

“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.



March, 1902



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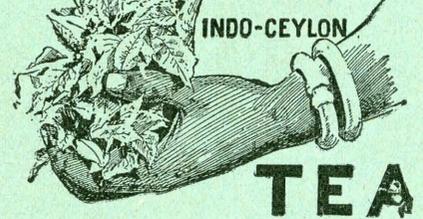
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## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

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

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

J. A. WORRELL, ESQ., K.C.,  
Hon. Treasurer (of invested funds) Diocese of Algoma,  
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Sault Ste. Marie, Ont.

### 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, Sturgeon Falls, either by P.O. Order, Express Order, or Postal Note. We cannot be responsible for loose change or stamps.

## Bishop's Appointments for March, 1902.

1. Sat.—
2. *3rd Sunday in Lent.*
3. Mon. } Garden River  
and  
Sylvan Valley.
4. Tues.—Train to Desbarats, thence to St. Joseph's Island.
5. Wed.—Richard's Landing, Missionary Meeting.
6. Th.
7. Fri.
8. Sat.—Travel to Massey, thence to Manitoulin Island.
9. *4th Sunday in Lent.*—Sheguiandah, St. Andrew's confirmation, Sucker Creek, Little Current, Holy Trinity.
10. Mon.—Birch Island and White Fish River.
11. Tues.—Sheguiandah, St. Peter's Missionary Meeting.
12. Wed.—Proceed westward.
13. Th.—
14. Fri.—
15. Sat.—Gore Bay Mission.
16. *5th Sunday in Lent.*—Gore Bay, Mills, and Kagawong.
17. Mon.—
18. Tues.— } Silver Water, Etc.
19. Wed.—
20. Thur.—Stage to Spanish.
21. Fri.—Sault Ste. Marie.
22. Sat.—Train eastward.
23. *6th Sunday in Lent.*—Thesalon, etc.
24. *Mon. before Easter.*
25. *Tues. before Easter.*
26. *Wed. before Easter.*
27. *Thur. before Easter.*—Sault Ste. Marie, Ont.
28. *Good Friday.* do.
29. *Easter Even.* do.
30. *Easter Day.*—Pro Cathedral, and Shingwauk Chapel.
31. *Mon. in Easter Week.*

### Notes by the Way.

NOTEWORTHY DATES IN CHURCH HISTORY

March 5.—Roman Catholic Emancipation Bill passed, 1825.

March 7.—First prayer book of Edward VI. issued, 1549.

March 8.—S. P. C. K. established, 1698.

March 17.—Bishop Burnet died, 1715.

March 17.—Petition of Right, 1628.

March 21.—Archbishop Cranmer burned, 1556.

March 22.—Act of Supremacy passed, 1559.

March 23.—England under Papal interdict, 1208.

March 29.—John Keble died, 1866.

March 30.—Appeals to Rome and collection of Peter's Pence forbidden, 1534.

March 31.—Convocation repudiated the Pope's jurisdiction, 1534.

March 31.—Clergy imprisoned by Cromwell, 1654.

Rev. C. Piercy has not yet been able to set a date for his removal from Sturgeon Falls to Sault Ste. Marie, but expects to "flit" early in April.

The Delhi Mission owes its origin to the zeal of a Government chaplain, the Rev. M. J. Jennings, who in the Mutiny sealed with his blood his testimony to the Master whom he served.

"The Ontario Churchman," the official organ of the Diocese of Ontario, is a welcome addition to our exchange list. It is well printed and is published by the Deseronto News Co. We wish it every success—a large circulation warranting improvement and enlargement with profit.

On Shrove Tuesday a very successful "pancake social" was held at the residence of Mr. Joseph Edgar, Sundridge, on behalf of the Church in the village. The proceeds were over \$14. Rev. Mr. McKittrick is entering upon his work with much zeal and will, we are sure, meet with responsive co-operation.

We are sorry to say that Rev. E. H. Capp, Rector of the Pro-Cathedral of St. Luke, Sault Ste. Marie, has been ill with fever. Last reports were to the effect that he was improving. His many friends will be gladdened to learn that he is well again and able to perform his duties with his characteristic enthusiasm.

Our English "Supplement," in its report of the sale at Church House, Westminster, for Home and Foreign Missions, at which Algoma had a stall, speaks of beautiful bark boxes and canoes for sale which had come from the Manitoulin Island. The re-

sult of the sale was the placing of £103 at the disposal of the Bishop.

In the matter of supporting Church papers we do not fear contradiction when we say Church people can learn much from members of other Christian bodies. A general, not to say generous, support of papers and magazines devoted to the interests of the Church would do much to stimulate the life and work of the Church in Canada.

We in Algoma respectfully join with our friends in England in the expression of sympathy with Miss Tucker on the death of her mother. Miss Tucker is known to us as one of the founders of the Algoma Association in England and one of the most devoted of the band of faithful women in the old land whose prayers and work for the missionary cause of the Church have done great things for Algoma.

In a number of our Diocesan contemporaries we notice that collections for diocesan and missionary objects are acknowledged in full, i. e. the names of those who give with the amounts given are definitely published. If we cannot do the same in every case, we are hoping to do so with respect to the house-to-house collection for our own Mission Fund, and therefore, ask that from every mission and parish the lists of contributors with the several sums given be sent with the money to the Treasurer.

On St. Andrew's Day, 1825, Abdul Masih, the posthumous convert of Henry Martyn, who renounced the lucrative post of Master of the Jewels to the Court of Oudh for the slender stipend of a Christian missionary, was ordained by Bishop Heber. It is worthy of record in a review of mission work in Delhi, that the first native to be ordained priest by any Bishop of the Anglican Church was once a zealous Mohammedan of that city.

Christian people are not as keenly alive to the religious education as they should be. If they were, they would see that the Bible was not such a neglected book in our schools. The loud cries of a few agnostics seem sufficient to place the Bible practically out of sight. How true it is that a small but active minority will obtain its desire and the majority from sheer indifference and selfishness,

sometimes, permit it to be so—even though the best interests of the state and home be sacrificed.

The Government of Ontario promises a railway into the Temiscamingue country. When that work starts, the Church should go with it right into the heart of the country. When the work is completed and the men who construct the railway depart the Church should stay to minister to the pioneer settlers. We much want to do this—we ache to take up the ground. Will our friends—our readers—pray that in that day we shall have faith and grace and men and means to "take the country."

English missionaries can never hope to convert the millions of India; that work remains to be done, and it is well this should be so, by the native Church. The duty and privilege of a mission in India, perhaps more important than any other, is to guide and deepen the spiritual life of the native Christians—to plant the Church in that land on the true Faith of the Incarnation, leaving development of ritual, and, to some extent surely, also of doctrine, to be settled in time in accord with native temperament, so that India, too, will bring its own glory into the City of God.

The Church people of Sturgeon Falls gave an entertainment on Shrove Tuesday in aid of the general funds of the Church of St. Mary Magdalene. The programme was a departure from the ordinary song and recitation, etc., as it was almost composed of a representation of "Cinderella" by the young people. There was just enough dialogue to tell the story, but the charm of the entertainment was to be found in the music interwoven with the story. It was a signal success, and could have been repeated had not the Lenten season precluded it. The net proceeds were \$20.15.

Before our next issue a number of Easter vestry meetings will have been held. May we suggest to our brethren a few matters that should be brought before our people. (1) The duties of church-wardens and other officers. (2) The great importance of systematic giving through the envelope system by all Church people—the young wage-earners should be encouraged to begin to offer in this way. (3) The duty and necessity of contributing to the various prescribed missionary objects presented to the

church in the diocese during the year, as well as the payment of assessments for diocesan expenses. (4) The wider circulation of The Algoma Missionary News throughout the several parishes and missions.

Sir Charles Elliott has sent to The Times a most interesting table of statistics, showing the growth of Christianity in India between 1891 and 1901. The Bombay Presidency and Burmah are unfortunately not included, but in the remainder of India the Christian population now exceeds 2,500,000, and the increase in the last decade has amounted to nearly 550,000 souls, or at the rate of something like 30 per cent., "more than four times the growth of the whole population." The European population of India is stationary, and the increase is therefore among the natives. Some increase is seen in every part of India, though the rate is very unequal; in Madras, where nearly four-fifths of the Christians are found, it is at the rate of 20 per cent.; in Assam the numbers have more than doubled. When we consider the circumstances under which mission work is carried on in India, and the care that is taken to prevent wholesale and unreal conversions the figures are full of encouragement to the supporters of missions.

Among the numerous claims which are laid upon us there is none that should have a more ready response than that which is brought before us on Good Friday of every year. We should be liberal on that day with our offerings to help forward the Church's mission to the Jews. Among the agencies deserving support there is the London Society for Promoting Christianity among the Jews, and of more recent birth, Bishop Blyth's Fund. The latter is connected with the work being done by our Anglican Bishop in Jerusalem, and has steadily gained in its sympathy with Church people in Algoma. Bishop Blyth finds that he is unable to oversee all the missions in his jurisdiction, and steps are being taken to establish an Egyptian missionary bishopric. The Rev. E. H. Capp is the Hon. Secretary of the Bishop Blyth Fund in Algoma. Is it not a luxury to be a helper in teaching the Christian faith to those who are of that race of which our Blessed Lord came? And what day so appropriate for our offerings as Good Friday?

**Our Indian Homes.**

From the accompanying list it will be seen that some twenty Sunday schools in Algoma responded to the Bishop's Advent appeal for contributions in aid of the Sheguiandah and Wawanosh Homes. This is a beginning, but it can be regarded only as a beginning. It does not represent one-third of the Sunday schools in the Diocese. And the amount, \$27.95, though acceptable, can hardly be considered satisfactory as the offering of the Diocese towards this great work. It is to be hoped that the Sunday schools which have not contributed this time will resolve to do so next year. The appeal is to be annual. Each Advent the Sunday schools of the Diocese are to be invited to help the work among our Indian children by contributing to the Homes in which they are trained at Sault Ste. Marie. Surely every Sunday school in the Diocese should have a part in the good work.

Algoma Sunday Schools in response to Advent appeal, 1901.

Baysville S.S., per Miss Ellis .....	\$ 1.25
Novar S.S., per Rev. J. Pardoe.....	1.05
Ravenscliff S.S., per Miss Tipper ...	.40
Blind River S.S., per Rev. T. J. Hay	2.00
Schreiber S.S., per Mrs. Smithman	1.50
Bracebridge S.S., per Mr. J. Dowler	1.55
Little Current, S.S., per Rev. H. J. Eccleston .....	1.81
Sheguiandah S.S., per Rev. H. J. Eccleston .....	.56
Sucker Creek S.S., per Rev. H. J. Eccleston .....	.27
Birch Island S.S., per Rev. H. J. Eccleston .....	.69
Sudbury S.S., per Rev. Jas. Boydell	4.26
Marksville S.S. (Treas. Diocese).....	2.00
Sturgeon Falls S.S. " " " "	1.15
Korah S. S. " " " "	1.06
Michipicoten S.S. " " " "	5.00
Thessalon S.S. " " " "	.75
Allan Gregory Allan " " " "	.55
Rosseau S.S. " " " "	.50
Port Carling S.S. " " " "	.80
Sprucedale S.S., per Mrs. Robinson	.80

\$27.95

**Visiting the Indians.**

I remember once upon a time that I was called upon to write a paper on "Visiting," that is, the kind of "visiting" as it is called that a parson is expected to do, and I wrote the paper and read it, too, at the "meeting," and the chairman and the "meeting," too, pronounced it very good. I cannot remember the contents of the paper. I believe it was what the Methodists call giving your experience. At any rate this paper will be something like that.

I called the other day on a family living in the village. The old man of the house was busy at work mending a spade that was cracked across the blade. With infinite patience he had drilled some tiny holes on either side of the crack and made some steel plates with corresponding holes in them and was going to rivet them over the crack. He explained to me that it was a very old spade. He

would scarcely venture to say how old it was, but not so old as some spades he remembered, which were made of cedar wood that the Indians whittled out of a cedar log, handle and blade, all in a piece, for, says he, "The old Indians never used iron before the white man came."

I said, "Did they not make tools out of copper, the native copper that they dug out of the mines around Lake Superior?" He said, "Yes, they made tools out of the native copper hammered into shape, but only small tools, such as knives and awls and points for arrows or spears, but not large tools like a spade. These were made of wood."

The old woman and her two daughters were engaged in making baskets, very good ones, and woven with care and skill, and colored in a very artistic fashion, most pleasing to behold. I forget now how it came about, but the conversation turned on mats, the rush mats that the Ottawas make, but the Ojibways not so much, and I asked if they weaved them, and they said no. It was a long process. I then "chipped in," so to speak, to say: How much easier and quicker the mats would be made if they made a kind of simple loom and wove them in that, and I asked the old man if he thought it could not be done, and he agreed that it could. I asked if the Indians did not weave in olden times, cloth or fabric for garments. He said "No, only for small things like garters of fancy patterns to tie the Indian leggings," and he fetched out, or rather the girls did, a tiny loom of fine split wood, with threads of different colors made of fibre and the warp arranged so that the alternate threads could be moved to let the cross threads through just like a real hand loom, only the whole concern was no bigger than your hand. They showed me a bag made of threads formed from bass wood bark, only woven with the fingers. I did not try to enlighten them about looms any more. I commenced to tell them how I had seen at the Indian exhibition in England some Hindoos weaving a carpet for the Queen, in lovely colors and patterns, and they were doing it with their hands and feet chiefly.

I was on my way to the school to impart religious instruction to the scholars and as the time was now come for me to depart to keep my appointment there, I had to leave my friends without saying any prayers with them, which I regretted, but they said, "Don't regret. It is interesting to talk about things." I asked the old man if he would go with me to visit a poor blind Indian and his family, and he said he would, so we agreed to go some day and I would take him with me in my sleigh. Well, the very next day was Ash Wednesday, and we had church, and after church I asked the old man to take with me the midday meal and we would go to see our poor afflicted friend in the afternoon. We asked one

another as we drove along the road whether we could get all the way to our friend's cabin with the horse. My companion thought not, but, however, we would see. I had been there, I said, this winter, but the snow then was not so deep as at present. We found the track through a country composed partly of marsh and partly of small bush, where the Indians had been getting their hay, and we managed all right until we reached the stream, which was frozen over, but of the track beyond there was none. We found after a while a faint indication of where some one had hauled some ties to the railway line, and we followed this till we came to the rails, and beyond it there was none—just the smooth unbroken snow. The mare went over head and ears in snow, climbing up on the track, but we disembarked and there we were on the railway line. We must move somewhere, my companion remarked, because it is not good to leave a horse and sleigh on a railway, because a train coming along might hurt it. I assented to this and we looked around for some place of refuge and my friend found the trail, or rather the place where he thought it ought to be, and we plunged through across a piece of open country, the mare following with the empty sleigh. In the bush the trail was plainer and we reached our friend's cabin "in the shadow of the pines," the dogs heralding our approach with growlings of displeasure. We found a sheltered spot for our horse and went in to see our blind friend.

The old man was home, but the wife was not. She had gone out for the day, and would not return till night, but a son was there, whose name was Sam, also a young man from the Manitoulin, a grandson, and a little boy named Joe, an adopted child of whom the old people were very fond. Our blind friend is a true type of an Indian of the old school, with face and features perfectly Indian. His Indian stolidity could not hide the fact of the pleasure he felt in our visit. Perhaps it was an advantage in this respect that he was blind, for his face lighted up while greeting us in a way that an Indian would count a weakness. He enquired for news and asked if it was actually true that a man had been hung for murder. It seems hard to kill a man, he said, even for murder, because it can't compensate for the dead, but he supposed it was all right. He then told us how the Indians used to punish for killing a man or woman. The friends of the slain man and the friends of the killer sit down to deliberate and the manslayer is there on trial. The friends of the slayer make a great speech, setting forth the blessing of mercy and forgiveness. After all they say that though the man were to be killed for the murder, yet this would not bring back the murdered man. It would be better to let him live. He is willing to make offerings, and they are

willing to give great compensation. They have brought a large pile of things—skins and garments and food, and everything, and they are willing to give all this as compensation to the friends of the slain man. Then they talk a long while and the others say No, emphatically No. Then they talk a lot more—very much talk, indeed—a mountain of it. Then they light a long pipe and take a whiff, then they offer it to the chief friend of the slain and say, "Here, take a whiff," and he declines with anger. Then they make a bigger pile of gifts and do more talk, and after all, the other party is satisfied and they smoke the pipe of peace, and the murderer goes free. "I am not sure," says our blind friend, "if it is not too easy for the murderer, but I can't say."

I then announced that I had come to read and pray, and we would commence with singing a hymn. The blind Indian is a wonderful singer. After the hymn I read the exhortation to repentance, in the service for Ash Wednesday. We sang another hymn and prayed the prayers in the service for the day, and prayed for the sick, and afflicted and the poor. Then we talked a while longer, and I asked the sons if they would not bring their father to church when the Bishop came to see us on the second day of March. I wrote the date over the door, so that it could be referred to and they would not make a mistake in the time. I then spoke to the young men personally, and bade them all good-bye. They all said, "Me gwatch" very heartily. F. F.

Garden River, February, 1902.

### Gravenhurst Mission

REV. C. H. BUCKLAND, INCUMBENT

The Bishop of the Diocese visited this mission on Friday, January 24th. In the afternoon the Bishop, in company with Rev. Rural Dean Burt and the incumbent, visited the Sanitarium and after Evening Prayer had been said by the incumbent, His Lordship delivered an inspiring and helpful address to the congregation present.

At 7.30 p. m. service was held in St. James Church, Gravenhurst, when Rev. C. H. Buckland was inducted incumbent of this mission. Evensong was said by Rev. Rural Dean Burt, the lessons read by the incumbent, and His Lordship again preached a sermon, full of sound advice, to the address to the congregation present.

The interior of the church has been beautifully decorated, the walls of the apse being finished in a pretty shade of blue and the nave in fawn color with terra-cotta trimmings, the seats stained cherry and finished in hard oil. The above was the work of Mr. R. Johns, and reflects great credit on his abilities as an artist. The chancel has also been recarpeted with a handsome carpet, the gift of three ladies of the Woman's Auxiliary.

### Oliver Mission.

REV. S. D. MIDDLETON, INCUMBENT.

It is a good while since any item from the most westerly mission in the Ecclesiastical Province of Canada has appeared in the columns of the A. M. N. Not, we trust, that nothing worthy of record has been done in this outlying district. In spite of many discouragements the work of the Church has been steadily maintained and some progress, we trust, has been made. In addition to the regular Sunday services at Oliver and west of Fort William, a fresh departure was made last summer by the establishment of a regular fortnightly Sunday service in the Slate River District. Stanley and Whitefish have also received occasional visits from the incumbent. The annual harvest home dinner and concert was held at the end of October, which, with a garden party, got up mainly through the efforts of Mrs. Cook, netted a sum of \$70 to the church funds. The latest effort has been the formation of a branch of the Woman's Auxiliary in Oliver, which has made an encouraging start with two good meetings and a membership within a month of fifteen.

It is but right to mention that the hearts of a number of our parishioners were gladdened by the timely arrival for Christmas of a bale contributed by the members of the Gravenhurst branch of the W. A. For this our thanks are due, as also for a similar gift, which has since arrived from the members of the Bracebridge branch.

We are now looking forward to and preparing for another visit of the Bishop in the spring, when we trust that a goodly number of candidates will avail themselves of the privilege of receiving the Apostolic rite of Confirmation and of the still higher one of partaking of the sacred feast of redeeming love. S. D. M.

### Fort William

REV. E. J. HARPER, B. A., RECTOR

Rev. E. J. Harper, B. A., Rector. St. Luke's.—Lent with its increased facilities for public worship is again with us. While unable to offer a daily service in the church, the pastor has done the next best thing. Encouraged by the attendance last year, of the services held through Lent, at the Sons of England Hall, arrangements have been made this year to hold services in the hall belonging to the Odd Fellows. Every Wednesday afternoon at 4.15 we meet here and on Fridays in the Church at 7.30.

In view of the necessity that has arisen from increased and better accommodation for the children of the Sunday school, the advisability of securing a more central site for the church and proceeding with the erection of a crypt that might be used for the present for all kinds of parish purposes seems to be taking shape.

A very fine site near the Central School and in about the centre of the town is available from the estate of the McKellar Brothers, on quite reasonable terms. Of course, the undertaking would involve much effort and not a little sacrifice, which, it is to be hoped, may not be wanting. The vitality of one's faith ought in some degree to be measured by what we are willing to pay for its support and offer for its spread. Our noble band of workers in the W. A. are working away on the talent system, while the mothers' meeting branch are busy getting ready for a bazaar. The juniors, too, are on the war path, collecting dues and inciting the drones to activity.

We seem to need very much a boys' brigade for the youth and promise of our flock in the male line. The chief drawback here is the competent person to take up the drill work as it is up to date. The pastor recently exchanged duty on a Sunday evening with the Rural Dean Thursby. The R. D. is always a persona grata with our congregation. Happily does he apply the words of counsel, teaching and encouragement. Mrs. Sherk has begun taking steps for one of her excellent cantatas or operettas, to be given soon after Lent.

### Little Current Mission.

REV. W. J. ECCLESTON INCUMBENT

A great deal of sickness has been amongst the people in this mission since I last wrote to the A. M. N., but (with one exception) we have been able to maintain regularly all our services.

On Christmas Day we had three very hearty services. At Holy Trinity, Little Current, Matins was said by the incumbent at 10 a. m., followed by a celebration of the Holy Communion. Several of our members who had been kept for some time by sickness, from their accustomed places in the house of God, were again able to be present and to obey their Lord's command, "This do in remembrance of me." In the afternoon two services were held, viz., at St. Peter's, Sheguiandah, and at the School-Chapel, Sucker Creek, the former being conducted by Rev. W. J. Eccleston, the latter by his assistant, Mr. E. R. Allman. The services were all very hearty and inspiring.

Our Christmas trees are now a thing of the past. Holy Trinity, Little Current, had their Christmas Tree in the Town Hall on December 23rd. The programme rendered by the children was very good and bespoke careful training. On December 26th we were able to give the Indians at Sucker Creek their treat. The School-Chapel was grandly decorated and a fine tree, which was well laden with lots of good things, gave a special attraction to the events of the evening. The programme (chiefly given by the Indian children) was very well done and declared to surpass anything of

former years. In the latter part of November smallpox broke out among our Indians on the Sheguiandah Reserve. Fortunately, it was a very mild type, and by careful management on the part of the authorities, and adopting every precaution, the spread of the malady was prevented, and we are indeed glad there is not one death to be reported. The church and school are reopened and all our work again in usual order. On Jan. 9th we had our Christmas gathering there also, which passed off very nicely, when we were able to explain to the Indians (who felt a little bit hurt because we had to keep away for a time) that we were simply complying with enforced restrictions. E. R. A.

### Depot Harbour Mission.

On Wednesday, February 12th, the Bishop of Algoma paid a visit to Depot Harbour and spent a couple of days looking over the affairs of the mission, meeting the members of the Woman's Auxiliary and discussing the plans for the new church, which it is proposed to build as soon as spring opens.

The Bishop found the mission, which is now in charge of a lay missionary, (Mr. A. W. Behrends) to be in thorough working order and expressed himself delighted with the work done. The Bishop visited the great docks in which, at present, several of the gigantic Great Lake grain vessels are undergoing their annual overhauling; he saw the immense elevator, from which over seventeen million bushels of grain were shipped this fall, he saw the extensive sidings of the Canada Atlantic Railway and heard of the preparations to enlarge the railway and to build another great elevator during the present year, and was much impressed with the possibilities of the place. On the Sunday following the Bishop preached at the afternoon service to a large and attentive congregation. The musical part of the service was well rendered by the choir, Maunders' "Magnificat" and "Nunc Dimittis" and Cecil's "I Will Arise" being most tastefully sung. The Bishop was pleased to make special mention of the heartiness of the service and the excellence of the singing and with kindly and impressive words urged the congregation to continue in the good work they had begun. Depot Harbour is a type of the new places which are springing up all over Canada. Three years ago Parry Island was inhabited by Indians only, today a busy little town, well built, and with every modern convenience, has grown up around the elevator and the railway yards. In summer and autumn the work goes on at fever heat; day and night, weekdays and Sundays. Men come and go and the population is always shifting. Under such circumstances the work of the Church is difficult. Under the stress of business, the rush of work, it often

happens that men are apt to forget their duties towards God and His Holy Church. Up to the present, the Church has held her own bravely and the outlook for the future, notwithstanding many difficulties, is bright.

A. W. B.

### Woman's Auxiliary Notes.

The Algoma W. A. branches are requested to take notice that no more W. A. badges will be issued at present. Up to now we have been receiving the Toronto badge, but the time has come for us to adopt either that one or the plain Winchester Cross without words, used by the other dioceses. This we are not free to do without permission from the Provincial Board. The matter will be laid before the next Triennial Provincial Meeting in 1904.

Branch secretaries will please apply to Mrs. J. Symington, Ironside, Diocesan Secretary, Sault Ste. Marie, for the "Letter Leaflet." She would feel obliged by all the branches letting her know as soon as possible how many copies they require, so that they may receive the March number in due order. Now that the Algoma W. A. is growing in such a wonderful and encouraging manner, and we have our own Diocesan Board, we can no longer trespass on the kindness of Union and Toronto in this matter. Will the newer branches please take notice of this announcement, and not apply to Miss Weir, Brantford, as formerly advised. This little paper only costs fifteen cents a copy per annum, and should be taken by all members, as it is impossible to realize the important work and aims of the Auxiliary without it. Valuable material for missionary reading at meetings will be found therein, and such readings, by the rules of our Constitution, should form a part of the programme of every W. A. meeting. The custom is much to be recommended as being useful in inspiring and increasing true missionary zeal among us. Subscriptions for the "Leaflet" are to be sent to the Diocesan Treasurer, Miss Begg, North Bay. As the "Leaflet" year commences in January, and payment should be made in advance, all branches who have not yet sent in their subscription for the current year are requested to do so at once as the Diocese cannot send the money unless the branches are prompt in supplying their share.

For some years past the two offices of Diocesan Secretary and Treasurer were filled by one person. Last August at the annual W. A. meeting it was found necessary, in order to keep up with the growth of the work, to dissociate the two offices and appoint one person for each. Will the branches kindly observe that their present secretary is not empowered to receive money for any purpose at all, or to give receipt for the same. All this lies in the province of the treasurer at North Bay.

New branches are reported from Schreiber, Allensville and St. Luke's, Kearney.

### The North China Mission.

THE BOXER TROUBLES—THEIR CAUSES AND EFFECTS.

By the Rev. Francis L. Norris, M.A., S.P.G. Missionary at Tientsin, North China.

You have heard, I expect, a great deal about North China lately, at all events much more than usual, and you will have read a good deal written by newspaper correspondents, and other people, about the way the missionaries behave, the state of our converts, and the good (or evil) of our work here in China. It is partly for this reason that I am trying to write to many parishes which I visited when at home in 1899, in order that they may not only have newspaper guidance to go on about missions, but also some experimental fact from the mission field itself.

I am rather shy of writing because one of our best men out here said to me the other day, "If I were to write home and tell the truth, the friends of the missions would be furious, and the enemies of missions would rejoice." He was rather cross, and no doubt he was exaggerating. But I am quite sure the truth needs telling, and telling by us, the missionaries, in order to let it be fairly judged.

(I.) First, then, are we to give up missions in China because they (i. e., either the missionaries or the converts) were the cause of all these troubles in China?

No. They were not the cause. They had something to do with the troubles; so had every white man in China, and a great many white men in Europe! But it would be far more logical to urge that no European should be allowed to trade in China because they were the cause of the troubles, than that no missionaries should be allowed to preach.

If you ask me what I believe the causes were, which led to the trouble, I should say, the fact that white men have forced themselves on China, in trade, in territory taken to help trade, in concessions, in diplomatic bullying (mainly for the sake of trade), and more accidentally in Christian missions. It wants very little knowledge of the history of China during the last century to see that this is true. How far it is justifiable, or right, is another question.

(II.) Secondly, are we to give up missions in China because their work is a sham? I read, and hear, and I expect you read, a good deal about "rice Christians"—i. e. Christians who have been baptized because they thought they could get employment or relief or worldly advantage.

There are rice Christians, of course, in China, and in England, and elsewhere; but not, I think, in our own Church of England Mission, in any larger proportion than in my own old

parish in England. I remember Mrs. X., who was at church (in a front seat) every Sunday morning, with the Wesleyans at 3 p. m., and at the Baptist Chapel at 7 p. m., and claimed her right by virtue of such attendance to Christmas gifts from all three! I remember Mr. Y., a grocer, who pleaded his Churchmanship as a reason why I should buy groceries from him, and not from the shop round the corner! And so on.

And here in China, I know Mr. W. who was baptized, I am afraid, because he thought he could get a post as schoolmaster; and Mr. Z., who, with his whole family, professed a zeal for Christianity, to secure his position as a teacher and its salary!

But in my old parish, and here in China, I know that the great majority of professing Christians have had little or nothing to gain by it; and here in China often much to lose, and a good deal to suffer. No one who knows the facts thinks this charge is a fair one.

(III.) But, thirdly, are we to give up missions in China because their work is a failure?

No; if it is a failure, our Lord's command holds good, "Go and preach" (St. Matt. xxviii. 19), and we must persevere. Look at Ladysmith! We failed at Colenso, Spion Kop, Vaal Krantz, but we persevered till Ladysmith was free. And so, if the work of missions so far is a failure, we are but driven to greater efforts, more wisely directed, which shall (D. V.) be crowned with more success.

But is it a failure? How are we to judge?

My firm belief is that missions in China have not been a failure, but have been blest with wonderful success, and with a success that is already making itself felt for good. If I had time, and could trust your patience so far, I think I could prove this on a larger scale. But I must not attempt that now. I will take one mission station belonging to our own diocese, where last year's record was a terrible one. I will give you the plain facts as clearly as I know how, and leave you to judge. I refer to Yung-ching, fifty miles south of Peking. We worked there by occasional visits from 1870 to 1890, and for the last ten years (1890-1900) by means of resident missionaries. When "the storm broke," on June 1st, 1900, there were two resident missionaries, the Revs. H. V. Norman and C. Robinson, some six native helpers (laymen), two churches, four or five schools, and about a hundred Christian families in the district.

When the Boxers rose (on June 1st), they murdered the two missionaries and some fifteen or sixteen Christians. They destroyed our church, and utterly sacked the whole of our mission property. They terrorized the Christians, their relations, and their friends (as well as hundreds and thousands of quiet, law-abiding country folk), and a panic fear seized them

all. Our Christians were heavily fined to support the Boxer clubs, and one member of each family was made to burn incense at the Boxer shrine at their headquarters on pain of death not only to himself, but to his whole family and relatives.

I don't think we can realize the terror and panic fear which simply paralysed them. One of our very best students, 22 years of age, left Peking on June 7th to make his way at all risks through fifty miles of Boxer country on foot, in order to try and get his old father to withdraw his so-called recantation of Christianity (as this incense burning was a recantation). This boy I believe as I would believe my own brother, and he tells me that he never missed his daily prayers; that though without a book of any sort (he dared not have possessed one), he recalled passages of the Bible that he knew by heart, and day by day meditated on them. And yet he went to the Boxer shrine and burnt incense there, after saying his prayer in the morning, and came back to confess with tears to God that he had done so, in the evening. That proves the kind of panic that overcame them.

All through that awful summer our Christians had to hide where they could, hardly daring to show their faces, sought out from time to time to be subject to fresh extortions, and terrified by further threats.

And yet numbers of them in their hearts are now, I believe (I have been able to visit them three times) truer Christians than ever. And if, as it is not altogether unlikely, they have to suffer again, I think they will stand firmer.

Again, all through this part of China, I am afraid it is true that some Christians, and many heathen pretending to be Christians, have been extorting money from their fellow-Chinese under threat of denouncing them as Boxers, in reliance on the terror inspired by the foreign troops. Some, not many, of our own Yung-Ching Christians have, I am afraid, done the same. But what of the many who have not? Are they not "fruits of missions?" Remember that they are but lately won from heathendom, that such a revenge is as natural to them as spiteful retaliation in other ways is to us.

And then let us consider the Chinese law which enacts a life for a life. If our Christians who have seen husband or son or brother killed press for the death of the murderers, they are doing no more than an Englishman who did his best to help the police in tracing a murderer would do. And yet, in several cases, they have foregone this revenge, because they are Christians, who hope to be forgiven as they forgive. This is to me a wonderful proof of Christianity.

Lastly, when we were able to offer them some compensation, they have acquiesced in receiving the very barest recompense, in many cases far less

than they lost, and that although (as a rule) so poor that every shilling is of importance.

I have given you as true an account as I can, and I have told you my own opinion. I leave you to yours on this one instance. And I ask you to believe me that what is true here is at least true of other instances. While in many cases there is a brighter record to show, I have purposely chosen an instance which at first sight seems to give little or no encouragement, but from which I myself who know perhaps most about it, can yet draw a great deal of comfort and inspiration for future work.—The Foreign Mission Chronicle of the Episcopal Church in Scotland.

### The Bishop of Stepney on the Duty of Supporting the Clergy.

The following extracts from a sermon preached in St. Paul's Cathedral on the 7th of May last year by Bishop Lang of Stepney (then vicar of Portsea), on the occasion of the Festival of the Sons of the Clergy, may, we think, be read with interest and profit. The duty of adequately supporting the clergy, which it was the object of the sermon to impress upon the laity, certainly needs emphasizing in Canada as much as it does in England—yes, even in this Missionary Diocese of Algoma, in which during the last three years such marked advances have been made in the desired direction, for which we are truly thankful. Therefore, Bishop Lang's remarks will apply equally as well to the conditions obtaining in the Church in Canada as they do to those prevailing in the Church of England. After expounding his text (2 Cor. viii: 3, 4, 7), and pointing out the special difficulties of the English clergy, the preacher said:

"There has been indeed a high ideal set before the clergy of the Church of England, and it is well for us that it should be so. It is a stimulus to life in the atmosphere of great expectations. The days are over when a clergyman was regarded as one who preached sermons, conducted services and administered with kindly indiscretion occasional charity. You expect of us—and may God grant that we may be able to fulfil the expectation—you expect of us to be men by thought and reading abreast of the times, men by prayer and meditation, sincere in our speech, giving out what we know; you expect of us above all things to be constant and unwearying in our practical activity. It is well, but the need is that men should enlarge the scope of this ideal, that they should extend it from the clergy to the body of the people. The duty that is expected of the clergy is a duty incumbent equally upon all members of Christ's Church. The difference is not one of vocation, but of opportunity; all alike are called in their degree to be witnesses of Christ by their

love of God and their active service to their fellow-men. Now the work has become too great for the clergy; the responsibility for it is too heavy; it has outrun their capacities; and our great need is, if that work is to be reinforced, encouraged and preserved, that the reserves of the laity of the Church of England should be called out to active service.

"There is one branch of that service which all according to their opportunity are able to render; it is the service of bearing the common burdens. If we recognize that the manifold activities of a parish are not the business of the clergyman, but of all the members of the Church who there reside, then surely they will be more forward in undertaking the monetary responsibility that is involved. We need, do we not, in our English Church, more recognition of the privilege of the systematic bearing of this common burden? We do not grudge our taxes as a mark of our citizenship in the State; in times of special stress we are ready and willing to bear the burden. But how few of us there are who in the same way regard a portion of our income as marking our sense of the privilege of being called to be citizens in the Church of the most high God! We are not forgetful of the manifold generosity of the faithful laity; among the rich it is often conspicuous, among the poor it is marked by many signs, striking and pathetic; but I believe that the great middle class has yet to be reached—it does not yet understand the amount of good that it could do. It would be a great thing if on all sides among the members of the Church of Christ there was this willingness, nay, this urgency to pray the clergy with much entreaty that they would receive the gifts and take upon themselves the fellowship of ministering to the saints.

"It is, perhaps, impossible on this occasion to avoid a reference to the improvident marriages of the clergy. It is a subject upon which most frequently a clergyman finds it difficult to speak. Forgive me if I say that, working a large parish with a college of unmarried clergy, I can speak of it with some impartiality. And I believe that such a system must be extended largely among many of the parishes of our country. Yet, let us remember, the English people want their clergy to be married; they do not wish them to be a caste, cut adrift from ordinary folk, but rather associated with them in the intimate humanities of home. They value, and they rightly value, the untold social influence of the wives and daughters of the clergy. They wish the clergy to be married, but they fail to provide the means which make such marriages in half of our cases otherwise than improvident. And again there is great allowance to be made. It is hard to realize by those who are outside their lives, the loneliness of the parish clergy. They are set among men, yet apart from them, the centre

often rather of criticism than of sympathy; caring most for what most men care least, labouring for ends which to most men are vague and impalpable, in the midst of daily life with the charge of reminding themselves and others that here we have no continuing city. It is natural that men so lonely should crave that at home they might find a fellowship and sympathy by which they could bear their anxieties, have fellowship in their work, and a stay and strength in their anxieties."

### Mission Work Among the Jews.

Jewish mission work is admittedly of the utmost importance, and yet of all Christian enterprise, it is the most difficult and arduous. Among experienced and successful missionaries among Jewish people, none occupy a higher place than that held by Rev. Michael Rosenthal, who is himself a Jew and a priest in the English Church. His work at St. Mark's, Whitechapel, has drawn to him the sympathy and support of some who are interested in the conversion of the Jews. Rev. Michael Rosenthal succeeds in attracting the Jews—preaches Christ to them. He is of them; they are his own people. He loves them, he understands them as few understand them. From all parts of London, indeed from all parts of the world, they seek him out, and come in great numbers.

From one of his speeches concerning his special work we clip the extracts following:

It seems to me very hopeful and encouraging to find that our Bishops are taking an interest in the conversion of God's ancient people. During the past twenty-five years my life has been devoted exclusively to mission work,—mission work among the Jews and I have often felt discouraged at the inexplicable lack of interest taken by our ecclesiastical authorities in the evangelization of the Jews. When I went out to Syria, as a lay-missioner, young and inexperienced, I felt perplexed at the small efforts being made for the conversion of the Jews in comparison with the great efforts made for the evangelization of the Gentiles. A good deal of reference has been made to private efforts. No wonder! The Church took no interest, so private people had perforce to take the matter up. But let us hope it will not be so in the future, since our Bishops are taking the matter into their own hands.

On reviewing the work to which I have devoted the best years of my life, I find it presents the mingled aspects of failure and success—failure because we have not as yet succeeded in converting the London Jews; success because we have been under God the instrumentality of bringing to the foot of the Cross several hundred pious and devout Israelites. Of some of these it may be truly said that "they have forsaken houses, brethren, sisters, father, mother, wife, children,

and lands for Christ's sake." I venture to think that when you review any other branch of the mission field you will find there also the same mingled aspects of failure and success. Indeed, this is the case with the work of the whole Church militant. We do not hope to see the salvation of all the heathen through the work of our missionaries. Neither can we expect the conversion of all the Jews to be brought about by human instrumentality. Christ never said that the whole world would be converted before the Second Advent; what He did say was that the Gospel would be preached in all the world. Accordingly, the Gospel is sent to the uttermost parts of the earth, and every year we see more and more the fulfilment of His divine words.

### SOME OBSTACLES.

First with regard to the Jews. It is generally thought that the Jews are a very united people. This is a great mistake. They are no more united to-day than their ancestors were at the time of the destruction of the second temple; there are among them Karaites, Chasidim, worldlings, the so-called Rationalists or Free-thinkers, faddists, and many others. But there are two things upon which they are all agreed, and about which there is perfect unanimity among them:—First, that it is absolutely necessary to preserve the Jews among the nations as a distinct and separate people, and for this they are prepared to make every possible sacrifice. Secondly, to resist the progress of the Church among them by every possible means. The second is only the natural outcome of the first, for so long as the Jews are scattered in the various countries of the world, when one of them embraces Christianity he becomes absorbed among Christians, and is lost to the Jewish people. Even those Jews who hate Judaism as much as Christianity or any other religion, who avow that they disbelieve in the inspiration of the Old Testament Scriptures, yet co-operate zealously with the rest of the Jews in their endeavours to achieve these two cherished objects. I have often asked some of the Jewish Free-thinkers why it is necessary from their point of view to preserve the Jews as a distinct people, and I have never received a satisfactory answer.

Their principal and most favourite weapon by which they endeavour to discredit Jewish missions, and thus to discourage Christian people, is the bribery slander, which, by the way, is as old as Christianity itself, for they adduced it against St. Paul, who, they said, was bribed with a sack of gold six feet square to embrace the Christian religion. At the present day this slander is considered so plausible that some of the very elect have fallen into the trap. No Christian worthy of the name would ever dream of bribing a Jew to embrace Christianity, and no Jew can ever be made a Christian by such unworthy means, and no one with a really genuine Christian heart

will ever refuse a helping hand to a poor convert or catechumen who has been reduced to dire destitution by his conversion to Christianity, and the consequent bitter and relentless Jewish persecution.

#### IGNORANCE OF CHRISTIANITY

Another great difficulty is the deplorable and inexplicable ignorance of many Jews about Christianity. I will give you one or two instances. When I was at Damascus I tried to influence a very devout, though ignorant Jewess. On explaining to her the object of my visit, she resented it very much and said, "Surely you do not wish me to join the religion of our enemies." As I was attempting to explain to her that Christianity is the religion of Israel's Messiah, she interrupted me, and, with a look of triumph, as if her argument was conclusive and unanswerable, she exclaimed, "Were not Pharaoh, and Nebuchadnezzar, Haman and Titus, enemies of our people, and surely they were Christians?"

On another occasion, when I invited a Jew in the east of London to attend one of my Saturday lectures, he said: "I do not want to hear anything about the Notzri" (Nazarite, as our Blessed Lord is commonly called among the Jews), and he added, "He was an apostate like yourself, for He left His own people and joined the Christians, and the Jews were quite right to kill Him for it." In this case, I am glad to say, we succeeded, for after four years' constant effort he became convinced, converted, baptized, confirmed, and a devout communicant, and his gratitude afterwards more than fully compensated me for all the labour I had bestowed upon him.

Thus far on the part of the Jews. Now with regard to Christians. It is a fact that there are many thousands of devout Christian people who make annually great sacrifices—sacrifices of means, and sacrifices of ease, for the conversion of unbelievers, who yet do absolutely nothing for the conversion of the Jews. And why? Because the Jews have so well succeeded in their endeavors to prejudice Christian people against Jewish missions. They make use of every possible opportunity, directly and indirectly, to persuade Christian people that the task of converting the Jews is a hopeless one, that it is an utter failure, that it has failed in the past, and is sure to fail in the future. Though these statements are absolutely false, and disproved by bare facts, yet they are believed by many excellent Christian people. Taking into consideration the small number of the Jews when compared with the hundreds of millions of heathen, the Church in her few efforts for evangelizing the Jews has met with wonderful success. A good proportion of converts from Judaism has been gained annually, and, moreover, there has never been an age in the whole history of the Church of Christ, from the time of the Apostles down to the present day, when there were

not eminent and devout Hebrew communicants, both in the Eastern and Western branches of the Catholic Church.

There are some who, finding the Jews loyal subjects and agreeable neighbors, think that missionary labors on their behalf are quite unnecessary. This is a fallacy. If Christianity had merely been instituted to civilize and humanize savages and barbarians, this contention might have been right. But it is not so. Christianity is a Divine institution for bringing perishing human souls to our Divine Redeemer, Who alone can save us, and in this respect there is no difference between the Jew and the Gentile.

There are others who think that the Jews sit on Moses' seat, and that modern Judaism is the Divinely revealed religion of the Mosaic law, and hesitate, therefore, to interfere with them. This is an error. Ancient Judaism, which was sacerdotal and sacrificial, has not existed ever since the second Temple was destroyed by Titus. Modern Judaism is purely rabbinical or scholastic, grounded on human traditions and nothing else. If we analyse the Pentateuch, what do we find in it besides the historical parts? It comprises three laws: The moral, the civil, and the Levitical or ceremonial law. The moral law was given to the whole human race. It contains the germs of all just laws. No civilized human society can exist without it. From Genesis we gather that part of the Decalogue was known long before Moses was born. The civil and Levitical laws were given exclusively to the Jewish theocracy. God gave them, and God took them away. They were adumbrations of good things to come, and were abolished by God Himself after the promulgation of the New Covenant.

There are others, who, reading in the Bible that a time is coming when all Israel shall be saved, think it unnecessary to attempt their conversion now. This is a mistake. Surely the blessed Apostles must have known this, and yet they were not deterred from preaching the Gospel to the Jews. In the blessed Gospel we are told that it is God's will that repentance and remission of sins shall be preached among all nations, beginning at Jerusalem.

#### Bishop Sullivan Memorial Sustentation Fund.

Allansville, quota per Arch. Llwyd	\$36.00
Offeratory .....	2.69
Miss Lucy Coldwell, collections...	1.75
A Wilcocks, Richmond .....	15.00
Mr. J. W. Harkom, Richmond .....	5.00
Provincial W. A., per Miss Carter,	
Quebec .....	28.02
W. H. Lockhart Gordon, Toronto...	10.00
A Friend, per N. F. Davidson...	4.50
Mrs. White's life membership, per	
Mrs. Pedley, Ottawa .....	25.00
Estate Mary Anne Moody, per Rev.	
J. Downie, Watford .....	100.00
	<hr/>
	\$227.96

#### Acknowledgments.

Receipts by Diocesan Treasurer :

##### FOREIGN MISSIONS

Baysville, \$1.40; Dorset, 91c.; Gravenhurst, \$2.48; Garden River and Sylvan Valley, \$2.00; Fort William, \$6.00; Stanleydale, \$1.00; North Bay, \$1.00; Broadbent, \$1.70; Sudbury, \$6.00; Dunchurch, 81c.; Magnetawan, 80c.; Midlothian, \$1.50; Little Current, 86c.; Sheguiandah, 43c.; Sheguiandah Indian, 55c.; Sucker Creek Indian, 37c.; Whitefish, 62c.; Bidwell, 50c.; Thessalon, \$3.32; Bruce Mines, \$4.07; Sturgeon Falls, \$2.75; Haileybury, \$6.00; Thorneloe, 85c.; Dawson's Point, 17c.; Victoria Mines, \$3.45; Bracebridge, \$6.81; Falkenberg, \$2.10; Oliver, \$2.55; West Fort William, \$1.15; Port Carling, \$1.60; Gregory, \$2.30; Port Sandfield, \$1.77; Emsdale, \$2.00; Kearney, \$1.30; Sprucedale, 85c.; Uffington, \$2.00; Purbrook, \$1.00; Manitowaning, \$1.50; Ravenscliffe, \$1.15; Novar, 98c.; Ilfracombe, 96; Marksville, \$1.61; Richard's Landing, \$7.16; Jocelyn, \$3.30.

##### INDIAN SCHOOLS.

Thessalon S.S., 75c.; Port Carling S. S., 80c.; Allan Gregory Allan, 55c.; Rousseau S.S., 50c.; Bracebridge, \$1.60; Falkenberg, \$1.11; Emsdale, \$1.30.

##### FOR MRS. ULBRICHT

Port Arthur, \$15.00; Oliver, \$1.00.

##### MISSION FUND

Birch Island, \$8.34; Sucker Creek, \$10; Emsdale, house-to-house, \$12.00.

##### DOMESTIC MISSIONS

Oliver, \$1.00.

##### BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Oliver, \$3.05.

##### GENERAL FUND

Novar, Dio. Assessment, \$2.00.

Contributions received by Principal direct during January, 1902 :

##### ON ACCOUNT OF SHINGWAUK

St. James' Ch. S.S., Kingston, per R. Vashton Rogers, \$20; St. Mary's S.S., Novar, \$1.05; Blind River S.S., \$2.00; Schreiber S.S., \$1.50; Bracebridge S.S., \$1.55; Sprucedale S.S., 80c.; Baysville S.S., \$1.25; Little Current S.S., \$1.81; Sheguiandah, St. Peter's S.S., 56c.; Sucker Creek (Indian) S.S., 27c.; Birch Island S.S., 69c.; Ravenscliffe S.S., 40c.; Miss Fanny Bullen, England, \$1.22; York Mills S.S., per Rev. R. Ashcroft, \$3.00; James Meek, Port Arthur, acct. Tommy, \$25.00; St. James' S.S., St. John, N.B., per J. C. Kee, \$7.78; Ch. of Ascension S.S., Hamilton, for boy, \$37.50; All Saints' S.S., Collingwood, for boy, \$9.38.

##### ON ACCOUNT WAWANOSH.

St. Mark's Beauce W.A., Niagara, acc. Mary Kerzhikgobino, \$25.00; Lunenburg, N.S., per Miss Scoymer, acc. Annie Semo, \$29.00.

Our life is a beginning and a setting out, not a finishing.

Manners are something with every one; and everything with some.

He who has not learned to love does not know the alphabet of Christianity.

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