

“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.



November, 1902



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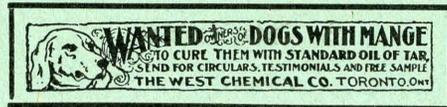
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The Rev. CHARLES PIERCY,
Sault Ste. Marie West
Ontario.

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

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

THE VEN. THOS. LLWYD, D. C. L.
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NOTICE.

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

Sault Ste. Marie West
Ontario

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

Not for you if your subscription
for our paper is paid :—

A Remittance will oblige us.

Bishop's Appointments for November.

1. Sat.—*All Saints' Day.* Northern Road, Evening train to Powassan.
2. 23rd Sunday after Trinity. Powassan Mission.
3. Mon.—Early train, via North Bay, westwards.
4. Tues.—Sault Ste. Marie.
5. Wed.— “ “
6. Thur.— “ “
7. Fri.— “ “
8. Sat.— “ “
9. 24th Sunday after Trinity. Confirmation in Pro-Cathedral and Service in Fauquier Memorial Chapel.
10. Mon.—
11. Tues.—Meeting of Indian Homes Committee.
12. Wed.— Meeting of Standing Committee, Western Section.
13. Thur.—Meeting of Standing Committee, Western Section.
14. Fri.—
15. Sat.—
16. 25th Sunday after Trinity.—Confirmation in St. John's Church, Sault West.
17. Mon.—Sault Ste. Marie.
18. Tues.— “ “
19. Wed.— “ “
20. Thur.— “ “
21. Fri.— “ “
22. Sat.—Leave for Blind River.
23. 26th Sunday after Trinity. Open new church at Blind River.
24. Mon.—Train westward.
25. Tues.—Sault Ste. Marie.
26. Wed.— “ “
27. Thur.— “ “
28. Fri.— “ “
29. Sat.— “ “
30. 1st Sunday in Advent and St. Andrew Ap. and Mar. Take part in opening services of special weekly prayer.

The First Week in Advent.

A WEEK OF SPECIAL DEVOTION

The suggestion was made at the last synod of the Diocese of Montreal that during the coming Advent Parochial Missions should be held simultaneously throughout the Church in Canada. But, while in sympathy with the desire that prompted this suggestion, the Bishops assembled at the General Synod were disposed, for various reasons, to doubt the wisdom of adopting the proposal. Instead of it, after careful deliberation, they resolved to recommend the observance of the first week in Advent as a Week of Special Devotion to be carried out in each

diocese according to the views and wishes of the Diocesan.

The following suggestions have been made regarding the preparation for and the conduct of the proposed "week."

1. It has been thought desirable that a special prayer for God's blessing upon the effort should be put forth by each bishop to be used in all churches within his jurisdiction during the Sundays immediately preceding Advent Sunday, and that each bishop should send a brief pastoral to the clergy of his diocese commending the work proposed, and claiming the hearty co-operation of clergymen and people in each parish and mission; the same to be read in every congregation.

The prayer appended is printed with the sanction of the Bishop for use throughout the Diocese of Algoma until the first Sunday in Advent.

2. The special services of the "week" must be arranged by each clergyman in accordance with his best judgment as to what is likely to be most useful to his people; but the following suggestions will help and guide him:—

(1) In each Parish or Mission there should be daily prayers, etc.

(2) In some cases the services may be held chiefly at one central point; in others at the various stations of the Parish or Mission.

(3) Special services of Intercession will, in due course, be recommended by the Bishops.

(4) The order of services on Sunday will be as usual, with special prayers and addresses. On week days some such plan as the following may be adopted:

I. Holy Communion at a convenient early hour.

II. Morning service of Intercession with Bible reading and exposition.

III. Afternoon children's service with instruction or catechising.

IV. Evening service of Intercession with suitable address.

(5) The addresses should be carefully prepared and should include instruction as well as exhortation. They should deal with the great truths and principles of our holy religion as they are applied in the Church.

(6) A special effort should be made

to bring to a faithful use of the Holy Communion all who ought to come, especially such as have neglected it.

It were well for us to remember that such a week as that to which we are now called is not only a great opportunity, but a great responsibility. Let us use it as we ought to do. Let us rise to the responsibility involved in it. If we do we may surely look forward with confidence to its being a week of great spiritual blessing.

SPECIAL COLLECT

ALMIGHTY and Everlasting God, who hast promised through Thy Son Jesus Christ our Lord to be with Thy Church to the end of the world; Bless, we beseech Thee, those special devotions, which we, Thy servants, throughout this Dominion, are about to offer in behalf of Thy most Holy Name; and grant that, by Thy Holy Spirit, in answer to our prayers and praises and meditations, many souls may be converted and saved, to Thy honour and glory, through the same Jesus Christ our Lord. AMEN.

Notes by the Way

NOTEWORTHY DATES IN CHURCH HISTORY

Nov. 4.—First Act of Uniformity (Edward VI.), 1548.

Nov. 11.—James II. abdicated, 1688.

Nov. 14.—Bishop Seabury (Connecticut) consecrated, 1784.

Nov. 17.—Accession of Queen Elizabeth, 1558.

Nov. 21.—Archbishop Benson's judgment in Lincoln case, 1890.

Nov. 27.—Cromwell's Edict prohibiting clergy from preaching, etc., 1655.

A contemporary says, the Canadian Church Missionary Society has decided to withdraw from the home mission field, and devote its entire energies to foreign work.

The Finnish Missionary Society has experienced a great awakening. During the three years past about 200 young men and nearly as many young women have offered themselves for service.

The Bishop has sanctioned for use in the diocese on Sunday, November 9th, the King's Birthday, a form and order of service special for the day. It is published by the "Church Book Room," Toronto.

Thursday, October 16th, was observed as a day of general thanksgiving throughout the Dominion of Canada. It is so much better to have the date a month or six weeks earlier than that proclaimed for several years past.

The W. A. conference, held at Sault Ste. Marie last month, was such a success that all who promoted it must feel encouraged to try again to gather Church women together to discuss matters in which women are interested.

Mr. Major, who, our readers will recall to mind, was the Church's minister at Michipicoten and who was incapacitated by illness last spring, is gradually recovering the use of his hands. He is now able to write a few letters. Though still unable to walk, he hopes to be able to resume work of a light character next summer.

The many warm friends of Rev. Gowan Gillmor, R.D., of Rosseau, Parry Sound District, will sympathize with him in the loss of his son, Mr. Gowan Gillmor, who died recently at Santiago Papasquiro, Mexico, whither he went a year ago in search of health. He was ever a favorite—both as a schoolboy at Trinity College School, Port Hope, and later in a bank in Toronto. His father, one of Algoma's veteran missionaries, will be assured of the sympathy of all his brethren of the clergy who know him, for all who know him are his friends.

It should be known that Robert Louis Stevenson, who began his South Sea life with no prejudice in favour of missionaries, was led by his acquaintance and friendship with James Chalmers and by what he saw with his own eyes, to change his views completely. In the biography of Stevenson occurs this confession:

I had conceived a great prejudice against Missions in the South Seas, and had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against Missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effects.

Our missionary at Nepigon is getting about from point to point on Lake Nepigon in a bark canoe—not a very substantial craft. If he had a small sail boat it would surely be of more service to him than a canoe could be, though he might need a canoe at times. Perhaps some friends of our Indian work can aid us in securing such a boat during the winter. Of course, it would be necessary to send a boat up during the winter if

Mr. Fuller is to have it next summer. There is no sailing up the Nepigon—the rapids being the obstacle. Neither could a sail boat be carried over the portages. But in winter, over the snow and the ice bridge, it could be taken to Lake Nepigon's shore on sleds.

We hear that the Indians at Garden River have just returned to their reserve, from which a good many of them have been absent for some time, working about at different places and occupied in different pursuits. On a recent Sunday the church was filled to its utmost capacity. The sermon was about the upright Indian and the different ingredients that go to make up this very desirable person, and the Indians were very earnestly exhorted to be straight—qutryuh. The people listened very attentively. We understand that there are to be some weddings among the inhabitants of this village—two damsels from one family are to be taken, or, perhaps, it may happen, according to Scripture, the one shall be taken and the other left.

We learn from the English Church papers that a number of Congregationalists, under the Rev. R. Westrope, have formed themselves into a brotherhood on the lines of the Franciscan Order. Not so very long ago it was the common opinion among English Dissenters that the friars and all their works were wholly evil, and that their abolition was one of the most glorious fruits of the Reformation. But now the old idea, which St. Francis so wonderfully developed, is reasserting its power, and, in order to cope with the needs of the present day, the historical descendants of the Independents find themselves obliged to follow in the steps of Catholic organization. It is a striking tribute to the wisdom of St. Francis, and to the strength of the old ways. We trust that the new brotherhood will meet with the success which it deserves, and that it will prove to be only the first step on the way of return to the old faith.

The year 1901 will record among the martyrs for the Christian faith the name of James Chalmers, who met his death on April 8th, 1901, on a small island called Goaribari, in Polynesia. Mr. Chalmers was a Scotchman, a Highlander from

Argyllshire, who began his work at Raratonga, in 1866, under the auspices of the London Missionary Society. In 1877 he obtained his wish to go to New Guinea, the largest island in the world. The climate is very trying and malarial fevers beset the traveler. The inhabitants are physically a fine race and not without good qualities, but savagery and cannibalism and hideous vices prevail. The case is mentioned of a woman whose husband died and who immediately invited her friends to feast upon his body. Such religious ideas as they have seem to consist in a slavish fear of evil spirits. Chalmers' life in New Guinea was full of thrilling adventure and escape from peril, and ended on the date before mentioned, when he and his companion, Mr. Tomkins, were killed with stone clubs, after which their heads were cut off and the bodies were cooked and eaten. The Church in Australia has undertaken missionary work in New Guinea and sent a Bishop forth to lead and direct it.

The First Annual Conference of the Woman's Auxiliary in the Deaneries of Algoma and Nipissing.

The conference was to have been held in August but as the preparations were not well advanced it was deemed better to delay a month and to occupy the time in attention to preliminaries, with the hope that success would crown the efforts put forth.

Success did crown the efforts of the members of the local committee, and in such a measure that they must feel assured of even a better conference at Sault Ste. Marie at a future date. It is not to be thought that all difficulties were removed, for they are not a few, consequent on the long distances from some points and sparse settlement and the cost of transportation to and from the place of meeting, and such like. But the gathering of Church women was enough to make all thank God and take courage.

There were not many places represented, only Korah, Richard's Landing and Jocelyn (on Joseph's Island), Little Current, and Sturgeon Falls, and St. Luke's and St. John's, Sault Ste. Marie.

On the eve of the conference Even-song was said in St. Luke's pro-cathedral, after which the Bishop gave an inspiring address.

At 10 o'clock on Wednesday (Oct. 1) morning there was a celebration of Holy Communion.

At 11 o'clock the business sessions were opened in the little frame school hall, Mrs. Thorneloe, the Diocesan President, being in the chair. Reports

from the secretary and treasurer followed the President's address.

The paper on the programme: "Weapons for Aggressive Work," was an appeal by Rev. C. Piercy for the circulation and reading of Church papers—diocesan, Canadian, and general. Of course he had a word to say about THE ALGOMA MISSIONARY NEWS and the place it should have in every Church family in Algoma Diocese.

After luncheon, kindly supplied by the St. Luke's Church women and served in the schoolroom, the afternoon session began with a Bible reading by Rev. W. J. Eccleston.

Following came a paper on "Ideal W. A. Work," written by Mrs. Broughall, Toronto. It was a source of considerable disappointment that Mrs. Broughall could not be present to read her paper and to receive in person not only the hearers' hearty appreciation of it, but to know by personal contact how much we value her good offices in behalf of Algoma—the Missionary Diocese of Eastern Canada.

Our Diocesan Secretary prepared a paper on "The Work of our Parochial W. A. Branches," to which we give some space below. Here it may suffice to say that it was thought worthy of extended circulation.

Mrs. Capp's paper on "Children's Place in Church Work," was accorded unstinted praise.

During the day it is said there were sixty women present. There was also an occasional brief discussion, which bespeaks more talking out "in meeting" at some future conference. It would not do to overlook the paper of Miss Osler (Toronto) which she prepared for a meeting in her home diocese and kindly permitted us to adapt here. Nor the very interesting address and facts and figures by Mr. G. Ley King, the efficient Principal of the Shingwauk and Wawanosh Homes for Indian children.

In the evening a missionary meeting was held in the school-house. In the absence of the rector of St. Luke's, Rev. C. Piercy took the chair. The speakers were: The Bishop, Revs. A. J. Young (Rural Dean of Algoma), F. Frost, W. J. Eccleston, and P. W. P. Calhoun.

The district conference for the Deaneries of Muskoka and Parry Sound is to meet at Huntsville on Tuesday, October 28th. The Diocesan President, Mrs. Thorneloe hopes to be present.

THE WORK OF THE PAROCHIAL BRANCHE OF THE W. A.

The Provincial Woman's Auxiliary is composed of workers in the diocese belonging to that Province; the Diocesan Woman's Auxiliary is made up of workers in the parish belonging to each diocese. The diocesan branches pay fees to the Provincial W. A., the parochial branches in the same way pay fees to the diocese and each member pays a fee to the parochial branch of which she is a member. This last, the fee to the branch is paid monthly and helps to make up the in-

come of the branch and to pay the cost of money orders and stationary. The fee to the diocese is annual; it also defrays the stationary account, printing, money orders, membership cards and pays the fee to the province. This fee to the province also pays working expenses.

There are two Provincial Funds, to which all auxiliary women are asked to contribute. One, St. Andrew's Self-denial Fund, is paid in every year to the Provincial Treasurer, and consists of the fruits of the self-denial of all members (we might say, perhaps, this is the ideal) during the week following St. Andrew's Day. It was instituted at the Triennial of 1895. . . .

At the Triennial in 1895, this self-denial money amounted to \$144.48, and was devoted to Chinese Mission work in New Westminster. In 1901, it came to \$131.00, and was given to a church in Rupertsland. Up to this date Algoma has given very little to this fund. In 1901, Mrs. Tilton, Prov. President, urged upon all Diocesan Secretaries, the duty of seeing that this fund was well recommended to the attention of all Parochial Branches, in order that it might be largely increased in future. Your secretary accordingly sent a notice to some of our clergy, last November, with a request that they would kindly read it in church on the Sunday before St. Andrew's Day; she also wrote to the larger branches, informing them that their contributions were asked for this fund. Only one branch responded. It is earnestly hoped that each Auxiliary Woman in Algoma will, this year, give something, if only a few cents. The money is to be paid to the branch treasurer, who will forward it to the Diocesan Treasurer. There can surely be no Christian life without self-denial, and, no doubt, many of us exercise it in different ways, and to various ends. Can we not deny ourselves a little more, and contribute something next Advent tide to this fund?

The second Provincial Fund is the United Thankoffering, which is presented at the special W. A. service in Christ Church Cathedral, Montreal, at the time of the Triennial meeting. Its name declares its nature. The destination of it is voted on at the commencement of the triennial period, and given at its close. In 1895, this Triennial Thankoffering amounted to \$836.95. The next Thankoffering was voted to the hospital at Nagaino. In 1898, when this promise was fulfilled, the united Thankoffering reached the sum of \$1,489.68. The next gift was promised to the work among the Chinese in British Columbia. In 1901, the offering, amounting to \$2,058.93 was given accordingly to the work among the Chinese, and it was decided that the Thankoffering which will be presented in 1904 should be devoted to Domestic Missions. Therefore, we hope, some of it will be given to Algoma. It is to be regretted that our diocese has hitherto contributed very little to this W. A. Thankoffering, and yet, how very much have we to

be thankful for. Your Secretary sent mite boxes in which to collect gifts for this fund to 19 of our branches last autumn. These boxes should be opened by the branch treasurers in August, 1904, and contents sent to the diocesan treasurer. It is hoped that Algoma will send a much larger gift to the next Triennial Thankoffering.

During the first ten years of the existence of the W. A., \$125,000 was given by them to Domestic and Foreign Missions; in 1898, \$55,015; in 1901, \$69,023.00, amounting in all to \$249,038. Do not our hearts burn within us at the thought that we also help, although in a small way, in this mighty result, that we also belong to the great body of 15,297 Auxiliary members, as reported at the last Triennial. In 1901, Algoma's contribution was given by provincial statistics as \$120.95 for the last three years; Before that, we are not mentioned as giving anything. And yet we find that in 1895, by branch returns, given by our diocesan treasurer, we had raised \$1,322.47; in 1898 our treasurer gives no total, while in 1901, we gave, as receipts for one year only, \$3,226.59. The reason for this astounding discrepancy lies with the branch treasurers. They reported their finances correctly to the Diocesan Treasurer, but neglected to send her vouchers or receipts for sums which she did not handle, and which were given to their own missions. No Diocesan Treasurer can report to the Provincial Treasurer sums of which neither the cash nor vouchers therefore pass through her hands. This is a most serious matter, and, during the past year, your Secretary has made every effort to represent the matter to the branches. The treasurers are most affectionately and impressively asked to be careful to obtain two vouchers for every sum of money paid out by them; one, to be sent to the Diocesan Treasurer, the other to be kept for their own use. If these simple directions are carefully carried out, Algoma will be fully credited at the next Triennial.

Branch treasurers are also asked to remember that all payments to the diocesan fees, "Leaflets," Self-denial money, United Thankoffering and special appeals, are to be sent only to the Diocesan Treasurer in all cases. The Secretary is not empowered to receive any money whatever. If funds are sent to her, she has to use stamps, stationery and obtain fresh money orders to transmit to the Treasurer, thus needlessly adding to diocesan expenses.

The success of the Diocesan Secretary's work depends very much on the care and punctuality of the Branch Secretaries. By our Constitution, these secretaries will see that the branch year terminates on the 15th of March. The duty of the Branch Secretary is then, to make three copies of her annual report, one to be kept for the branch and read at its annual meeting, one to be sent to the Easter Vestry meeting of the parish or mis-

sion, the third to be sent immediately to the Diocesan Secretary. This report should contain the following information:—number of members, number of meetings, number of "Leaflets" taken, sum raised during year, money spent in the parish, and that given to the diocese. The reason why the Diocesan Secretary asks for the report of any sums of money, is because it is useful for her to have this knowledge to compare with the Treasurer's list of vouchers. At the close of the branch year, the Treasurer should also prepare three copies of her statement, one for the branch annual, another for the Easter Vestry and a third to be sent to the Diocesan Treasurer, with copies of all vouchers not forwarded previously.

In our Constitution, in the latter half of the 7th clause, we find: "It shall be the duty of each parochial branch to pay annually to the Diocesan Treasurer for transmission to the Treasurer of the D. and F. Board, the sum of one dollar." Perhaps this injunction will bear a little explanation. You remember that hitherto, the full title of our society has been, "The Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada." This means that we help Foreign as well as Domestic Missions. The older Diocesan W. A. Branches are pledged to give their money to missionary work. We in Algoma, living as we do in a missionary diocese, are also doing W. A. work in helping that diocese. But, still, that is only part of our work; by no means all. We must also give some aid, however small, to others. It is a wonderful and inspiring thing to hear the various dioceses, one after another, at the Triennial meetings, promise large sums of money to different missions. The president gives the name of objects requiring help; at once, the promises are given, by members present from the older dioceses, over and over again, as the President goes on with her list of necessitous cases. And one feels Algoma is so poor, and needs so much help herself, that she can only afford to help others a very, very little and can take no part in these pledges yet. This one dollar from each branch only amounts to \$35 a year. Surely we can do that much for others. "Freely ye have received, freely give." Shall we not, remembering how very generous God's people have been to us, make it a matter of conscience to see that this rule is gladly carried out. The second annual payment of this dollar is now due.

At the General Synod of the Canadian Church, lately sitting in Montreal, a new missionary society for the whole Dominion was organized. The first clause of our new Provincial Constitution runs thus: "This Association shall be called 'The Woman's Auxiliary to the Missionary Society of the Church of England in Canada.'" Probably this will necessitate a change in the clause of our Diocesan Constitution pertaining to the destination of

our Missionary Society Dollar. The obligation on us to give this sum annually remains the same.

And, our own beloved diocese. Are not some of us a little, just a little, in danger of sometimes forgetting what we owe to Algoma? We are all proud of being loyal to our King, and our nation. Do we not also owe loyalty to our Bishop and our diocese. Many of our missions are so poor that the work of the W. A. in these missions should, as it does, go to self-help, because, in that way they relieve the Diocesan Mission Fund. They work nobly and bravely amid many discouragements. May God reward their efforts! We know that when the urgent need for their support at home grows less, they will be ready and willing to help in other ways. With branches working in self-supporting parishes, that is, parishes where the people can defray all Church expenses, the matter is a little different. And yet, even in this case, are there not parishes which really would not be self-supporting without the aid of the W. A.? Branches must judge for themselves, but, in a spirit of heart-felt sympathy and affectionate fellowship as co-workers, a suggestion is offered. Could not the W. A. in self-supporting parishes give a small percentage of their income to the diocese? Just a few cents out of every dollar!

There is, indeed, much to be done in Algoma and but little money to do it with. Just now \$2,800 are needed to make up deficits alone, besides our debt of \$5,000.

How much do we know about our own diocese? How deeply do we study her needs? No one can work intelligently at a thing they know nothing about. In order rightly to aid missions we must seek information from the mission field, information, which, if rightly heeded, cannot fail to increase largely our zeal and enthusiasm. We may go so far as to say that no truly earnest W. A. worker in Algoma can, at the very heart, afford to do without her ALGOMA MISSIONARY NEWS and the "W. A. Letter Leaflet." The annual subscriptions to these papers are very small. The first is full of information about Algoma, it is our own Diocesan Missionary Magazine, declared by our W. A. president, Mrs. Tilton, to be the best edited Church paper in Canada. The "Leaflet" informs us of the work being done by the Auxiliary. If we do not see our way to individual subscription, at any rate each branch should take both these papers and have extracts from them read aloud at the meetings. We have 447 W. A. members in Algoma, and we only take 160 copies of the "Letter Leaflet."

Every Diocesan Branch of the W. A. has its own motto. The motto of the whole province is, "The Love of Christ constraineth us." Toronto's—"Whatsoever thy hand findeth to do, do it with thy might." Huron's—Looking for, and hastening unto the coming of the day of God." Montreal's—"Go, work to-day in my vineyard,"

Ontario's—"She hath done what she could." Ottawa's—"God is Love." Quebec's—"Ye have done it unto me," Niagara's—"Lo! I am with you always." Algoma's, a very beautiful one—"One Body in Christ." In proportion as we fully realize the meaning of this, our Diocesan motto, will our work for Algoma grow and prosper, so will each member try to do her rightful duty to the Body to which we belong.

We pray "Hasten Thy Kingdom!" and we have elected to help in the work of preparing the nations for this wonderful second advent. How shall we fit ourselves for this work? How shall we find time to do it? For if we merely make a matter of remembrance at periodical meetings, and forget all about it at other times, we shall do but little. We are a band of 447 women, pledged to mission work. First, it is utterly useless to take this up as an extra to all the other business and distractions of our life. We must give up something else, to make room for it. The words of our dear Lord tell us. "No man can serve God and Mammon." Nor, we venture to conclude, can any woman be a conscientious W. A. worker, and serve the world at the same time. We cannot perform our household duties, grasp every pleasure and amusement that comes in our way, spend our leisure in a round of visiting, and give any poor residue of time and attention we can squeeze out to the service of God as W. A. workers. What then, must we give up? Not, most emphatically, not a single necessary home duty! Our missionary work begins at home. Dear sisters, the world must go; the world of pleasure, dress, fashion, that is so alluring, and, withal, so unsatisfying. Nor can we afford to fritter away the means God has given us, in needless luxuries and fineries. We are stewards of what we have, and an account will be demanded of us. How often must the bitter reflection be borne in upon earnest minds, that if all professing Christians saw things in the right light, if they realized their responsibility for every cent wasted or selfishly spent, there would be no such thing as Church debts, missionary appeals, or dioceses without adequate superannuation funds. Yes, it is all God's, every dollar we have. When shall we make up our minds to give duly to His work?

Shall we not, then, seek to fit ourselves for our chosen work, by the cultivation of personal holiness, by renewed self-consecration to our Heavenly Father's service, by quiet seasons of meditation and prayer, by the preservation of a spirit of recollection? God may, sometimes does, make use of what we should call clumsy tools, but if we willfully neglect the means He has given us whereby to spiritualize our own lives and so make of ourselves better instruments of His Divine will, the work suffers. Do we remember the power of prayer? We are asked, each one of us, to repeat one

W. A. Collect at noon, daily. If this were done, what a mighty intercession would rise to Heaven from more than 15,000 women in this Ecclesiastical Province! What might it not accomplish! And, do we habitually remember W. A. work in our prayers at other times? Do we make it a special intercession at Holy Communion?

In quiet moments of self-examination, shall we not scan our past work closely? When comes the inevitable hour of parting from the body—how soon, God alone knows—how will any memories of earthly comfort, luxury and ease console or help us. What will not be our joy in knowing that we have really tried, in our small way, to hasten the coming of Christ's kingdom; that we have denied ourselves to that end, and that the sweet and gracious words await us from the Master's lips, "She hath done what she could."

Some Impressions of Canada.

Dear Mr. Editor:—

I was told once by a learned Archdeacon that the early discoverers of the Dominion thought it was an absolutely barren land, and so called it *Ca na da*, which, in some Indian language, meant, "There is nothing there." For the truth of this story I will not vouch, but I will vouch for the untruth of the assertion it contains. Nothing in Canada! Go and see—see this land, not of oil olive and of vineyard, but of wood and fish, of corn and fruit, of limitless stretches of forest, gorgeous in colour and rich in wealth, of chains of lakes and rivers bearing down on their surface, the forest giants, and hiding in their waters thousands of gleaming fish, of rocks beautiful in the purple glow, flecked with veins of whitest quartz and giving promise of precious ore lying deep down below. Is all this "nothing"?—this country of magnificent distances and of magnificent possibilities. How can we realize it in the Old Country—realize these days and nights of travelling, these endless waterways, these millions of feet of timber? In the eight weeks I spent in Canada I must have travelled some 4,000 miles, 2,000 of them in the Diocese of Algoma itself. I was often introduced as the "representative of the English Algoma Association"—a rather alarming title, for I felt that I could not hope to represent the thought and interest and love which so many of our associates feel for Algoma, and I hope no one will be unkind enough to judge of them by me. But I sometimes felt that the introduction needed apology for another reason; in some parishes, though my welcome was of the very warmest,

the idea that they should need help from England was, to my delight, evidently very unwelcome. I need not say how I rejoiced at this spirit of self-support, and how we only look for the day when all the missions will have grown to this stage of health and of strength to exhibit it. Each year new ones are attaining to it, but there is an ever-expanding circle of new settlements where, if she is to hold her own children, the Church must go in with the settlers, and I believe that to equip her well now, in men and buildings, is, to take it even on a commercial basis, the cheapest policy. At least that is what I want to tell our people in England. If, for the next few years, we can only help Algoma more than we have done, I feel sure she will then be quite independent and will gracefully dismiss us, and the reason I want to urge this help now is not the poverty of Algoma, but the neglect of England in years gone by, in not providing ministrations for her own Church people who came out, and so allowing them to fall away to other bodies and to swell them to the position, numerical and financial, which they now hold.

You asked me to give some impressions of my visit. They were so many that they seem hardly yet to have crystallized enough to write down, and many things which impressed me would be too much like "tame" strawberries to be of interest in the A. M. N.

Speaking generally, the thing which struck me above everything else, was the power of the Roman Catholics, the Presbyterians and the Methodists, who have an influence utterly unimagined at home. There the historic Church is still the Church of the nation, and every village has its dignified church of stone with spire or tower and bells. Then I found the absolute absence of the extremes of wealth and poverty as we know them. In the large cities, no doubt, they exist, but in Algoma there seemed to be no one utterly destitute, and on the other hand, none of the ostentation of wealth, which is growing in England.

In telephones and in the comforts of rail and boat travelling, Canada is far in advance—that is, when you get on to the boat or train—as to when this happens, I must confess, there is a delightful uncertainty. On my voyage out, a Canadian lady told me of having gone to meet a friend; when the train came in the friend was not there, and on enquiry she found it was yesterday's train come in just twenty-four hours late. I, too, had some experiences of taking boats, which were the day before yesterday's and also of missing "to-day's" boat, which had not only come, but gone yesterday. The sidewalks puzzled me considerably, and I found eight weeks was not long enough to learn to walk on them without risk of leaving the heel of a shoe or the

point of an umbrella in the crevices, but that, of course, was due to my old world ignorance. The means of getting letters would, I think, rather astonish our villages, where every isolated house gets its letters delivered day by day, and on this one point I may perhaps be allowed to claim superiority for the Mother land.

I know that I have seen everything under its most favorable aspect. The sun was almost always shining, the mosquitoes and the black flies had gone, to most places I was "personally conducted" by the Bishop himself and where I went alone I was "handed on" all along the line, met here and welcomed there, and looked after on train and boat so that I had no chance of losing myself. All was brightness and kindness, and the hospitality of Canada will raise in my mind grateful memories and affectionate recollection as long as I live. But behind the summer sunshine I seemed sometimes to see a vision of the dark and wintry days, of the moonlight on the glistening snow and the stillness all around, and I felt there were other things besides the distance we could scarcely know at home; still our prayers, perhaps, may bear aloft the needs we do not know as well as those we know as day by day, far off we pray, that the Holy Spirit may rest upon the Bishop and the clergy and that in Algoma God's name may be glorified and His blessed will fulfilled.

Yours sincerely,

E. Eda Green,

Honorary Secretary,

English Algoma Association.

Straits of Belle Isle, October 1.

Pastoral Letter.

The following is the text of the pastoral letter addressed to the Church of England in Canada, by the Canadian Bishops:

To the Clergy and Laity of the Church of England in Canada:

In the Name of the Father, the Son, and the Holy Ghost:—

It is with a deep sense of responsibility, brethren, that we, your fathers in the faith would address you at the close of this long-to-be-remembered Synod, on matters which touch vitally the Church committed to our charge, in the hope that under the blessing of the Spirit of God, we may be led to do our duty, without fear or favour and that you, over whom we are placed, may judge the discharge of that duty in the solemn light of the responsibility which rests upon us as Bishops in the Church of God. We feel our responsibility weighing on our souls; we speak words that we dare not refrain from speaking, however unpalatable such

words may be to some. Remember, that as we write we have ringing in our ears the Divinely solemn announcement: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

THE GENERAL SYNOD

We have nothing but deep and lasting gratitude to God as we think of the Synod now brought to a close. As one realizes the varied interests that were brought together from East and West and North and South of this vast Dominion, the many minds, the local influences, the vigour and boldness, always beautiful, of comparative youth and the staid conservatism ever to be respected, in middle and old age, and then remember how in this wondrous Synod all interests seemed to blend into one interest, the welfare and well-being of the Church, and all hearts seemed to beat as one heart, the heart of a winning and triumphant cause, cold and dead would be the spirit that did not thrill with gratitude that such evidence of God's favour has been vouchsafed to us. At last the Church in Canada is really one. At last all difficulties have melted out of being; at last old party watchwords are still and dead; at last East and West are uncalled-for terms, and the Church of God in Canada, bishops, priests and laity, with one heart and one voice, glorify God this day for peace, the tender sympathy and the enthusiastic missionary spirit which through the Holy Ghost abiding with us has captured our hearts afresh for the works of Christ.

THE NEW MISSIONARY SOCIETY

The Missionary Society just formed is in a position to begin its work in the interests of the whole Canadian Church under the direct influence of the organizing secretary, the Rev. L. N. Tucker, of Vancouver, who at the call of the Church, and filled with an enthusiastic devotion to the cause of missions, has resigned a parish that he loved, and parishioners who prized his every work, in order that he might give his whole time to the organizing of the society. We more than welcome Mr. Tucker; we reverently thank God for him, and we claim the prayers of the whole Church on his behalf, that God the Holy Spirit may direct him in his noble work and crown with success those labours which at the call of the Church he has assumed as the work of his life.

OUR DUTY

So far all, thank God, is well, but unless the whole united body of the Church grasps the responsibility that

now rests on it and rises with enthusiasm to fulfil its duty with an earnestness, unity and liberality hitherto undreamed of, it is impossible that the desire of the Synod should be fulfilled. Outside of all missionary funds raised for diocesan purposes or through auxiliary missionary efforts, the society needs a large income that would enable it to meet with generous hand the growth of our missionary dioceses, so that no Canadian Bishop will feel himself crippled in the discharge of his laborious duties. Where through the poverty of our finances, we have been doling out to such bishops paltry sums of one hundred dollars or two hundred dollars, we ask for means to meet every just demand with a grant honourable to the Church and giving heart and courage to the applicant. It is for such Bishops to state their needs, as, free from monetary cares they advance the frontiers of the Church, and it is for the Church to meet those needs with a generous and willing hand. We, therefore, urge upon the laity to be prepared to respond with liberality to the appeals of the Bishops, when they call upon you to furnish the Church with the means needed to carry on this work adequately. To accomplish this, however, the members of this Church everywhere must wake up to their responsibility as trustees of God in connection with Canadian and foreign missions. Dioceses must face the fact that they are responsible to God for mission work outside of themselves, and that such responsibility can alone be met by each parish in every diocese becoming an auxiliary to the missionary society of the Church and each clergyman an earnest leader in the cause of missions, giving an opportunity to rich and poor alike to contribute of their means as God has blessed them. The Church of England in Canada is not a poverty-stricken Church; it has the power within it to-day to give great gifts to God, and whilst we would appraise the lowliest gift offered by any Christian out of his or her poverty, as equal in God's eyes with any gift offered by the rich man out of his riches, we do lay on the wealthy and well-to-do in our Church that they are, after all, only trustees of God, and we implore them to rise to a reverential sense of the tremendous responsibility which rests on them and give, as never yet they have given, to the needs of those vast fields of missionary effort at home or abroad for whose evangelization or preservation the Church in Canada will one day have to give an account to God.

THE LORD'S DAY.

It is with almost stricken hearts, brethren, that we feel called upon to appeal to the members of the Church on this vital topic. Everywhere the world over the sanctity of the Lord's Day is being more and more disregarded, and loose and dangerous views propagated as to the duties and privileges connected with it. Every-

where parents, consciously or unconsciously, are setting their children an example in this respect that cannot fail to injure them, and everywhere the calm stillness of the great day of rest and worship is disturbed by the invading tramp or noisy voice of an apparently victorious world. We call upon you as Christian people to take your stand against everything that brings dishonour on your Lord through the dishonour done His own day, and by example and precept to teach your children that their duty and privilege lies in observing it as a day of rest and worship. We plead with some possessed of great earthly means or social position, the position of which may seem to them as if it raised them above criticism or rebuke, to seek to stay the reckless tide of daring, irreverent misuse of the Lord's Day, which is flowing into the homes of those who from their position should be examples to others, and we would remind them that the law of God is but one law, that it is to be obeyed by the lofty as well as the lowly, by the rich as well as the poor, and that their examples in countless cases are almost cruelly dangerous in the highest degree to those dependent on them, or those who naturally look up to them as lights in the social world. We might say more, we dare not in faithfulness say less, and hence we would implore all professing Christian people of all ranks and grades of society to realize the danger that besets the Church and State through disregard of the sanctity of the Lord's Day, and that each one within his or her sphere of power should work to make, that day, what surely our Lord intended it to be—a day whose hours bring glory to His name.

THE WORD OF GOD.

We dare not, brethren, omit in this day of doubt and cavil to write a few words to you on the source of all religious belief, life and worship, the Word of the living God. It is not for us in this letter to enter into religious controversy, or to notice at length the fierce criticisms that beat to-day around our great volume of inspired teaching, but we do advise you not to follow hurriedly strange lights, brilliant for the hour, and that, fading out, perhaps, as quickly as they rose, may leave your souls in utter darkness. We doubt not that the Word of God can bear the pressure of any reasonable investigation and criticism, but we caution you against that idolatry of the critic, which, pushing the voice of God's Church aside, follows the utterances and accepts the conclusions of any human voice, which, bold at times to rashness, would claim that the ever-shifting opinions of the present day are worth tenfold the rooted conclusions of the millenniums of the past. We would, therefore, press upon you with all the force we are capable of infusing into words the positive necessity of your refusing to accept any conclusion which

would withdraw any portion of the Bible from the category of God-inspired Scripture, profitable for doctrine, for reproof, for correction, for instruction in righteousness. We urge on you, brethren, earnestly and affectionately, a personal use and study of the Word of God, not so much as a student-like exercise, but for the welfare and happiness and growth in grace of your own souls and as a moulding influence on your own lives. God knows we need, as a more sharply-defined characteristic of our everyday religion, the bringing of our actions to the touchstone of Divine teaching. We need it nationally, ecclesiastically and corporately, and the need is already ripening to a sad and mournful harvest. Already the voice of God, as a controlling and guiding power is literally banished from our public, political and civil life. Acts of the most dubious expediency are regarded as in every way justifiable, and at times the holiest of subjects are spoken of in jeering words. Our children in many parts of Canada are fast forming a Bibleless generation, with the Word of God, the one book that alone can guide them into morality and righteousness, practically outside of their daily instruction, and often but little taught in their own homes, whilst our greater universities seem to plume themselves on the fact that the admirable secular instruction which they are prepared to give to each oncoming generation is one wholly dis severed from any form of religion. When such a state of things is plain to every observer, surely the one effort of Christian people should be to study for their own soul's good the regenerative teaching of the Word of God, that their own lives may be moulded by its wondrous influence, and that thus a more defined leaven of truth and righteousness might be introduced into the mass of national existence and honour and honesty.

THE DUTY OF PARENTS.

We have already noticed the perils which surround so many of our children, arising from a widespread, yet palpably defective, system of national instruction, and we would now call on Christian parents to realize the peril and seek to meet it by the preserving qualities of sanctified home life. Where the State stoops to dishonour, let home rise to magnify, through making the Bible in the home the voice of God among our children. We dread the laxity of social life, which, dropping the robe of the priest of the family, leaves each opening day unconsecrated to God, and we call on all Christian parents who grievously sin against their own children in this respect, to think of the tremendous influence for lasting religious good they abstain from wielding, and the loss in future life to those they love of one of the sweetest memories of the home that gave them birth. We urge all such parents, for their children's welfare, for their own parental happiness, and for the honour and glory of God,

to be bold and brave enough to acknowledge a grievous blot on home life, when they see it, and in an humble, chastened spirit rise up to erase it. Further, we would wish to notice an evil which parents alone can remedy, namely, the growing dislike of Sunday schools by the children of those whose position in society makes the disuse plain and apparent. We feel sure that this evil is more deeply rooted than many fancy. It arises largely from the enervating luxury of living, so characteristic of the age, from disregard of the sanctity of the Lord's Day from the weakened hold of parents over their children, and from the coldness and laziness of those who, by education and position, are in every way suited to speed on the work; but the main reason, after all, lies in the apathy of so many parents in connection with religious culture of their own children. We therefore plead with such; we remind them that God gave them their children for Himself, that their responsibility in His sight cannot be taken one hair's breadth from where He has placed it, and we open that responsibility afresh this day to their conscience, and we pray God that they may be led to a better mind with regard to this and many other matters connected with religious education of their children.

CLOSING WORDS.

We would close this address with humble thanks to God for His guiding hand in leading us, as He has done, so happily to meet together, and we would pray that God, the Holy Ghost, may bless all that we have accomplished to the glory of the ever blessed Trinity. The keynote of our words to you may be found in one word, "responsibility," which may God, in His mercy, grave deep into our own hearts as your Bishops, leaders and friends. And not into our hearts alone, but yours, brethren of the clergy, and brethren of the laity, for each working in his own station is responsible to God for that work in the highest sense wherein man can be responsible. And we would call on you, as on ourselves, to take heart and courage, because it is to God we are responsible, for if the Word be His the power to accomplish great things is wholly His, the faith that lives and burns in the soul of men is His, and the silver and gold are His, and if we truly and sincerely are His in Jesus Christ our Lord, why should we fear or despond? Rather let us rise up, "strong in the strength that God supplies through His Eternal Son," and go in and possess the land.

At the Church Congress.

The Rev. E. T. and Mrs. Gurney arranged an informal meeting for Algoma at Northampton during the Congress week. The Rev. W. Evans, formerly of Parry Sound, spoke of the needs of the diocese. He emphasized the heavy strain under which the

Bishop was working, and how grateful were both Bishop and clergy for the practical sympathy which did so much to strengthen them in their labours. Mr. Evans closed by an earnest appeal for prayer for the work.

Miss Eda Green, Hon. Sec. of the Algoma Association, also gave a short account of her visit to Algoma, from which she had only returned the evening before.

Bishop Sullivan Memorial Sustainment Fund.

Since last month's report, the Bishop has received the following sums towards this Fund:—

J. R., of Midlothian.....	\$ 5 00
Miss Lucy Coldwell.....	2 00
Mr. McKay, Pittsburgh, per Mr. J. H. Wilmott, Beaumaris.....	4 00
Miss Wilgress, Hay River Mission N.W.T., per Toronto W.A.....	10 00
Mr. Foster, Richard's Landing, W. A., collected by Miss Rounthwaite	12 00
Quebec W.A., St. Matthew's Br., per Miss E. Carter.....	100 00
Mr. Probyn, collected in Haileybury, Ont.....	10 15
Miss Beavis, Thornloe.....	10 00
Friend.....	1 30
Mr. Michael Woods, Woodington, Ont.....	50 00
John and C. Malkin, Ilfracombe... W.A., Huron:—	5 00
Woodstock, New St. Paul's, daughters of the King.....	\$10
Ingersoll	2
	12 00
	\$221 45

Between six and seven thousand dollars are still needed to make up the sum aimed at, and to secure for us the remainder of the English grant. It is hoped this sum will be forthcoming before the end of our financial year, June 30th. Who will help us to realize this hope?

Glimpses at our Indian Mission at Nepigon.

From letters written by Rev. Benj. Fuller, the missionary at Nepigon, we publish some extracts which will enable our readers to form a conception of the life he lives among our dusky fellow-countrymen.

"* * * I have made one trip up to Nepigon House (H. Bay post) and some places adjacent, but the Indians were mostly away on the river. I visited all I could find. * * * On our way up to the House we were obliged to take shelter in one of the harbours and were not there very long when Mr. Patterson (the H. B. agent) came with a small tug. He, too was looking for shelter. We went aboard the tug, but had to remain over Sunday where we were. We went ashore and had service in the afternoon. All enjoyed it very much and we felt sure that God accepted our worship, though we stood upon the moss among the trees. We had a good trip back from the House, after having our supply box replenished by Mr. Patterson.

"Perhaps you have already heard of the accident which occurred on the river. A family from Chicago, Mr. Martin Andrew, his wife, two boys and one girl—were camped at Robinson's Pool. The father and one boy (15 years of age) went up to Victoria Falls with the guides, and while the guides were preparing dinner the father and son tried to cross the rapids. Finding it impossible they attempted to turn back, but in doing so the canoe upset. The son was lost, but the father reached shore.

"We were told about it on our down trip by a lady from St. Paul, who wished us to visit the family on our return. We did so. They welcomed us warmly. We felt so helpless to render any assistance, but the fact came before us that God had given us a grand opportunity, and in His strength we endeavoured to fulfil our duty.

"The father with the help of the guides of both parties had succeeded in placing a large stone near the spot where the boy went down. So we went up after lunch—it being Sunday—and had service. It was very solemn, yet very beautiful and a service never to be forgotten. The bereaved family standing around the stone, upon which some flowers had been placed, then the friends of the other party and again the Indians in the background.

"The family intend (D. V.) returning again next year and wish us to visit them and hold service. * * * As we were coming away Mr. Andrews said he wished, with Mrs. Andrews, to give a little in aid of the mission, in memory of their son, and gave us \$25 which we thankfully received. With the Bishop's approval we shall use the same to improve the church as much and as soon as possible."

In a later letter Mr. Fuller says he has cleared some land and burned the brush, besides doing some ploughing. Having only one horse not much could be done. He adds: "I hope to get some kind of a horse for the work during the winter. I think if we had one we could then do the work with it and the Indians' horse together, and then they could have the use of ours and so make larger gardens."

The King's Letter to His People

The following letter was written by our King on the eve of his coronation. It is every way worthy of him and of the training he received from his illustrious mother. Surely nothing could give us better hope of the reign which has been so shadowed in its beginning than the sentiments expressed in this letter by him whom God has called to the throne:

TO MY PEOPLE—

On the eve of my coronation, an event which I look upon as one of the most solemn and important of my life, I am

anxious to express to my people, at home and in the colonies and in India, my heartfelt appreciation of the deep sympathy which they have manifested towards me during the time that my life was in such imminent danger. The postponement of the ceremony owing to my illness caused, I fear, much inconvenience and trouble to those who intended to celebrate it, but their disappointment was borne by them with admirable patience and temper, the prayers of my people for my recovery were heard and I now offer up my deepest gratitude to Divine Providence for having preserved my life and giving me strength to fulfil the important duties which devolve upon me as the Sovereign of this great Empire.

EDWARD, R. et I.
Buckingham Palace,
8th August, 1902.

Acknowledgments.

Received by the Diocesan Treasurer:—

SPECIAL PURPOSES.

Huntsville, repairs to Bishophurst, \$10; Novar Church, per Bishop of Algoma, \$9.60.

MISSION FUND

House-to-house collections:—Dorset, \$6; Stoneleigh, \$5.30; Baysville, \$7; Copper Cliff, \$11.60; Uffington, \$6.25; Vankoughnet, \$5; Purbrook, \$3.75; Sudbury, \$28.25; Stanleydale, \$7.60; Victoria Mines, \$2.21; Bracebridge, \$10; Falkenberg, \$4.50.

Diocese of Fredericton, \$30.50; Diocese of Quebec, \$128.39; Grant of D. and F. M. Board, \$1,200; C.C.C.S., \$392.88; S.P.G., \$650.67; Diocese of Toronto, \$250; Diocese of Montreal, \$125.

SUPERANNUATION FUND.

Port Sydney, \$3.37; Novar, \$1.28; Ilfracombe, 80c.; Ravenscliffe, \$2.13.

INDIAN HOMES.

Diocese of Nova Scotia, \$5; Diocese of Nova Scotia, for boy, \$6.77; Diocese of Ontario, from S.S., \$27.55; Diocese of Quebec, from S.S., \$50; Grant from D. and F. M. Board, \$400.

BISHOP SULLIVAN MEMORIAL FUND

Sundridge, \$3.55; Eagle Lake, \$1.05; South River, \$2.10.

GENERAL FUND EXPENSE.

Novar, assessment, \$2.

SHINGWAUK HOME

Received by the Principal direct:—Trinity Church S.S., Brockville, per Miss Fulton, \$3.75; All Saints' S.S., Windsor, per J. F. White, for Josiah, \$25.

The Rev. J. Pardoe acknowledges with many thanks the following sums which have been thankfully received towards the Novar Church Building Fund, and for which additional help is urgently needed: From Rev. H. C. Aylwin, Tangier, N.S., \$1; Mrs. Allen, Toronto, \$1; Mr. Alex. McLean, Rocklyn, Ont., \$1; Mrs. T. Connors, Markstay, Ont., \$5.

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