30; Broadbent, \$1.30; Dufferin Br., 80c.; Dunchurch, 46c.; Rosseau, \$1.00; Fox Point, 72c.; Korah, 76; West Fort William, \$2.00.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Ravenscliffe, \$5.50; Sucker Creek, \$4.56; Bidwell, \$3.00; Mrs. Randall Kenny, Sarnia, \$10.00; Cookshire Br. W.A., \$10.

MISSION FUND

Sucker Creek, \$6.00; Toronto P.M.C., \$72.00; Midlothian, house-to-house, \$7.50; Midlothian, special, \$20.00; St. Luke's W.A., Sault Ste. Marie, \$4.88; S.P.G., special, \$100.91; English Ass'n., \$274.10; Diocese of Huron, \$350.00; St. Thomas', Toronto, \$150.00; St. Alban's, \$7.15; All Saints' \$15.00; Oliver, house-to-house, \$8.70; West Fort William, house-to-house, \$4.00.

INDIAN HOMES

Lennoxville, \$25.00; Haileybury S. S., \$6.46; St. Luke's S.S., Sault Ste. Marie, \$7.84; English Association, \$12.12; Deer Park, \$12.50; Warsaw, \$1.07; Parkdale, St. Mark's, \$27.07; West Fort William, \$1.30.

FOREIGN MISSIONS

For S.P.G., Rosseau, \$6.27; Rosseau, \$2.16; Cardwell, 80c.; Ullswater, 65c.; Bidwell, 50c.

SUPERANNUATION FUND.

Rosseau, \$2.61; Bidwell, \$1.00; English Association, \$4.86.

SPECIAL PURPOSES.

Rosseau, for Mrs. Ulbricht, \$4.37; English Association, for Victoria and Coppercliff, \$5.10; Blind River W.A., for Blind River Church, \$160.00.

W AND O FUND

Sucker Creek, \$1.00; Bidwell, \$1.00.

DOMESTIC MISSIONS—INDIAN SCHOOLS

Novar S. S., 77c.; Ravenscliffe S. S., 60; Port Carling, \$16.19; Sheguiandah, 77c.; Little Current, \$3.53; St. Luke's S. S., Fort William, \$16.00; Port Arthur S. S., \$14.29; Magnetawan, add., 17c.; Midlothian, 4c.; Haileybury S.S., \$1.00.

GENERAL FUND—EXPENSE ACCOUNT

Blind River, \$2.00; Dufferin Bridge, \$2.50; Magnetawan, \$3.00; Haileybury, \$3.00; Uffington, \$2.00; Emsdale, \$5.00; Birch Island, \$1.43; White Fish, \$1.45; Caché Bay, 2.24; Powassan, \$5.00; Beaumaris, \$5.00; Port Carling, \$2.50; Gregory, \$2.50; Oliver, \$2.00; W.A., Sudbury, \$15.00; Baysville, \$3.00; Rosseau, \$5.00. Rosseau, \$1.05; Bidwell, 50c.; Goulais Bay, \$1.22; Korah, \$4.55.

INDIAN HOMES.

Contributions received by Principal for Indian Homes direct during April, 1902: St. Paul's S.S., Uxbridge, \$1.38; Christ Church S.S., Port Sydney, \$2.56; Trinity Church S.S., Durham, \$10.00; per Treasurer McWhinney, as follows, St. James' S.S., London, \$25.00; Trinity Church S.S., Galt, S.S.I.O., \$23.12; Trinity Ch. S.S., Galt, additional, \$14.38. Quyon, P. Q., S.S.I.O., \$3.95; Ernest and John Hardie, Brantford, \$2.50; St. Paul's S.S., Port Dover, \$8.00; St. Paul's S.S., Port Robinson, \$6.00; St. Paul's S.S., Manitowaning, \$4.40; St. Mark's S.S., Parkdale, \$12.50; Sen. G.A., St. Margaret's, Toronto, \$1.50; Christ Church S.S., Dartmouth, \$10.75.

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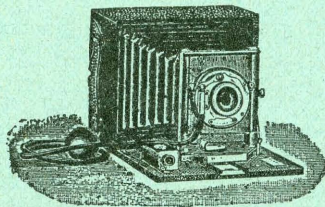
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