

“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.



September, 1902



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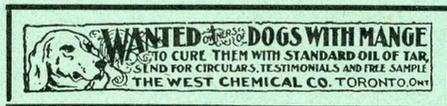
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The Algoma Missionary News.

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

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

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

THE VEN. THOS. LLWYD, D. C. L.
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Homes,
Sault Ste. Marie, Ont.

NOTICE.

The Rev. Charles Piercy, Editor and Manager of the Algoma Missionary News, has removed to Sault Ste. Marie West Ontario

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

By losing our lives in Christ and His cause, we are meant to save them; to serve Christ, not to feel Christ, is the mark of His true servants; they become Christians in proportion as they cease to be interested in themselves and become absorbed in their Lord.—Gore.

Bishop's Appointments for September.

1. Mon.—Train eastward.
2. Tues.—Montreal.
3. Wed.—Attend opening service and session of General Synod.
4. Thur.—Attend General Synod.
5. Fri.—“ “ “
6. Sat.—“ “ “
7. 15th Sunday after Trinity. Take part in services in Montreal.
8. Mon.—Attend General Synod.
9. Tues.—“ “ “
10. Wed.—“ “ “
11. Thur.—“ “ “
12. Fri.—“ “ “
13. Sat.—“ “ “
14. 16th Sunday after Trinity. Travelling westward.
15. Mon.—Arrive at Cutler; boat to Little Current.
16. Tues.—Drive from Little Current to Sheguiandah for Indian gathering.
17. Wed.—Drive to Manitowaning.
18. Thur.—Late boat from Manitowaning to Cutler.
19. Fri.—From Cutler train eastward.
20. Sat.—Proceed via Scotia Junction to Depot Harbour.
21. St. Matthew, A., E. and M.—17th Sunday after Trinity. Depot Harbour, etc.
22. Mon.—Train to Maple Lake; drive to Rosseau.
23. Tues.—Seguin; inspect church properties and new church.
24. Wed.—Magnetawan.
25. Thur.—Consecrate churches of Midlothian and Dunchurch.
26. Fri.—Travel northward.
27. Sat.—Proceed to Sault Ste. Marie.
28. 18th Sunday after Trinity. Bruce Mines; confirm in St. George's.
29. Mon.—St. Michael and All Angels. Sault Ste. Marie.
30. Tues.—Sault Ste. Marie.

Notes by the Way.

NOTEWORTHY DATES IN CHURCH HISTORY

Sept. 1.—Use of the Bible in English enjoined, 1538.

Sept. 9.—Clergy in England disabled for corporate offices, 1835.

Sept. 21.—Statute of Præmunire, disallowing appeals to Rome, 1393.

Sept. 25.—“Solemn League and Covenant” imposed by Parliament, 1643.

A Church people should support church papers. Then first-class papers could be produced and the cause of the church promoted.

A contemporary says it is likely that in the near future the Presbyterian Church in Canada will cease to receive help from the Presbyterians in Scotland for their mission work.

The latest reports to hand say that Mr. Major is recovering the use of his arms and hands. The improvement in his condition may be slow, but we are pleased to note that it is marked by steady progress.

“Tell what you know about the Diocese of Algoma,” is the last question in the present series of prize competitions for boys and girls offered in the columns of “The Canadian Church Magazine.”

Rev. B. Fuller, of the Nepigon Mission, contemplates, this fall, both a visit to Nepigon House, a Hudson Bay post on the north shore of Lake Nepigon, and to Gull River. At the latter place the Indians are yet Pagans.

Section 10 of the Diocesan Constitution of the W. A. provides for annual conferences in three points in the diocese. Whenever these conferences are held we hope those concerned will duly send to the A. M. N. a report of the proceedings.

The General Synod is summoned to meet in Montreal on Wednesday, September 3rd next. We shall be represented by the Bishop, and in the Lower House by Ven. Archdeacon Llwyd, D.C.L.; Rev. J. Boydell, M.A., and Messrs. Sarney and Keefer.

Some of the advantages to be gained by seeing ourselves as others see us might surely be ours if our English friend now visiting the diocese (we refer to Miss Green), would put her pen to paper and tell us her impressions and—yes—criticisms.

The Church of England receives no grant of money from the English

Parliament, as many people are led to believe it does. But will not a few be surprised to learn that the Presbyterian Establishment in Scotland has for nearly 100 years been in the annual receipt of £10,000 from Parliament?

"The Temiscamingue Gazette" is the name of a weekly newspaper published at Thornloe at the head of Lake Temiscamingue. Messrs. Roberts and Oliver, two Churchmen, are the parties concerned in the venture. In this century, the printer locates in pioneer settlements soon after the blacksmith.

Rev. C. J. Machin sailed for England on the 28th ult. to again undertake deputation work for the S.P.G. Another clergyman, who was once in this diocese, but for the last ten years has been a priest in the American Church, Rev. H. Gaviller, of Buffalo, N.Y., is soon to go to England to do like duty.

The W. A. conference at Sault Ste. Marie has been postponed until October 1st. The preliminaries necessary to contribute to its success are not complete. Humanly speaking, the great factor must be a representative gathering. It will spell failure to have a number of women from the Sault and neighbourhood only. Every parish or mission within the Deaneries of Algoma and Nipissing should have a representative present.

Depot Harbour will, within the month, rejoice in the completion of the church being erected there. It stands on a commanding site overlooking Parry Sound. The building is to seat 120 persons and to cost about \$1,100. The new church will be known by the title of England's patron saint, St. George. Depot Harbour is under the supervision and guidance of the Rev. T. E. Chilcott, B.A., who resides in Parry Sound town.

It is impossible to imagine a much worse postal service than we have at Sault Ste. Marie. There we received the overplus copies of the August issue of the A. M. N. only three days before the addressed copies to subscribers arrived at the same post office. Altogether the service on the Sault Branch and, in fact, west of North Bay to Sudbury, too, is most inadequate to the needs of the people.

If it be permitted, we desire to congratulate the S. P. G. on the forward move in improving and extending their editorial and publication departments. A good missionary review at a low price is promised for January, 1903. It is encouraging to know that the circulation of "The Mission Field" and other papers has so largely increased in late years, for the knowledge sought for and given is necessary to sustained life in the work of the Church.

A hearty welcome is accorded to Miss E. E. Green, the Secretary of the Algoma Association for Prayer and Work (England), on her first visit to the diocese, for which she has worked so well and so successfully. We say first visit intentionally. We hope she will come again some day. Miss Green is most welcome for her own sake and welcome also as a representative of English friends. When she gets home again we feel sure she will stimulate the interest of her fellow-associates. Here we trust her visit will have the effect of stirring up within us a trust in God's care for all His children.

The branch of the W. A. in connection with the pro-Cathedral of St. Luke, Sault Ste. Marie, gave an informal reception to Miss Green, in the school-house. There were present about twenty members, as well as the Bishop of the diocese and the resident clergy. Before the party broke up the Bishop made a speech which should have impressed all present with the duty of doing all that can be done within our diocesan boundaries before we can, in any sense, be deemed worthy of the sacrifices and prayers so freely offered on our behalf by the friends in England, whom Miss Green represented.

A number of Church people in the Province are urging some changes in the Book of Common Prayer, with the object, among others, of making it speak of our Canadian rulers and legislators. Why not use the special prayers we have? Knowing that in not a few churches in Canada the Synod for the Governor-General, the Lieut-Governors, and the Federal and Provincial Parliaments are seldom used, we last month published them in our columns. Our readers could easily cut them out and insert them in their Prayer Books. There is, al-

so, a prayer for the Provincial Synod. It could, with a slight verbal change be used for the General Synod sitting in Montreal during the first two weeks of this month.

Rev. J. Pardoe, writing to us regarding the erection of the new church, to take the place of the one destroyed this summer by lightning, says: "The stone foundation is now finished and paid for, so that, at least, one part of our difficulty has been overcome. We find that both the cost of lumber and labour at this time is very high, and we shall still need the help of our friends to enable us to go on with even a very modest building, and one worthy of the purpose for which it is to be erected. Quite a number of friends have shown their readiness in a practical way to help the work here, and others may be glad to take an early opportunity of doing so. Further, our own people, locally, are doing all they can to further the work in every way possible."

"So long as God gives me breath, I shall preach missions as the essential work of the Church, and disbelief in missions as disbelief in Christ. . . . Better far the return to the simplicity of primitive worship—to the unadorned church, the hard pew, and congregational singing—if that be necessary to revive the spirit of missions in our people, than the continuance of the refinement of luxurious worship which we enjoy to-day in our beautiful churches with their well-trained choirs and comfortable pews, if these things tend to destroy the spirit of self-sacrifice, and lead us to imagine that in supplying the wants of our spiritual natures, without thinking of the needs of others, we are fulfilling the commands of Christ."—Bishop of Indiana (Dr. Francis.)

On Sunday, August 24th, the Bishop paid a visit to the Mission of Korah and Goulais Bay. He was at the former place on Sunday morning. After dinner he drove with the incumbent, Rev. W. H. Hunter, to Goulais Bay. Returning the next day to Korah, the Bishop was present at the gathering of the congregation to mark the opening of a hall under the church. Unless we are mistaken, it is contained by the stone walls which are the foundation of the church. The people are to be congratulated on the acquirement of a room which is so

essential to the better working of any parish. Nor will anybody who knows how hard he has worked grudge a full meed of praise to the missionary. Miss E. Green, our good English Secretary, was present on Monday evening and gave a short address, which charmed her audience.

On the last day of August, the Bishop made a visit to St. Joseph's Island. In each of the three stations, viz.: Richard's Landing, Jocelyn and Marksville, candidates were presented for confirmation. The total number of confirmees was twenty-four. It is an excellent showing, giving evidence of the growth of the Church on the Island. Rev. P. W. P. Calhoun, the missionary, is to be congratulated. The Church spirit throughout the mission is improving. Its roots are striking deeper. The healthy condition of affairs may be known from the fact that the people have conceived the ambitious idea of self-support. Though this is beyond present attainment, a large increase in the offerings towards the support of the missionary has been realized, for which due praise is accorded by all who know the mission.

In another column our readers will find a contribution from our veteran missionary to the Indians, Rev. F. Frost, descriptive of a Sunday at Nepigon. Since Mr. Frost's letter came to hand further information has reached us from Nepigon Mission. Rev. B. Fuller, in a letter, written on his return up the river after his journey down to procure some necessary articles, (which trip he took in company with the Bishop and Mr. Frost, so that he could have the assistance of the Indians on the return journey), says: "When we returned, we started the house and put in a good cedar foundation, then began the walls, but the men got a call to work on the river, so I thought it too bad that they should lose the chance and others get it. Most of them went down, but they left me enough, so that I had always one or two. We kept pegging away until the walls were finished. Then the women brought bark and we covered the roof. We then chinked the walls, filling them with moss, flatted timber and made flooring, and now I am living in it and feel very grateful and comfortable."

For a long time, two or three years at least, there has been a great contention at the north of Lake Temiscamingue concerning the name of a rising settlement. It was called Liskeard, or rather the post office bore that name when few people thought of a town site, except a few speculators in land, who acquired from the Government at a nominal figure. But the place grew. A Church family, or rather a member of it, was the first bona fide settler. When the name of the place became the subject of discussion, they chose Thornloe as their choice. But on the other side of the creek the influence was opposed to them. So the eastern part of the town was called Thornloe, and last year one good woman said it should not be changed, come what may. And Thornloe it is still. More than that. On the 28th of July last, a meeting of the people in the place, which is the "hub" of a growing settlement, held a public meeting to settle the dispute about the name. Speeches were made and then a vote taken, which resulted in 57 votes being cast for New Liskeard and 64 votes for Thornloe. And Thornloe it is.

In connection with the S. P. G. grants to Canadian dioceses, "The Mission Field," the organ of the Society, with respect to the Dioceses of Rupertsland, Qu' Appelle, Saskatchewan and Calgary, says:—

It is not right for the Church to be so much behind other religious bodies that the loyalty of her children should be strained. Presbyterian, Methodist and other ministers of religion push forward into the newest places of settlement, where the population in a few years must be much greater. Many Church people, whose own clergy are not to be found within many miles, become more or less definitely absorbed in the religious bodies whose ministrations are at hand. For the sake of the individuals we should strain every nerve to be at least as ready as others; and with a view to the future, we should not let the Church be weak or non-existent in vast regions where, having regard simply to the religious antecedents of the population—to say nothing of other grounds—she ought to be expected to be strong. Accordingly, in this ecclesiastical province (Rupert's Land) the Society has agreed to suspend the operation of the general rule of 10 per cent. reductions in the Canadian dioceses, and has voted also the sum of £8,000 to be expended in accordance with a scheme which will be framed after consultation with the Archbishop of Rupert's Land.

The above extract mentions conditions not unlike those we experience in Algoma. It ought to emphasize, too, the obligation on our shoulders

to do all we can for ourselves—the general rule in regard to reductions is not suspended in our case—and the obligation laid on the Canadian Church to support our Bishop in his missionary undertakings. The Canadian Church, which sent him here, will surely uphold him.

Coronation of King Edward VII

God save our gracious King,
Long live our noble King,
God save the King:

The crowning of King Edward VII. and of his gracious consort, Queen Alexandra, was observed in Sault Ste. Marie, Ontario, by a commemoration service in the pro-Cathedral of St. Luke. The "Form and Order of Service" was that issued by command of the King and sanctioned by the Bishop for use in this diocese.

Though August 9th fell upon Saturday, a busy day in a border town, and shops were all open to do the trade and business of the last day in a week, still a good congregation assembled in church for a couple of hours to take part in the particular service of the day. It was but a few days before that some of Canada's last contingent to South Africa had returned to the Sault, and the presence in uniform of some ten or twelve of these soldiers gave a touch to the scene which nothing else could so well have supplied.

The clergy who officiated were: The Right Reverend the Bishop, who was both celebrant and preacher; the Rev. E. H. Capp, rector of St. Luke's, who read the Litany; the Rev. S. Bennetts, of Bullock's Corners (Diocese of Niagara) gospeller, and Rev. C. Piercy, of St. John's, epistoller. The Bishop preached from St. Matthew xxii. 21.

Though information is not yet to hand, we believe we can say that in the larger towns and villages there were like services on August 9th, and that on Sunday, the 10th, throughout the diocese the services were stamped with a coronation complexion.

A "Long" Mission.

The Mission of Schreiber is "long drawn out." It is nothing but the line of railway through the wild country between Chapleau and Port Arthur. A section gang and pumper; small groups of railway people at a divisional point, like White River, and a few fisher-folk here and there on the lake shore; these are the people of the mission. They are scattered over a distance of 260 miles at least. They are ministered to at intervals, according to the ability of the missionary to reach them, by means of freight trains, mixed trains, express

trains, and sometimes, the splendid Imperial Limited, which sweeps by all lesser places in its grand onward rush to the Pacific Coast.

Schreiber village lies at a considerable height above Lake Superior, a lovely view of which may be had from a point near the west end. It is built on a plain among the great rocks, which keep guard all round it. Only railway people and a few tradesmen live there. It is a quiet, secluded, out of the way, out of the world spot. Yet here, as elsewhere, throughout these regions Christianity is represented by a variety of organized bodies. Methodist, Presbyterian, Roman Catholic, Church of England, all have places of worship. And the Baptists are trying to build one. The population cannot much exceed 500 souls. And five different bodies are competing for religious influence and control. No wonder all are weak!

The service on the occasion of the Bishop's visit was a hearty one in many ways. The congregation was swelled by the Orange Lodge, which attended in a body and were specially addressed, both by the Bishop and Mr. Smitheman, the incumbent. These visitors were made welcome by and were conspicuous among the ordinary congregation—their bright colored "vestments" marking them out distinctly.

Nothing of importance is to be noted at Schreiber. Everything there proceeds in a very quiet way. One could wish it were less quiet in religious things. More real religious activity would keep things together better and prevent petty conflicts to which small isolated places are specially subject and which eat out the heart of religious life.

Mr. and Mrs. Smitheman have been very active in good works. The improved appearance of the church and parsonage, both now in excellent condition and free from debt, bear witness to this.

There were three confirmed at Schreiber.

Roseport is one of Mr. Smitheman's many outposts. It is a fishing village of perhaps 150 people and a station on the C.P.R. Here we have no church. But an excellent and hearty service was held in the school-house, when five young persons were confirmed. Here, as elsewhere, the people vie with one another in hospitality. Perhaps one of the Bishop's real, though minor dangers, may be the unlimited nature of this hospitality. There is such a thing as being killed with kindness. Fortunately the air of the country is most bracing and conducive to appetite, a fact which may minimize the danger.

After enjoying the hearty hospitality and pleasant conversation of the Bowmans and Reids the Bishop "moved on" towards Port Arthur.

At a later date, White River, another outpost of the Schreiber Mission, was "visited." This is a divisional point on the railway. It has the

reputation of being very extreme in its temperature. It is probably one of the coldest places on "the line," the thermometer finding its way at times to between 40 and 50 degrees below zero. Yet the truth has been exaggerated. After all, the average degree of cold is not so great. It is a lonely, but a most interesting spot. Our numbers here have increased of late. Constant change is the order of the day in these places. Just at present we are strong enough to have a student here. It is only for the summer. A few months hence we may have very few people left.

Mr. Hincks, a student of Trinity College, Toronto, has done a very good work. "It has been so nice to have Mr. Hincks with us and to enjoy the services of our Church once more," said one of the residents. "We don't know what we shall do when Mr. Hincks goes away," said another. Yet at the end of September Mr. Hincks must return to college and the mission must be closed for the winter, or rather, must go back to the old order of occasional ministrations supplied by the incumbent of Schreiber, for what 40 or 50 persons, living on daily wages can do to maintain a mission is comparatively little.

One of the nicest services held in this region was the early celebration of Holy Communion at this place. Thirteen communicated, and the music would have done credit to an old and well-organized parish. In "the wilds" one is more susceptible to the influence of such things. There is a solemnity peculiar to itself in nature; and one may, one ought to, find it easy to get near to God when near to "nature's heart." It certainly seemed as though God were near on that bright, early morning in the tiny room at White River.

An unfortunate event happened while the Bishop was at Roseport, which, though it has nothing to do with missionary work, illustrates the uncertainties of life in these parts. A fishing tug was preparing to start for its daily trip and steam was being raised when one of the valves gave way and the steam poured out, badly scalding a poor man who was imprisoned below. With much presence of mind he rushed through the scalding vapor and saved himself. But it was an experience which solemnized him and the community at large. The perils, exposure, and heroic endurance of many of these hardy fishermen afford a good object lesson to sentimental missionaries who think they are doing great things when they tire themselves with a twelve-mile walk, or sleep for a night in a lumber camp and find their feet a little chilled in the morning.

Sunday at the English Church Mission, Lake Nepigon.

In the report published by the Indian Department, there is a descrip-

tion of a spot on the shores of Lake Nepigon, at which there is an Indian settlement. It is spoken of in the report as the English Church Mission and on the map of Lake Nepigon this spot is indicated and called by the same name.

The Indians living there are well spoken of in the report mentioned. They are commended for their houses and gardens and general progress. This is so much to the credit of the English Church, and the ministers and teachers of the English Church as well as to the Indians themselves.

The Bishop and his chaplain, together with the missionary who will take charge of this English Church Mission, arrived there on Saturday evening, and the Indians, on coming around to greet us, and put up our tents for us, were told that the next day being Sunday, there would be divine service in the little church, three times in the course of the day, morning, afternoon and evening.

So very early in the morning, as soon after day-break as was convenient, we rose from our beds in the tents to prepare for the duties of the day. It might be in the interest of truth to state that one of the reasons why we rose early, was because the mosquitoes would not permit us to lie any longer, for every one knows, who is acquainted with the habits of these creatures, that the early hours of the morning are their feeding time—but since early rising is good for one, it is well that they act in this way.

About half an hour before the time for divine service, the bell in the little church rang out the summons to prayer. It is pleasant to hear the church bell in the lonely forest; according to the poet, some places are not so favoured.

"The sound of the church-going bell
These valleys and rocks never heard."

This can be said of the country to the north of this for three hundred miles, but of the country near the English Church Mission it cannot be said. In answer to the sound of the bell, the Indians came to church. They sang the old Morning Hymn, translated into their own tongue, to the old tune which it has been sung for centuries by Christians throughout the world. They worshipped God, using the same old prayers which Christians use throughout the world. The old "Te Deum" they chanted like their brethren in far-off England—only in a different language. It is glorious to think that these few Indians in the wilderness, when they worship, can say with Keble: "The prayers of millions fill my breast." The Bishop preached a sermon, telling about the Supper of the Lord, describing its institution and explaining its meaning and speaking of the blessings that come from it. The whole of the congregation, that were of suitable age, partook, and I have no doubt that each one found spiritual help in the service.

The afternoon service consisted of the singing of hymns and the saying of prayers from the Prayer Book. The Indians sang briskly and well. They have tuneful voices, and, though one of the hymns we sang was not familiar to the majority, yet by the time the middle of the second verse was reached, they had caught the air and the spirit of the song and seemed to be carried away by it. The new missionary, the Rev. Mr. Fuller, now addressed the Indians. He spoke well and simply about what St. Paul says concerning Christ and not ourselves. It was his desire to preach the Gospel of Jesus Christ, and asked the Indians to help him, so that the Gospel might spread to the heathen around like seed that is scattered by the wind and grows in places far distant.

In the evening, the church-going bell was heard again and the summons was obeyed. The bishop's chaplain read the prayers and the Bishop read the lessons, but when we were in the middle of the service, a terrific storm came on and through the open windows the rain, driven by the wind, came in with great fury. It swept the books from the desk where the priest was officiating, and for a while there was consternation and all stood on their feet. The windows were brought and put in their places and held by main force until securely fastened. Then one of the clergy started up the hymn,

"While the tempest still is high,
Hide me, O my Saviour, hide,
Till the storm of life is past,"

and when we had sung this, peace was restored and we went on with our service. The sermon was on Mary Magdalene, and was addressed to the women chiefly. There was also a special hymn sung, written in the Ojibway language, on Mary Magdalene at the tomb of Jesus.

It was still storming when we reached our tents, which, through God's providence, were not overturned, although trees were broken off by the force of the wind. We waited till the storm was over and it was long after dark before we could cook our supper. Then afterward we sat around the camp fire till midnight, and thus ended our Sunday at the English Church Mission on Lake Nepigon. The Bishop of Algoma is to be congratulated in securing such a good man for this mission.

The foregoing was written at the English Church Mission on Lake Nepigon, July 7th, 1902.

F. F.

The Western End of the Diocese.

A visit to Port Arthur and Fort William is an experience well worth having at considerable cost. The two beautiful, well-built, young towns, veritable Lake Superior gems, past which, as through gates, are borne ceaselessly the treasures of Western

produce; the wide, brightly-smiling stretch of water, called by the ominous title of Thunder Bay; the sleeping giant at the entrance, and McKay Mountain to the south and west form the elements of a picture long to be remembered. But it is not commonly realized how fine a country lies beyond this place of enchantment.

From Port Arthur, or Fort William, a short drive brings one to Murillo on the C.P.R., or to Slate River Valley and Whitefish Valley on the newly-opened Canadian Northern Railway. And all through these regions land of excellent quality is to be had—in some parts for the asking, it being free-grant land—where, with moderate labour, abundant harvests may be obtained. The rich growth of roots and the fine crops of grain and grass bending before the wind bore witness, as the Bishop drove through, to the fine quality of the land.

"Why is it that people do not take up this excellent farming land?" was the question asked. Perhaps they do not know of it, was the answer, or perhaps the agricultural interests have been lost sight of in the fever for mining. The pursuit of gold and the search for dross still go on. Silver is located and reference is constantly heard of the "silver mines" near by.

But surely the time will come when the real wealth stored up in the rich clay soil of these valleys will be no longer neglected.

The Church here, as elsewhere, needs people. Perhaps the new railway may help to bring in some.

Very nice services were held at both Slate River and Whitefish. But the need of more Church people, and more Church feeling, was in both places apparent. The Church has no buildings in these places. They are quite new, especially Whitefish Valley. The school-house in one case and the "Union Church" in the other were used. This is one of the growing regions where we have ventured this year to send a student for the summer. He lives at Whitefish. Perhaps there are sixty people in the vicinity. And it is worthy of mention that another student representing the Presbyterians—all honour to them for their missionary zeal—shares the field and the handful of people with him. I say shares the people. But this sharing means that each has them all in turn. Essentially religious-minded the settlers in such places are only too glad to go to any reverently conducted religious service. This is beautiful in its way. But it is calculated to foster that nondescript type of religion known in these days as undenominationalism, which might almost be called, if it were tangible enough, "the established religion" of the country.

The visit of the Bishop of Algoma was certainly the first episcopal visit ever paid to Whitefish. In days to come it may be looked back to as a starting point.

Mr. McKim, the student-in-charge, is an earnest, devoted worker, and

will, at least, find out for us what is possible in these new fields.

After a good night at the hospitable house—newly built and yet unfinished—of Mr. Sitch, the Bishop drove to Murillo and took train for the "Kam," as it is called, that is, for Kaministiquia—no wonder people shorten the name—a station on the C.P.R. Here a touching service of Confirmation, semi-private, called down the blessing of God the Holy Ghost upon a man of advancing middle life who had lost a leg on "the road," and could not travel to the church at Oliver.

The crowning service of the trip was at Oliver, where the people waited a whole hour for the Bishop's arrival by the tardy mixed train; and patiently sat through a service which was by no means short. In the country, where the mind is unfevered by earthly excitements, services are never "long." Four were confirmed.

Some day, perhaps suddenly, this region will surely begin to develop. We are waiting in hope. It is a good thing, no doubt, to wait. But the flesh chafes against the time. It is pleasant to see the fruits of our labours. There is a heroism of patience as well as of action. It is needed in many parts of the Diocese of Algoma.

Bracebridge.

REV. W. A. J. BURT, RECTOR.

The Rev. J. Francis, B.D., of Hamilton, has been in the parish during June, July and August, assisting the rector in supplying the vacant and adjoining mission of Port Carling. This task was made the more simple by the fact that those tourist clergy who visited the Muskoka Lakes region were most willing to assist. The following officiated at different points in the Port Carling Mission: Rev. Dr. McGrew, St. Paul's, Cleveland, Ohio; Rev. J. Seldon Spencer, M.A., Christ Church, Tarrytown, N.Y.; Rev. Canon Bland, Hamilton; Rev. Canon Forneret, Hamilton; Rev. Canon Cayley, Rev. John Gillespie, Rev. J. A. Gustin, and Rev. Professor Clark, of Toronto; Rev. D. Hague, M.A., Montreal, and Rev. Randolph Nie, Hornsby.

The Church of St. George, Falkenburg, has been renovated throughout this summer and presents a much more churchly appearance. The Rev. A. H. Allman, B. Sc., Emsdale, officiated morning and evening on August 17th. Mr. Allman is also down to officiate in St. Thomas' Church on the last Sunday in August. The Rev. E. A. Vesey, who is visiting in Bracebridge, has assisted in the services at Bracebridge, and is to officiate, in the absence of the rector, on the first Sunday in September.

St. Thomas' congregation on Sunday evenings is gradually outgrowing the seating capacity of the church.—*Laus Deo.*

"The Canadian Church Magazine and Mission News."

The above is the name of the monthly magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada. It is a publication that should find a place in every branch of the W. A. The coming General Synod may create a General Board of Missions, which will come into existence at once. On the other hand, there may be delay consequent upon the completion of arrangements necessary to establish such a central Board. But in any event, whether our contemporary continues, as at present, to be the organ of this ecclesiastical province, or enlarges its cords and becomes the missionary organ of the Church in Canada, we do hope that it may reach as large a circulation as it deserves. We hope that in dealing with missionary literature the General Board, or the Provincial Board, as the case may be, will not be parsimonious. Business men use "printers' ink" to make their wares known. The Church should not hesitate to use to its fullest extent the same tool to tell men of the calls from the mission field, as well as the privileges, and the successes and the failures of the same field. The wisdom of our leaders will be shown by a more liberal use of the printers' craft.

There are obstacles to be met,—none know better than we—but obstacles are to be surmounted.

Just a word more. A very pleasant word. Simply our tribute of gratitude and appreciation of the work of Dr. L. Davidson, K. C., of Montreal, who has for so long been responsible for the editorial character of the magazine. A very busy man—busy in the affairs of the Church, too,—he has carried this burden in a manner that merits the thanks of Church people in Canada.

"Protestant."

Like the word "Catholic," the word "Protestant" is often used in a sense altogether different from its proper and original meaning. The use of the words: "Protestant Reformed Religion established by law," in the coronation oath, has drawn attention to the term "Protestant." Strictly speaking, it means the reverse, not of "Catholic" but of "Papal."

And the history of the introduction of the word into the Coronation Oath precludes the other popular meaning. In words which follow soon after, the Archbishop is instructed to place the Royal Ring on the King's hand as a sign of his obligation to defend the "Catholic Faith." The "Protestant Reformed Religion," to which the Sovereigns of England are bound, is not a religion in opposition to the Catholic Faith. The fact is that we have here an instance of

the variation in the accepted meaning of a word which is common enough. As a matter of history the term "Protestant" originally designated certain princes of Germany who in the sixteenth century made a formal "protest" against the extravagant claims of the Pope of Rome. It was afterwards extended to those who in other countries made practically a similar protest. It meant not anti-Catholic, but anti-papal. Now the Church of England also protests against what we deem the un-Catholic claims of the Papacy to universal supremacy. So far she, in common with the great Eastern Communion, may rightly be called "Protestant"—and really is all the more Catholic because in this sense Protestant.

How comes it to be introduced into the Coronation Oath as descriptive of the Catholic Church of England?

This is a fair statement—

When in the seventeenth century our Roman-Catholic king, James II., had attempted in all sorts of illegal ways to subvert the Church of England, and his deposition became an absolute necessity, a means was sought of preventing any such disaster in the future by a law precluding Roman-Catholics from succeeding to the English Throne. If the new Sovereign in any case were merely to take an oath to "preserve the Church of England as by law established," there were those who, notwithstanding their adhesion to the Papacy, were ready to take it in these terms, while intending, not the historical Catholic Church of England, but the Roman Communion in England. To make such an evasion impossible these words, "the Protestant Reformed Religion," were introduced by the Legislature into the Coronation Oath. They were devised, not by the Church, but by the State, and used as they now are, however we may think that their use is inaccurate and even misleading they are quite defensible. They do not in any way commit the Sovereign, still less the Church, to any adhesion to what is meant generally by "Protestantism." Indeed, they since the words quoted about the "Catholic Faith" preclude such a signification.

To this explanation may be added some words from the great work on Ecclesiastical Law by a former Dean of the Arches, the late Sir Robert Phillimore:—

"As the Church of England is Catholic, the cardinal point of her constitution is necessarily her episcopal government, in accordance with the doctrine and usage of the primitive Catholic Church. . . .

"The Church of England is often called Protestant in common speech, and in some acts of parliament since the beginning of the eighteenth century. The sovereign at his coronation swears to maintain the 'Protestant Reformed Religion established by law,' and the crown is by law to descend in the 'Protestant Line,' but

'whosoever shall come to the possession of this crown shall join in communion with the Church of England as by law established.' . . .

"The expression Protestant is of foreign origin and obviously wanting in legal accuracy and logical precision; for in one sense the synagogue of the Jew and the assembly of the Unitarian are Protestant. It has not been adopted by the Church itself in any formula; but, as explained by the surrounding expressions and limitation in certain statutes which, since William the Third's reign, have adopted it, the name merely expresses, as the Constitutions of Clarendon, the Statutes of Provisors and of Præmunire had expressed before the Reformation, the independent national existence of the Church of England, and her distinct position from that of the Church of Rome, and certainly does not express any identity of position or of doctrine between the Church of England and general foreign Protestantism, as such."

Religion in Schools.

With September, our public schools again open the door to the boys and girls of Ontario. The school-rooms will be filled with children who go to learn that which shall qualify them to fill our places in the Dominion of Canada. They can apparently be taught everything save the Christian religion. The parents who wish their children to learn nothing of religion, though in the minority, the great minority, have overridden the parents who are not satisfied with an education in the schools of the land of which religion forms no part. It is said Christians differ so seriously, that until they agree, no religion shall be taught. When will the day arrive when real or false disagreements will cease? Why do not Christian people agree to provide facilities in the public schools for the teaching of religion to their children by their own ministers? In many cases it could and would be done. Instead of making it an extra hour at the end of the week—as the School Act encourages—a penalty for religion—make it an hour—the first—on one or more days of the week. The "undenominationalism" the schools foster is, in truth, a sort of state-paid religion. Of course, no child should have religious teaching forced or urged upon it against the will of its parents or guardians.

The Mail and Empire (Toronto), lately had an article, in which the increase of criminality amongst boys was pointed out as the result of parents neglecting their duties. Well, what can we expect, when instead of compelling parents—fathers especially—to fulfil their duties, the laws are more and more becoming patriarchal. To keep children off the street, a curfew is rung at 8 p.m. or 9 p.m. What a sham it is.

We publish below two opinions about definite religious teaching. The first is from "The Christian," an English Nonconformist journal:

THE VALUE OF DOGMATISM.

We are glad to think there are signs that the invertebrate attitude towards definite Christian doctrine, which has been popular in certain religious circles for so long, is losing its charm. It is quite a marked feature of late that great emphasis has been laid by prominent men upon the necessity of dogmatic teaching, as opposed to the easy-going spirit that accepts darkness equally with light. A few days ago Dr. Forsyth told a large audience of students that their ministry would be no use unless it was both certain and dogmatic. Professor James also, in his recent lectures on psychology, laid great stress upon the same point. The attacks of such men upon the laissez faire spirit will do something to rob it of its fascination. The human heart craves for certainty; the Gospel is a Gospel of certainty, and they who preach it must, therefore, be dogmatic. Scientists and philosophers are dogmatic enough upon the facts of the moment, which, later, may be disputed and re-arranged. Christian teachers have far greater reason for firmness, for their proven facts are beyond dispute. Yet must our dogmatism be not fanatical, but intelligent.

The second is:

A JUDGE'S TESTIMONY AS TO THE VALUE OF THE CHURCH'S RELIGIOUS TEACHING

Sir James Fitzjames Stephen, one of the most distinguished judges and men of letters of this century, in his "History of the Criminal Law" (vol. iii., p. 366), bears the following remarkable testimony to the value of definite teaching through the Church Catechism in promoting the welfare of the State by producing good citizens. The testimony is the more remarkable as coming from one who himself disavowed Christianity. He says:

"The Criminal Law may be described with truth as an expansion of the second table of the Ten Commandments. The statement in the Catechism of the positive duties of man to man corresponds, step by step, with the prohibitions of a criminal code. Those who honour and obey the Queen will not commit high treason or other political offences. Those who honour and obey, in due order and degree, those who are put in authority under the Queen, will not attempt to pervert the Courts of Justice, nor will they disobey lawful commands, or violate the provisions of the Acts of Parliament, or be guilty of corrupt practices with regard to public offices, or in the discharge of the powers confided to them by law.

"Those who hurt nobody by word will not commit libel or threaten injury to person, property, or reputation, nor will they lie in Courts of Justice or elsewhere, but will keep their tongues from evil speaking, lying, and slandering. Those who hurt

nobody by deed will not commit murder or administer poison, wound, or assault others, or burn their houses, or maliciously injure their property.

"Those who keep their hands from picking and stealing will commit neither thefts nor fraudulent breaches of trust, nor forgery, nor will they pass bad money.

"Those who keep their bodies in temperance, soberness, and chastity, will not fall into a multitude of abominable offences, but avoid the causes which lead to the commission of nearly all crimes.

"Those who learn and labour truly to get their own living will not be disorderly persons, cheats, impostors, rogues, or vagabonds, and will, at all events, have taken a long step towards doing the duty in the state of life to which it shall please God to call them.

"The Criminal Law may be thus regarded as a detailed exposition of the different ways in which men may so violate their duty to their neighbours as to incur the indignation of society to an extent measured not inaccurately by the various punishments awarded to their misdeeds."

THE BIBLE FOR NEW ZEALAND.

A plebiscite has been taken of the electors in the Oamaru, New Zealand, electorate on the question of the use of the Bible in schools. Two thousand and six hundred and thirty-seven persons (68 per cent. of the registered electors) voted in favor of Bible reading, one hundred and thirty-seven against, while eighty-five declined to state their views. The Oamaru Presbytery resolved, after the result of this plebiscite, to recommend that similar plebiscites be taken throughout the colony, and if similar results were obtained to make the question a test one in every electorate at the next Parliamentary election.

OTHER SIGNS.

The "Monetary Times," the well-known commercial paper, recently drew attention to the down-grade in morals among the youth of the country, giving evidence of crime as the basis of its comment on the neglect by parents of the responsibilities of parentage. It all points to one thing: Ignorance of Holy Scripture. The sins of the fathers are visited upon the children. If the community as a whole will not consent to the teaching of religion—the religion of the parents—in our every-day schools, then all who care for their children, their country and their faith, must compel legislative assent to the daily teaching of religion to their children. It must be a question at the polls.

"Church Work," our contemporary by the sea, takes notice of the persevering labours of Mr. Lawrence Baldwin, of Toronto. Mr. Baldwin is the leader of the scheme to establish schools in which religion shall have its place among the subjects taught. The above-named journal says:—

A voluntary school has already been established, and has been in successful existence for over a year in Toronto, wherein systematic Bible instruction is given. Mr. Baldwin intends to ask the Government for official inspection, which it is expected will eventually be granted. This, at present, appears to be the limit of his demands, which presumably do not include a share of this school tax, pro rata. A system of State inspected voluntary schools, free to teach certain subjects, including religion, tabooed by the public schools, not rivalling but supplementing them, would relieve the iron uniformity of the present system of Ontario, which takes no account of the pupil as an individual, but simply a piece of raw material to be "worked up" with other material, into one arbitrarily conceived organic whole. Our public schools all over the Dominion, and we may add the Continent, are enslaved, or, at least, seriously and perhaps unavoidably handicapped by the false principle that the child is made for the school, not the school for the child. The child must accommodate himself, or be accommodated to the system, not the system to the child. Something to relieve this harsh monotony is therefore badly needed.

The "Mail and Empire," in an appreciative article on Dr. J. George Hodgins' book concerning Ontario's great educationist, Dr. Egerton Ryerson, in which praise is given to the writer and co-labourer as well as to Dr. Ryerson for a work that will never die, says:

Those of us who are familiar with the story of Dr. Ryerson's long and useful public career, his broad aspirations and his sterling qualities, will agree with the estimate that his biographer places upon the man and his work. The public is apt to jump at the conclusion that the educational system as we have it to-day is just what its great founder desired to make it, but this is an assumption scarcely warranted by the facts. It is clear from his own words that it was with reluctance and regret that Dr. Ryerson yielded to the pressure that was exerted to bring the department under direct political control. The first effect of this change was to eliminate from the course of studies instruction on moral and scientific subjects which Dr. Ryerson had included in his programme. As to what the other consequences have been opinions will naturally differ, but on the whole we are disposed to believe that the educational system as launched by Dr. Ryerson was built on broader and safer lines than we have it to-day.

IN SOUTH AFRICA

It might be instructive to remember that Mr. Rhodes inserted a clause in his Education Bill in Cape Colony which provided "that a minister, or properly qualified person of any denomination recognized as a religious body, shall be allowed to enter any

State school for half an hour daily, or at such times as may be agreed on, and give religious instruction in the particular faith which he professes."

The Vatican and Biblical Criticism

("The Times," London.)

The attitude of the Roman Curia, and in particular of the Congregation of the Index, towards Biblical criticism has attracted so much attention in England that the following information, which reaches our Rome correspondent from an unusually well-informed quarter, may be of interest:

"When, some months since, determined attempts were being made in France and at Rome to secure the condemnation of the Abbé Loisy, whom English Biblical students rightly consider the ablest of contemporary (Roman) Catholic Biblical critics, the cause of the erudite Abbé and of Biblical criticism in general found defenders so active that the Vatican, in order to gain time and to quiet the controversy then raging, thought wise to appoint a Commission of Biblical Studies ostensibly to examine the whole question of the compatibility of Biblical criticism with (Roman) Catholic doctrine and discipline. The findings of the commission are awaited with interest in Liberal (Roman) Catholic and in Anglican circles, where it is respectively hoped and feared that an authoritative pronouncement on the part of the Vatican in favor of freedom in Biblical criticism might remove one of the obstacles which now impede the adoption of the Roman creed by many Protestant students of the Bible. Within the Vatican itself, where the spirit animating the majority of the commission and those responsible for its appointment is apparent to all, the hopes of Liberal (Roman) Catholics are not shared. The chief aim of those who appointed the commission was to procure a respite from the pressure of a troublesome question by inducing (Roman) Catholic Biblical critics, out of deference for the Holy Father, to keep silence pending the report of the commissioners. This aim has not been realized. A book entitled, 'La Question Biblique chez les Catholiques de France au XIXe Siècle,' by Albert Houtin, has upset all calculations. The author deals with the history of modern Biblical criticism in Italy and England as well as in France, and presents to his readers a long list of the defeats suffered by the Roman congregations at the hands of Biblical critics. It will be difficult for the Congregation of the Index to condemn the book—which has been denounced to it from a dozen different quarters at once—because the author deals only with historical facts. Neither silence, nor finesse, nor blustering will suffice to stifle the question. Meanwhile several Cardinals, thoroughly alarmed by the impression which the book has

created, are demanding the adoption of energetic measures against the critics and, in particular, the immediate dissolution of the Commission of Biblical Studies. It is possible that one of the most influential German (Roman) Catholic scholars may return without delay to Rome in order to try to avert such a catastrophe."

The columns of the Italian Catholic Press bear witness to the interest which Anglicans and English (Roman) Catholics take in the doings of the Commission of Biblical Studies, but one Clerical journal admits the interest of Anglican scholars to be tempered by not a little scepticism. The event will probably prove their scepticism to be fully justified.

Fugitive Notes

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.—J. Foster.

A Christian may have plenty of anxieties; at bottom he is always light-hearted. His soul has found its anchorage in Jesus Christ, crucified, risen, ascended, glorified, interceding.—Liddon.

The only rational liberty is that which is born of subjection, reared in favour of God and love of man, and make courageous in the defence of a trust, and the prosecution of a duty.—G. W. Simms.

It is not thou, who art to overcome the world, within thee or without thee, but by faith, which is the gift of God, and the grace of God, and the power of Christ within thee. The strong man will not give way to thee, but he will give way to the power of Christ!—Pusey.

While probation lasts there must be always at least the possibility of failure. . . . Certainly we cannot think too highly of the great gift of perseverance. The Bible is full of it, from the Psalmist to St. John. It is a great gift, and, instead of assuming that it has been certainly given to us, we would do well to pray for it.—Liddon.

Never so safe as when our will
Yields undiscerned by all but God.
Keble.

Take what ye have . . . God will not ask you to give account for gifts with which He has not endowed you, but He will ask for an account of those you have, and no one is entirely without good gifts from Him.—S. Lear.

Novar Church Building Fund

The Rev. J. Pardoe acknowledges with many thanks the following sums towards a fund for building a church in Novar in place of that which was recently destroyed by fire :—

- Miss M. Larew, Hamilton, Ont. \$ 5 00
- Offertory at The Royal Hotel, Muskoka, per Dr. Gaviller, of Ferndale House, Ferndale. 21 50
- Beaumaris, Ont., per Rev. C. J. Machin, Mus. Bach., the gift of four summer parishioners (of Pittsburg) 17 00
- Christ Church, Gregory, per W. Gregory Allen, Esq. 20 00
- Individual subscriptions from friends on S. Joseph's Island, Rev. P. W. P. Calhoun 8 50
- Rev. C. J. Machin, Mus. Bach., Beaumaris, Ont. 1 00
- Rev. Joseph Waring, Dufferin Bridge, Ont. 1 00
- Mr. Abraham Granger, Sequin Falls, Ont. 1 00

Bishop Sullivan Memorial Sustentation Fund

- Port Arthur, St. John's Circle King's Daughters \$ 5 00
 - Missionary Union, St. Boniface College, Warminster, Eng. 21 87
 - Prov. W.A., per Miss Carter. 5 75
 - Edinburgh Association, per W. W. Farquharson. 38 64
 - St. Luke's, Fort William 9 25
 - St. Luke's W. A., Sault Ste. Marie 1 50
- \$82 01

Acknowledgments

Receipts by Diocesan Treasurer :—

DOMESTIC MISSIONS

- Bracebridge, \$3.55; Seguin Falls, \$1.33; Dufferin Bridge, \$2.15; Falkenberg, \$2.00.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND

- Bracebridge, \$5.92; Broadbent, \$1.72; Dufferin Bridge, \$1.26; Victoria Mines, \$3.01; Baysville, \$4.72; Falkenberg, \$2.00; Port Arthur, \$14.45; St. John's, Sault Ste. Marie, \$5.25.

MISSION FUND.

- Toronto, St. Luke's, \$21.00; A Friend, Brockville, per D. Kemp, \$5.00; P. M. C., Toronto, \$18.05; Diocese of Montreal, \$125.00; English Association, \$269.27; S. P.G., for Indian work, \$12.62; Allansville, \$4.48; W. S. Dent, Esq., London, Eng., \$242.22; Coppercliff, \$12.50; Sucker Creek, \$4.12; Sheguindah (Indian), \$3.91.

INDIAN HOMES

- Parkdale, Epiphany, for Charlotte Oak, \$9.50; English Association, \$17.38; Niagara W.A., for Shingwauk, \$2.00; S.P.C. K. grant for scholarships—Wawanosh, \$242.77, and Shingwauk, \$242.78.

SPECIAL PURPOSES.

- Novar church, for Baysville, \$2.45; J. Elliott, Bradford, \$20.00; H. Pellatt, Toronto, \$20.00; E. Farquahar, Franklin, Man., \$2.00. For Bishophurst repairs—Bracebridge, \$7.00; Gregory, \$5.00; Blind River, \$5.00; Korah, \$3.25; Novar, \$2.00.

CHURCH AND PARSONAGE FUND

- Rev. G. B. Bull, Tapleytown, \$2.00.

SHINGWAUK HOME

Contributions received by Principal direct during July, 1902 :

- A Friend, Brockville, \$5.00; Christ Ch. S.S., Dartmouth, per Percy Elliott, Esq., \$8.34.

WAWANOSH HOME.

- St. Mark's S.S., Niagara, per Ida M. Oliver, \$25.00; North Bay Branch of W. A., for Lila Day, \$5.00; Miss A. Begg, North Bay, \$2.00.

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