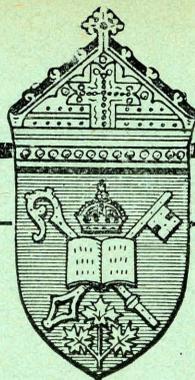


“Go ye into all the world  
and preach the gospel to every  
creature.”



“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.

February, 1903

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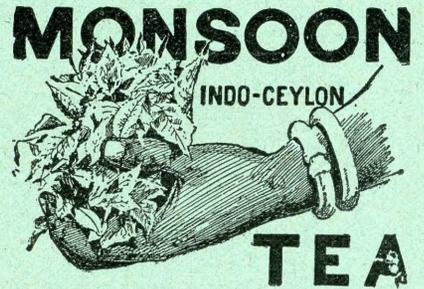
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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONTARIO.

PUBLISHERS:

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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.  
Archdeacon of Algoma,  
Huntsville, Ont.

THE REV. JAMES BOYDELL, M.A.,  
Bishop's Examining Chaplain  
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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.

## Bishop's Appointments for February, 1903.

1. 4th Sunday after Epiphany. Sault Ste. Marie.
2. Mon.—Purification of the Blessed Virgin Mary.
3. Tues.—} Mississauga; confirmation.
4. Wed.—}
5. Thur.—Sault Ste. Marie.
6. Fri.—Sault Ste. Marie.
7. Sat.—Sault Ste. Marie.
8. Septuagesima. Thessalon and Bruce Mines.
9. Mon.—Return to Sault Ste. Marie.
10. Tues.—Indian Home Committee meeting.
11. Wed.—Sault Ste. Marie.
12. Thur.—Sault Ste. Marie.
13. Fri.—Train eastward to North Bay.
14. Sat.—Proceed to Orillia.
15. Sexagesima. Orillia, morning and evening.
16. Mon.—
17. Tues.—Travelling northwards.
18. Wed.—Burk's Falls.
19. Thur.—Burk's Falls to Sprucedale.
20. Fri.—On to Orrville for confirmation.
21. Sat.—Train via Scotia Junction northwards.
22. Quinquagesima. North Bay; confirmation. Callender
23. Mon.—Travelling westwards. Sturgeon Falls.
24. Tues.—St Matthias, Apostle and Martyr.
25. Ash Wednesday. Sudbury.
26. Thur.—Return to Sault Ste. Marie.
27. Fri.—Sault Ste. Marie.
28. Sat.—Sault Ste. Marie.

## A Pastoral Letter on "Our Apportionment."

To the Clergy and Laity of the Church in the Diocese of Algoma:—

MY DEAR BRETHREN:

I addressed you last month upon the subject of the great step in advance recently taken by our Canadian Church in regard to Missions, and commended to you the scheme adopted by the new Board of Missions at its first meeting.

Since then, in consultation with the Archdeacon and Rural Deans of the Diocese, I have agreed to a scheme of apportionment for Algoma. This scheme, which I now most earnestly commend to you, is planned upon the lines of the general one. Each Parish and Mission of the Diocese has assigned to it a sum which it is asked to raise within the year ending De-

ember 31st, 1903. The sum total of these amounts, together with what is given in response to the Appeals at Epiphany and Ascensiontide, should make up the \$1,700, which the Diocese of Algoma is asked to raise.

At first, it was thought that the money raised in response to the Epiphany and Ascensiontide Appeals might be included as part of the amount required of each Parish and Mission. But it is now seen that this will not make up the total sum required of the Diocese. The sums assigned to each Parish and Mission are, therefore, to be raised in addition to the Epiphany and Ascensiontide offerings.

The scheme of apportionment is as follows:

### Deanery of Algoma.

Korah ... ..	\$ 30
Sault Ste. Marie ... ..	165
Thessalon ... ..	25
Bruce Mines ... ..	20
Garden River ... ..	25
Blind River ... ..	25
Webbwood ... ..	20
St. Joseph's Island ... ..	25
Gore Bay ... ..	25
Little Current ... ..	25
Sheguiandah ... ..	10
Manitowaning ... ..	25

Total for Deanery ... .. \$420

### Deanery of Nipissing.

Sudbury ... ..	\$65
Sturgeon Falls ... ..	30
North Bay ... ..	65
Temiskaming ... ..	35

Total for Deanery ... .. \$195

### Deanery of Parry Sound.

Parry Sound ... ..	\$50
Depot Harbour ... ..	25
Rosseau ... ..	35
Seguin ... ..	25
Emsdale ... ..	30
Magnetawan ... ..	25
Sundridge ... ..	25
Powassan ... ..	30
Burk's Falls ... ..	30

Total for Deanery ... .. \$275

Deanery of Muskoka.

Gravenhurst .....	\$35
Bracebridge .....	55
Baysville .....	20
Port Carling .....	30
Uffington .....	20
Port Sydney .....	25
Huntsville .....	40
Franklin .....	15
Aspdin .....	20
Novar .....	20

Total for Deanery ..... \$280

Deanery of Thunder Bay.

Port Arthur .....	\$75
Fort William .....	75
Oliver .....	25
Schreiber .....	35

Total for Deanery ... .. \$210

Grand total for Diocese \$1,380

To be raised by offertories at Epiphany and Ascensiontide and by special contributions— 320

Amount of apportionment \$1,700

The following suggestions have been made as to the carrying out of the above scheme:

1. The plan of apportionment should be adopted in each Mission and Parish. The clergyman, in consultation with those best able to judge, should "apportion" to each station, or congregation, included in his charge, its quota of the sum to be raised. Thus, fairness would be secured, and each "station" would be called upon to do its duty.

2. Both for giving information and for raising money, the plan of missionary meetings in every station, if possible, is strongly recommended. Even though little money were gathered at these meetings, they would be the means of making people acquainted with the plans of the Church, and the needs of the mission field at home and abroad. And interest and zeal would be awakened by them.

At such missionary meetings, neighbouring clergy might always be counted upon. And I would myself, whenever it was possible, gladly be present. I would also gladly give advice and missionary information to the best of my power.

3. For the completion of the quota no better method can be devised than the personal canvass of the Mission or Parish by influential collectors. Only care should be taken by the clergy not to let this collection clash with the annual House-to-House Collection for Diocesan Missions, which is ap-

pointed for the week following the 12th Sunday after Trinity. Though, where it is deemed best to do so, the same collectors may, at the same time, solicit subscriptions, both to the Domestic and Foreign Fund and our own Diocesan Fund. In this case, special collecting sheets, with columns for each fund, clearly headed, should be used.

4. The clergy should, in their public utterances and in their private communciations with their people, press home the duty and privilege of missionary work, and give information about it.

I need say no more. I feel sure that, from one end of the Diocese to the other, our people will loyally rise to their responsibilities and try to do their duty.

And I feel convinced that if it serve only to stir the dry bones of our indifferntism, and to give fresh life to those parts of our Diocesan body, which have been deadened by the fatal touch of worldliness, this new movement of our Mission Board, which is now making such a heavy demand upon us, will prove to be a blessing unspeakable. I am

Very faithfully your Bishop,  
GEORGE ALGOMA.

**Bishop Sullivan Memorial Sustainment Fund.**

The sum of \$6,000 would enable us to claim the remainder of the English Society's grant. An earnest effort would enable us to raise this sum. Who will help us? Surely so comparatively small an amount should not be difficult to raise!

The following amounts have been received since the last report:

S.P.C.K., instalment of grant,	£100.....	\$484	44
Thomas Gornall, Lennoxville, Q.	.....	9	00
W.A., Toronto:			
Donations ... ..	\$7	60	
St. Simon's... ..	5	00	
			12 60
Miss A. B. Tucker, England:			
Collections ... ..	£100		
Bristol and Clifton.....	50		
		£150	728 75

Montreal W.A.:			
Granby Branch, Que... ..	66	50	
Baysville W.A., per Mr. Hazelhurst... ..	5	00	
Miss Champion, Sault Ste. Marie	1	00	
			\$1,307 29

The splendid contribution forwarded by Miss Tucker should surely stimulate us to renewed efforts. The work done in our behalf by our Eng-

lish friends is beyond praise. The only adequate return we can make is to show ourselves deserving by putting forth every energy we possess to help ourselves. It were a shame to us not to make this return.

**Lament in the Lenten Season**

By kindness—by love unfeigned—2 Cor. vi. 6.

O weep for them who ever knew  
The mother of our love,  
And shed thy tears for orphan-ones,  
Whom angels mourn above!  
The wandering sheep—the straying lambs,  
When wolves were on the wold,  
That left our Shepherd's little flock,  
And ventured from His fold.

Nay, blame them not! for them the Lord  
Hath loved as well as you;  
But O, like Jesus, pray for them  
Who know not what to do;  
O plead, as once the Saviour did,  
That we may all be One,  
That so the cruel world may know  
The Father sent the Son.

O let thy Lenten litanies  
Be full of prayer for them!  
O go ye to the scattered sheep  
Of Israel's parent stem!  
O keep thy fast for Christendom!  
For Christ's dear body mourn,  
And weave again the seamless robe,  
That faithless friends have torn.

Ye love your dear home-festivals,  
With every month entwined;  
O weep for them whose sullen hearths  
No Christmas garlands bind!  
Those Iceland regions of the faith  
No changing seasons cheer,  
While our sweet paths drop fruitfulness  
Through all the changing year.

What though some borealis-beams  
On even them may flare;  
Pray God the sunlight of His love  
May rise serenely there!  
For flashy gleams, O plead the Lord  
To give His daily ray!  
With heavenly light at morn and eve  
To thaw their wintry way.

O weep for those on whom the Lord  
While here below did weep,  
Lest grievous wolves should enter in  
Not sparing of His sheep;  
And eat thy bitter herbs awhile,  
That when our Feast is spread  
These, too, that gather up the crumbs,  
May eat the children's bread.  
Arthur Cleveland Coxe.

**Notes By the Way.**

Mr. A. W. Behrends, recently at Depot Harbour, is doing duty for a short time at Burk's Falls.

The Rev. Mr. Howard has settled down to work in Port Carling Mission, to which he was recently appointed.

In the mission field there is always an "open door." In fact, there are so many that one wonders how many people fail to see them.

The Rev. C. H. Buckland, of Gravenhurst, is leaving that mission to take charge of the parish of Listowel in the Diocese of Huron. His removal is a great loss to the Diocese.

Algoma now has a page in "The Letter Leaflet" of the W. A., of which Mrs. Capp has kindly taken charge. We are sure that Mrs. Capp will be glad to receive notes of W. A. meetings and work from the parochial branches in the diocese.

The Diocese of Ontario possesses a valuable diocesan magazine in "The Ontario Churchman." While it regularly gives the news of the Diocese and of the chief events in the Canadian Church, it is valuable because of the instruction in Church matters which its pages often contain.

The little church at Falkenburg, in the Parish of Bracebridge, has been wonderfully improved by the raising of the ceiling and the covering of the whole interior with ash. These alterations, together with the addition of the chancel, make the little building a very dignified and churchly one. Much life and interest are manifested in this outpost of the Church.

The Church people of Baysville, on the Lake of Bays, are rejoicing in the acquisition of a new church-bell paid for almost entirely by the gathered mites of the women and young people of the mission. At the occasion of the Bishop's recent visitation to this mission a missionary meeting was held and the first steps were taken towards raising the "apportionment" for the Board of Missions. A hearty and earnest spirit prevailed regarding this work. The mission is small and weak, but it will do its best.

A little late, perhaps, but we record the ordination to the priesthood, at Sundridge, on the fourth Sunday in Advent, of Rev. Mr. McKittrick, who has been the Church's missionary there for the past year. The Archdeacon of Algoma presented the Candidate. Without question the solemn service will not only instruct our people at Sundridge, but also be a source of blessing in other ways. To our newly-ordained brother priest, on behalf of his brethren in Algoma, we extend the hope that he may have grace given him to serve Christ in His church militant for many years.

With the December number "The

Canadian Church Magazine" closed its existence as the organ of the Domestic and Foreign Missionary Society of the ecclesiastical Province of "Canada." However, it has been determined to publish a magazine, which will, we suppose, be the organ of the Church of England in Canada. The editor and manager will be the Rev. L. Norman Tucker, M.A., the general secretary of the Mission Board. We hope he will see his way to publish a first-class paper, and that he will receive the most hearty and liberal support of Church people throughout the Dominion.

During the four weeks ending with Sunday, the 4th of January, the Bishop opened for Divine Service four new churches. They were at Seguin Falls, Novar, Blind River and Depot Harbour. Those at Seguin Falls and Novar were to replace others. The old Novar church, it will be remembered, was destroyed by lightning early in the spring of last year. With characteristic energy and determination the Incumbent, the Rev. J. Pardo, has pushed on the work of gathering funds and rebuilding. And now a very much improved church of St. Mary with chancel and bell turret, occupies the site on which the old building stood. At Seguin Falls, a new building had become necessary, because the old one (a very small, poor affair at best), had fallen into disuse and decay through the changing of the centre of population. The churches at Blind River and Depot Harbour represent new work. Both are exceedingly pretty and well appointed buildings.

"The Canadian Church Missionary Gleaner" explains, in the following extract, the relations between the missionaries of the C.C.M.S. and the new missionary society of the Canadian Church: "Once more we must endeavor to make our position clear. Our missionaries are now fully recognized as missionaries of the Missionary Society of the Church of England in Canada. At the same time they retain their connection with the Church Missionary Society of England—a connection of the utmost importance—lessening the expense and increasing the efficiency of the work done in the Foreign Field. They still continue under the control of the Church Missionary Society. This is the distinction between missionaries of

'the Board,' which are under its control, and missionaries of 'the Society,' which are not. No change whatever has taken place in regard to the missionaries and their relationship to the Canadian C.M.S." C.C.M.S. missionaries in the Domestic Field will work under the direction of the Canadian Mission Board.

Messrs. Colloton and Webb, two young men employed at the Victoria mines, are doing not a little to help the Church people there. From a report lately presented to Rev. J. Boydell, it is learned that with one exception, Evening Prayer was said every Sunday during the past year, alternately at the Mine and at the Smelter villages. There are fourteen communicants resident at present and during the year past there have been eight celebrations of Holy Communion. Administrations of Holy Baptism numbered five. Two Sunday schools have been established. In them forty pupils are enrolled, with an average attendance of twenty-two. To these may be added a Bible class at the mine. The receipts at the services have amounted to \$126.14. Of this sum \$27.47 was given to objects outside the mission, the balance being used to pay for use of schools in which the services are held, the expenses of visiting clergymen, the purchase of a small organ, hymn books, etc. Altogether, the report is most encouraging, and in itself a model in style.

### Self Help.

The Bishop has been asked by one of the young clergy, what is now the custom of the Diocese regarding bales.

The following words written in reply are of general interest:

"We have given up the bale system—as a system. But, of course, that does not mean that we do not recognize the duty of helping our really deserving poor. It only means that we are able now, in a very large measure, to help ourselves. In most missions there are those who are able to help their poorer brethren; and it does them good to do so.

"But if, in any particular mission, there are not enough Church people, or the people are not able to attend to their own poor, the clergyman may send to the Bishop, who will commend the case to the Diocesan Auxiliary; and in due time, all being satisfactory, a bale, made up of things

suitable for the case in question, will be forwarded. Of course, the circumstances of the people—sex, age, size, particular needs, etc., etc.—must be given.

"In case of a sale for the benefit of a Mission where the people are unable to furnish articles, sufficient in quantity and quality for their purpose, the same course may be pursued. A request may be sent to the Bishop, and he will try and secure a few articles from the Auxiliary of the Diocese, or from other friends, to help the poor Mission seeking aid."

The above does not refer to Indian missions, which are exceptional; and it does not exclude the possibility of an occasional instance of very special character in which it may be necessary to go beyond the limits of the Diocese seeking help.

But, generally speaking, it should apply to the Diocese as a whole. There should now, with the few exceptions referred to above, be no difficulty in our taking care of our own poor.

### Up the Nepigon Among the Indians.

In the beginning of December, Rev. B. Fuller, the Church's missionary among the Indians in the country about Lake Nepigon wrote a letter to the Bishop, from which it is permitted us to make a few extracts. Mr. Fuller says:

"I feel at times that I have done very little for the time I have been here. My time is fully occupied, for I have worked at some part of the outside work every fine day since I came. This, with my cooking and housework, keeps me busy.

"You mention the ploughing. I think, if I remember rightly, that while at Little Current, you said that you had some idea of establishing something by which we could influence and teach the Indians, at least the younger generation. I am rather taken up with the idea now; and if we get the house finished, and my family here, I think we may begin to shape things a little with that end in view.

"To-day I have finished bringing out the timber for the addition to the house (14 ft. by 24 ft.), and I have a cellar dug and walled up, cedar foundations laid, and three rounds of heavy logs to begin the walls. I hurried to get this done before hard frost came, so that I might go on with the building even though there may be deep snow. And now that all the logs are out, I feel safe.

"While digging the cellar I came to

an abundance of water, which made it extremely difficult to complete the job. But I was rejoicing all the while, because, by digging a well near the house, the water will go that way and so furnish the house with at least water for washing, etc.

"Regarding a boat. I have thought prayerfully over the matter, and taking all sides of the question into account, I am quite decided now (especially since hearing of the grant of privilege to fish in Lake Nepigon to the Canada Fish Co., which means that we must push on even harder than before), that a very small launch would be the best to get. It would cost much more, and I do not forget that cost is a great item just at present; but if we have a sail boat it means we must have wind, of which there is no lack on this lake, though there would be times when we should be delayed for lack of wind. But where there is wind the water gets rough so quickly. If we had a launch we can always go ashore, and be safe and when fine make good time.

"I feel thankful that friends are interested in the matter, though this is not my reason for thinking the launch best. Had I private means I should surely purchase one.

\*\*\*\*\* "May God help me to 'spend and be spent' for His work. I strive to follow the Master in leading the people to a higher life, and try to fashion my own so as to be an example.

"We expect by Christmas to receive a silver communion service, a gift from Mr. and Mrs. Andrews, of Chicago, in memory of their son.

\*\*\* "Might it be possible that you may know of some unused oil lamps that would serve our church? In repairing the church, we shall need something that will do for curtains. Perhaps some one may know of some past use with them and would do well here.

"The Chief and his people wish to express to their Bishop the gratitude they feel for having a minister among them again, and hope that the Bishop is quite well. Also, the Chief requests that when the Bishop visits again, he will not live in a tent, but in the parsonage, because of the wind storms."

#### THE LATEST NEWS

\*\*\* I came yesterday (Dec. 3rd) from Grand Bay to South Bay, and found the Canada Fish Co. pretty well established, though in tents as yet. They have one building nearly completed, a small portable sawmill, within six miles of the lake, and a good

road all the way to Nepigon Station.

We can now start from the Mission in the morning, reach South Bay for dinner, then the half-way camp for tea and remain for the night, or proceed to Nepigon, as circumstances allow. We feel that there is a grand improvement in all this and we feel extremely grateful. There will be much fishing in the lake in the coming season. Already the company is putting in nets. They will have a great number of men working.

Mr. Hodder paid us a visit at the Mission and stayed with me over night. He came to tell the Indians that the Fish Company wished to engage them to fish and would supply them with nets and supplies. We feel that this is all good and I encourage the Indians to make all they can. At the same time we know that, coupled with this change, will come many evil things, but we trust God, Whose grace is sufficient for us.

\*\*\* The gentleman in charge of the teams on the road made an offer to me to-day to take anything up as far as the Lake for us. This, I think, is fine. I visited Gull Bay and Nepigon House, had services, and believe in God's own time we may see some fruits. I must get ready to start back. My dogs are waiting.

(The Canada Fish Company has acquired from the Government fishing rights in Lake Nepigon, and are to begin operations in the coming season. The above extracts refer to this work. They are from a recent letter written to the Bishop from the Nepigon missionary.)

### Begging?

"No, sir; I'll do anything I can to help, but I'm no good to beg."

That was the reply a young woman made to her clergyman one day, when he was asking her to solicit subscriptions for the Church's missionary work.

The scene was in an Algoma mission (though the like may, possibly, have happened elsewhere), and the young woman spoke in a very decided tone. She was in many respects an exemplary Church-woman, willing to help and give of her time and means regularly in the work of the parish in which she lived.

Nor was her refusal to "beg," as she termed it, without a streak of commendable pride.

Subscriptions are solicited for all kinds of objects. People were taken advantage of and placed in positions in which they could scarcely say no to "the beggar," though their gift was given grudgingly. Our young friend would do nothing of that kind.

She had the profoundest respect for her clergyman, and was ill at ease when she said nay to his request. He argued the matter, but without avail, and he had to look elsewhere among his tiny flock to find one who was, at least, not unwilling to "beg."

But, meanwhile, our missionary was haunted by the expression about "begging." It was wrong. A most complete misconception. Among men he is not accounted a "beggar" who asks for his own. A tradesman, or farmer, or storekeeper does not imagine there is anything degrading about asking for his own—the payment of an account—the fulfilling of a bargain. Nor is his clerk or servant accounted a "beggar" who is sent out on his master's business to secure that which is due to his employer.

Why was it that Churchmen and Churchwomen thought it the act of a "beggar" to go among the members of the Church and ask for contributions of money to further missionary work? Surely, because people saw no farther than the person who came to them—the servant. Surely because they have forgotten that they owe a debt to the Master—the Head of the Church.

If there is one thing in the world that is not "begging," surely it is the reminding of Christian people that they are servants who owe a debt, and should they not be willing to do all they can to obey the command that obliges us to preach the Gospel to all creatures?

And so our missionary thought and thought of the matter, until the Sunday following, when, casting aside, on his own part, a reticence to speak about money in his sermons, he plainly told his people that they were in duty bound, not only to do their utmost to maintain the services of the Church in their midst, but to do something for others. He commended them for their zeal at home, but said they could and should respond to the call of the Church in the Dominion for help in other and newer fields. The greater blessing is to the giver.

The response was not very encouraging then.

The next year, however, the young woman who refused to "beg," willingly went from house to house to solicit subscriptions for missions. She was a willing "beggar." Her work was blessed, to herself most of all. The heart of the priest of the mission was filled with joy.

### Visiting the Indians—Christmas

I went last week to visit a colony of Indians living on the banks of a large river about one hundred miles from my home. I had promised them a visit about Christmas, just before or just after, and in spite of hindrances, which threatened to upset my arrangements, I was determined to keep my promise. I arrived at the place just as the short winter's day was drawing to its close. The sun had just sunk in the west, when I arrived on the opposite bank of the river to that on which the Indians lived, and inquired of a boy if the ice was safe for me to walk across. He told me to cast away all

fear and walk straight across anywhere I pleased. The Indian children on the opposite bank saw me coming, and hurried round to the cabin to announce the event. I was well received by the Indians who were at home, but sad at heart and disappointed to find that the chief was away from home in the distant woods seeking to provide food for himself and family, and the more so, because, just at this festive season a larger quantity of food and drink than usual is consumed. It seems that the time of my arrival was not clearly borne in mind, but, however, I was able to gather a congregation, consisting of both sexes and many ages, and we had truly a glad and happy service. It is good to praise God from Whom all blessings flow, and particularly so at Christmas time, when we remember with gratitude, the many mercies that cross our path, and above all things else, the gift of the Saviour, "who at this time was born into the world." We sang the old Christmas hymn in the native tongue of these simple Indians, and they listened attentively to the sermon, telling of the birth of the Saviour into the world and the "glad tidings of great joy to all people"—even to the Ojibway Indian as well as the rest of mankind.

I was up betimes next morning in order that I might go a distance through the bush to announce my arrival and to give notice to a small settlement of Indians, who were living on the shore of an inland lake, that our Christmas Communion would take place that day, inviting them to attend, for it turned out that they were uncertain as to my actual coming.

It was a lovely morning as I journeyed on my way. The snow was glistening upon the evergreen trees, which showed dark amongst the white snow, and as the sun arose and shed its bright beams around, the whole landscape was illuminated with brightness and beauty. I had some misgivings as to my path, though I knew the general direction, but I met an Indian lad, who gave me definite information to guide me on my way, and I at length arrived at my destination.

The dogs did bark as I drew near, and made as though they would devour me, after the manner of ravenous wolves, but a piece of wood flung among them soon put them to the rout, and the Indians came out and ordered them to desist, an order which they only very indifferently obeyed, but I reached the shelter of a cabin without injury. It is a subject for gratitude when we escape the many dangers that beset us on every side; on the right hand and also on the left.

I spoke to Ukhuvazewahsashkung, who said he was glad to see me, and would come down to the riverside to pray and communicate with me, so would, also, his wife, but he could not speak for the rest. He advised me

to go without delay to see his son, who was making preparations for taking a journey to a distant place, and most probably he would alter his arrangements when he knew of mine.

I went to the house of the son and saw him in the bosom of his family—some seven fine children, but one was a delicate little fellow, suffering from a diseased leg. The wife had not her house as tidy as usual, and proceeded to remedy the defect, but I made my announcement, and they said they would come.

On my way out of town, I met the father again, and he told me he had killed a moose but lately, and would like to give me some of the venison to take home with me; just such a piece as I would not find too heavy to carry. He took me to his out-house, where the carcass of the moose was. It had a fine head of large size and the horns were grand, but I was glad to see by the number of branches on his horns that it was not of too advanced age to affect the tenderness of the meat. The Indian cut me off a piece with an axe; the old woman wrapped it in birch bark and gave it to me. I took it and went on my way rejoicing.

We held our service in the little church, and the Indians in the neighborhood gathered together to worship the Lord and to partake of the blessed sacrament. Our sermon was the same old story, that Christ Jesus came into the world.

In the afternoon, Ahnekakezhik took me down the river on the ice to visit a number of Indian families whom I had baptized some years before, and who had not advanced very much in the Christian faith. I spoke to as many as were there, and reminded them of past pledges. Only a few were at home and I felt a little discouraged, but we often weep when we ought to rejoice. We invited them to another gathering for the evening that was partly a religious service and partly a festive entertainment; and on our way back we called at a cabin where a little baby had lately come into the world, and whose stay in it was more or less uncertain, so I baptized the little one and talked of One who at that time was born.

We held our festivities in the evening, but our friends from down the river did not come. Yet we had a considerable gathering and gladness and joy filled every soul. Some gifts of clothing, sent by the W. A., were distributed, and appreciated by all.

F. F.

Garden River, January 8th, 1903.

### Novar New Church Opened

On Wednesday, December 17th, St. Mary's Church, Novar, was formally opened by the Right Reverend the Lord Bishop of Algoma. It will be remembered by our readers that the old Church of St. Mary was struck by lightning, and burned to the ground on May 24th of last year. We

feel that the blessing of God has rested upon us to enable us to rebuild so quickly. The present church is frame, with a good stone foundation, and the workmanship reflects great credit upon the builder, Mr. D. A. McLennan, of Huntsville. The building pertains to the Gothic style, and is finished inside with plaster, giving a bright and cheerful appearance to the whole. The wainscoting adds much to the decoration of the church. Several of the diocesan clergy were present at the opening, including the Ven. Archdeacon Llwyd, of Huntsville; Rev. W. A. French, of Magneta-wan; Rev. A. H. Allman, of Emsdale; Rev. L. Sinclair, of Aspdin; Rev. C. H. Buckland, of Gravenhurst; Rev. J. Waring, of Seguin Falls, and the Incumbent. A large number attended the morning service, at which there was a celebration of the Holy Communion. In the morning, too, the Bishop administered the holy rite of confirmation upon the candidates presented by the Incumbent. The Bishop preached an excellent sermon from the words, "In the beginning, God." The choir, ably assisted by the choir of St. John Baptist, Ravenscliffe, rendered the musical portion of the service in a highly creditable manner.

In the afternoon a special children's service was held, at which there was a good attendance. Every one was touched by the charmingly simple address of the Bishop upon the story of Samuel in the Temple. It might not be out of place to remark upon the unusual stillness among so many children, which prevailed throughout the service.

In the evening the church was crowded, many having come long distances to be present. At this service the music was particularly good, the choir of All Saints', Huntsville, kindly coming up for the occasion, and bringing with them many others from the same town. An eloquent sermon was preached by the Bishop, who took for his text, Matt. xi. 28.

After the service, all those leaving by the 12.30 a. m. train adjourned to the parsonage, where a substantial supper was provided and partaken of by the many guests. The offertories for the day amounted to \$50.00, including donations to the Building Fund. A debt still remains upon the church, and any help to enable us to wipe it off would be thankfully received by the Rev. J. Pardoe, St. Mary's Parsonage, Novar, Ont.

The annual tea and concert in connection with St. Mary's Church, Novar, took place on Tuesday, December 23rd. The crowded hall, many having to stand, testified to the popularity of these entertainments, and the hearty applause accorded to the performers gave evidence of the presence of an appreciative audience. The programme, which was lengthy and varied, was carried out without a hitch. The concert altogether was a most successful one, and the financial results were quite satisfactory.

### Sault Ste Marie.

Our readers will regret to learn that another fire occurred at St. Luke's (the pro-cathedral). It was caused again by defects connected with the furnace, which heats the church. It is most fortunate that the building was not destroyed, though the damage done equalled that of a few weeks before. The loss by both fires is estimated at from \$700 to \$800; covered by insurance.

The Sunday schools at St. Luke's and at St. John's had their Christmas festivities, the former in the school-room adjacent to the church, and the latter in a hall, rented for the purpose. Both were in all respects very successful affairs.

The town is more than usually dull after New Year's on account of the stoppage of some of the works. Some men have gone away to seek employment, while others are awaiting work to begin here. Though there has been considerable advance and prosperity in the Sault, consequent upon the industries here, and—the boom—it should not be imagined that the Church has enjoyed a corresponding impetus. Some idea of the difficulties can be gained from the fact that since Easter last the Mission Church of St. John has lost four churchwardens. A meeting has been called for the selection of a fifth. There is much change, but no evidence of decay.

The Rev. E. H. Capp, at St. Luke's, and the Rev. C. Piercy at St. John's, have both preached sermons urging a liberal giving in response to the Church's Epiphany Appeal for Foreign Missions.

Mrs. S. Ironside, the Diocesan Secretary of the W. A., was present at the January meeting of the W. A. of St. John's and gave an address on the obligations of the parochial branches to the Diocesan and Provincial Branches. The information imparted was needed and was appreciated. A vote of thanks was tendered Mrs. Ironside for her kindness in attending the meeting and for her address.

### Bracebridge

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

The Christmas season passed pleasantly by in this parish. There were the usual children's treats in both parts of the parish. In Bracebridge the children entertained one another and their elders to a long and interesting programme. Afterwards, the teachers treated the children to the usual Christmas presents, which gladdened young hearts, but instead of the usual tree, they had a "postoffice," in which Santa Claus ensconced himself, and acted in an able manner the part of postmaster, his coloured assistant

calling out the children's names from the chimney top.

At Falkenburg, the children gave an excellent programme of recitations, etc., and their teachers presented them in the usual way, by the time-honoured Christmas-tree, with presents galore.

The services on Christmas Day were hearty and impressive. At Bracebridge they were at 9 and 11 a. m., and at Falkenburg at 3 p. m. At both places the offerings were more than on previous years.

St. Thomas' Church, Bracebridge, was the recipient of a very pretty gift. Miss Nason, of Toronto, presented the Church with a beautiful brass altar cross and vases in memory of her father and mother, whose bodies lie in St. Thomas' Church yard. The Nason family once lived in Bracebridge and worshipped in the old church.

On Sunday, 18th January, the Lord Bishop of Algoma was present at all the services. At 10 a. m., after Matins, he laid hands on three young persons presented by the rector for that sacramental rite. These three young people were ready last year, but desired to wait until this year. There is a fairly large class in preparation for the next episcopal visitation.

At 11 o'clock a. m., the office for the Holy Eucharist was recited. The Bishop was celebrant and preached, his text being taken from the Gospel for the day, and was an able presentation of the lesson to be gathered from the action of our Blessed Lord in the miracle of turning water into wine. A large percentage of the congregation, together with the newly-confirmed, partook of the Holy Communion.

In the afternoon the rector and bishop drove to Falkenburg for 3 o'clock Evensong, and in the evening at 7 o'clock Evensong was again said at Bracebridge by the rector and the bishop preached a sermon full of food for thought from the text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." St. Matthew xi. 28. As in the morning, there was a large and attentive congregation.

### Mission of St. Joseph's Is'and.

REV. P. W. P. CALHOUN, INCUMBENT.

The sixteenth of January was a red-letter day in the history of St. John's Church, Markville, it being the 22nd anniversary of the opening of that church. It is interesting because it was the first church on the island, and when it was opened twenty-two years ago, the Rev. Mr. Rowe (now Bishop of Alaska), and Rev. Mr. Appleby and Mr. Beer were present, the latter being placed in charge of the island, and being the first resident missionary. Rev. Mr. Beer came all the way from Kaslo, B. C., to be present with us on the

above anniversary, and preached on that occasion to a crowded church, for Mr. Beer was beloved and held in the highest esteem by everyone on the island. The Rev. W. J. Eccleston, of Little Current, also assisted in the service.

After the service, a social tea was served in the Town Hall and a concert followed, an excellent programme having been prepared and fully enjoyed by the large gathering. Rev. Mr. Eccleston gave a very interesting address, and our guest of the evening, Rev. Mr. Beer, gave us some graphic descriptions of his work in the Yukon.

The special offertory at the anniversary, in aid of the Bishop Sullivan Memorial Sustentation Fund, amounted to \$7.41. The proceeds from the concert were \$31.50. The ladies are to be congratulated on the success of the evening, which was undoubtedly enjoyed by all.

P. W. P.

### Temiscaming Mission.

REV. H. R. CODD, M.D., MISSIONARY.

On Christmas Eve, a Christmas tree with a tea and entertainment, was held in the Orange Hall, Haileybury, in connection with St. Paul's Church Sunday School. This school now numbers over 50 children. The management was in the hands of Mrs. Probyn, assisted by Mrs. Cobbold, Mrs. Westron and others. The hall, which is capable of seating 400 people, was well filled, and a most enjoyable evening was spent. Mr. Atkinson delighted the audience with his original songs. A flag-drill and a country dance were given by the children, who also contributed several recitations. A representation of "Box and Cox" followed. The entertainment concluded by a distribution of presents.

### New Church for Depot Harbour.

On Sunday, the 4th of January, the opening services in the newly-erected Church of St. George at Depot Harbour, Parry Sound, were held. At 11 a. m., Matins was said by the Rev. J. Pardoe, of Novar, followed by a celebration of Holy Communion, the Bishop being both celebrant and preacher, the Rev. G. Gillmor, Rural Dean of Parry Sound, Gospeller, and the Rev. J. Pardoe, Epistoler. The little church looked lovely and bright, the altar-gradine bearing in the centre a cross covered with flowers, and on each side small brass vases filled with flowers. These flowers were provided and arranged with true taste by Mrs. O'Gorman and other ladies.

In the afternoon, the Sunday school was held in the church, and a

commencement made in that most important work, with Mr. Drewett as superintendent; the Bishop giving a loving and most encouraging address, and the other two clergy also speaking.

Evensong was choral, intoned by the Rural Dean, the choir singing well under the good leadership of Mr. Drewett, people's warden. An anthem was beautifully and devoutly rendered. The organist is a Mr. Smith, a young man of exceptional ability, and with the added personal interest that he served in the Boer war with the Canadian Contingent. The Bishop preached at Evensong, also, and his words and inspiring power, and loving influence have started the devotions and sacred work within that church on the narrow way leading to eternal life. It was regretted by all that, owing to the dangerous state of the ice, the Rev. J. E. Chilcott, M. A., rector of Parry Sound, was unable to be present.

G.

### The Indian "Bee."

At a social gathering, held here the other evening, it was suggested by an Indian present, who, by the way, was prompted by his daughter, that it would be a good thing if the Indian men would make a "bee" and chop some fire-wood for the missionary to burn. This would be good work for God and the Church, and they could shed some rays of sunshine around, and in this way each one would shine.

It was suggested, in detail, that every one could chop as much as he pleased—either for one hour, or two hours, or half a day, or more or less as he felt he could afford the time, or was willing to use up his energy to that amount—and then, any one who had horses or ponies or oxen could bring it to the missionary's house. They could chop it into stove wood, or cord wood, or in long pieces, which ever way was most convenient or suitable.

And then the Indian spoke, and prompted again by his daughter, said that they would have a supper in the evening, "after the 'bee' was over." This supper could be contributed to by any one who wished to do so by provisions brought in a basket, or in any other receptacle or conveyance. It need not be a basket, it might be a pail or anything. Then, some one rose up among the assembly and said, that all would be willing to labour for the good cause, only the notice was very short—the "bee" was to be on the next day—but, however, it was decided that there never was a day, either in the near or distant future that would suit everybody, so the original proposal was kept to as to the time of the movement.

It is a grand thing to chop for God, and the heart of the missionary was glad within him, to see the wood

coming out of the forest, drawn by the teams of the Indians, and "heading," as Canadians say, towards his house. Some of the wood was long and some was short; it was mostly long, and there was so much cut that it was not all brought home on that occasion, but, however, all things have their proper seasons, and all things will come right in time. The hauling went on until the shadows of night spread themselves over the earth and then came the supper which is ever the best of all. It is good to labour, for after toil comes rest, and after hunger, which of course, is provoked by toil, comes the evening meal.

It was indeed a great supper, greater than most suppers are, on account of the peculiarity of the circumstances that surrounded the occasion. It is not often that one is privileged to attend a function of this kind. It is something that makes itself felt, something that reaches even to the soul. One of the features of the supper, as it is, indeed, of all suppers, was the food that was provided for the occasion; or to go farther into detail, there was a beautiful cake, light and wholesome, which was made for the supper and had a meaning of special significance. There were other features of the supper, which were not entirely devoid of interest, but I forbear. At the entertainment after the supper there were good things indeed, quite different to what one sees and hears elsewhere. The music was good, and conversation both instructive and amusing. A leading Indian present recited some Indian legends of a high order, with a moral meaning, though sometimes a trifle obscure. One was about a mink that got into conversation with a pickerel and a pike and contrived to set them at variance, and while these two fishes were quarreling and fighting, he bit off their fins and their tails so that they could not navigate. He then rolled them ashore to devour them at leisure.

There were other things which I do not remember with sufficient clearness to write them down here. Suffice it to say, that all was well.

After these things we had music of a sacred character, and our supper and subsequent proceedings terminated with a religious service of prayer and thanksgiving.

F.

Garden River, Epiphany, 1903.

### All Saints' Church, Huntsville

VEN. ARCHDEACON LLWYD, RECTOR,

Episcopal Visitation, January 25th, 1903, 3rd Sunday after the Epiphany and conversion of St. Paul. Divine service began at 10 a.m. After matins the Archdeacon presented fourteen candidates, five males and nine females, for confirmation. The Bish-

op combined a very earnest and practical address to the confirmees, with his sermon on the conversion of St. Paul to the whole congregation. Including the confirmees, sixty-five partook of the Holy Communion of the Lord's Supper.

At 3 p.m. the Infant School, which is under the able and self-sacrificing tuition of Mrs. Captain Llwyd—and the senior school—most effectively officered and taught by a staff of male and female teachers, met in the church. The Sunday School service was said by the rector and was followed by a deeply interesting address from the Bishop. The service lasted just one hour.

At 7 o'clock Evening Prayer was said by the Rector, the lessons being read by Captain T. D. D. Llwyd. The Bishop's sermon on the text, "What wilt Thou have me to do?" was listened to with rapt attention by a crowded congregation. The musical portion of the services of the day was most effectively rendered by the leadership of the choir, being heartily joined in by the congregation. It was indeed a day of great profit and of much refreshing.

A well attended missionary meeting was held in the church on the evening of the 27th. Suitable hymns were sung and splendid addresses were delivered by four of the neighboring clergy, viz.: Revs. Robert Kinson of Port Sydney; A. H. Allman, of Emsdale; Rural Dean Burt, of Bracebridge, and Rural Dean Gilmor of Rosseau, followed by the Right Rev. the Bishop.

#### ST. MICHAEL'S, ALLENSVILLE

Accompanied by the Rural Dean of Muskoka and Mr. H. B. D. Llwyd, the Bishop and the Archdeacon, visited this station for service and Holy Communion on the morning of the 28th. It was a deeply solemn and most profitable service, and was greatly enjoyed by all present.

After luncheon, hospitably provided by Mr. and Mrs. Coldwell, the Bishop and the Rural Dean drove to Aspdin, the Archdeacon and his son returning to Huntsville.

#### FRANKLIN MISSION

The three stations of this mission—at present without a missionary—were visited by the Bishop and the Archdeacon, St. Paul's, Grassmere, and Quinn's School House, on the 26th and St. John's, Fox Point, on the morning of the 27th. Good congregations met the Bishop at each station, and the services in each were very hearty and most enjoyable.

The Bishop and the Archdeacon were driven to the several points by Mr. H. B. D. Llwyd. Hospitality was most liberally extended to the three visitors by Mr. and Mrs. Green of Sinclair; Mr. and Mrs. Morgan, of Grassmere, and Mr. and Mrs. Crump of Rouville, who, also, entertained us for the night.

## Death of Archbishop Temple.

On the Tuesday before Christmas, Frederick Temple, the 93rd Archbishop of Canterbury, ended his life and work on earth and passed into the spirit world. We, in common with all branches of the Catholic Church in communion with the Church in England, mourn the loss of a saintly character and a strong leader. Born in 1821, his early life was a struggle against difficulties, which he manfully overcame, until step by step, by virtue of his strength of character and Christian faith, he became the Archbishop of Canterbury and Primate of all England.

He began his active work as a schoolmaster, and in that sphere made his mark. Nor did he ever lose his interest in the education of his fellow-countrymen, but ever and anon, through the course of his long life, was he to be found in the foremost ranks of educationists. And at the end it is a remarkable thing that he closed his long and useful career by a statesmanlike pronouncement on the great question of education. It was a dramatic scene in the House of Lords, when, fighting against physical weakness, he made his last speech, and was then taken to Lambeth Palace to die. It may be mentioned, that the Archbishop had a feeling, which he expressed in words before going to the House of Lords, that after he had delivered his speech in favour of the Education Bill, and in defence of the Church, he would return home to die.

Among the many things that can be said concerning the late Archbishop's strenuous life, we mention two: his life-long advocacy of temperance and his zeal for missions.

All his lifelong a total abstainer, he not only advocated the cause of the Church of England Temperance Society, but on platforms all over Great Britain he found time to speak against the evils of intemperance and to aid and encourage all who were fighting against so great a curse.

But it was as a leader in the extension and support of missionary work that he will go down to posterity, when other marks of his character are shadowed by the lapse of time. His zeal begot zeal. Who can estimate the worth of his inspiration? His encouragement and leadership were great factors in the awakening of the missionary spirit, which roused the Church in the last decade of the nineteenth century and which, we believe, will mark the century upon which the world has entered.

A strong man, Archbishop Temple, has been spoken of as brusque in his manner, but those who knew him best tell us he was of men most tender and sympathetic.

He has gone to his grave, mourned by all people called Christians, and left behind him the memory of a fearless and faithful soldier of Jesus Christ.

## Acknowledgments

### NOVAR CHURCH BUILDING FUND

The Rev. J. Pardoe acknowledges, with many thanks, the following receipts:—

Collected by the Rev. John M. Davenport, vicar of St. Thomas', Toronto, \$100; St. Mary's Church, Novar, W.A., per Mrs. Henry Paget, treasurer, \$9; Mr. Daniel McPhail, Novar, \$5; Mr. Michael Riddell, Burk's Falls, Ont., 50c.; Mr. James Whitney, Novar, Ont., \$1; Mrs. S. Mark, New Hamburg, Ont., \$5; Rev. W. H. Moor, Omaha, N.B., \$1; Mrs. W. Pilton, secretary, Hamilton, Ont., \$22.50; Mrs. Duncan, Huntsville, Ont. \$1; Col. Cowan, Novar, Ont., \$1; Mrs. Harveston, Novar, Ont., \$1; A Friend, per Mrs. McPhail, Novar, Ont., \$1; Miss Hoare, London, Ont., per Mrs. Paget, secretary, \$1; H. H. Duncan, Esq., Huntsville, Ont., \$1; From a member of the St. Bartholomew's Church, Toronto, Girls' Auxiliary, \$1; Mr. and Mrs. Henry Anderson, Novar, \$5; Mrs. Duncan McKinnon, Rosseau, \$1.

### MISSION FUND

#### RECEIPTS BY DIOCESAN TREASURER

House-to-house collections: Oliver, \$9.05; West Fort William, \$2.10; Dufferin Bridge, \$4; Dunchurch, \$7.45; Magnetawan, \$7.70; Emsdale, \$7.10; Kearney, \$2.70; Sprucedale, \$1; Ullswater, add'l, \$1; Cardwell, \$5; Rosseau, \$7.30.

P.M.C., per Mrs. Hoskin, Toronto, \$46.45; Canon Oldfield, per Rev. C. J. Machin, \$10.16; W. H. Lockhart Gordon, Toronto, \$10.25; S.P.G., \$550.15; S.P.G., special, \$100.97; C.C.C.S., \$393.16; Toronto W.A., per Mrs. Webster, \$109.41; Diocese of Toronto, grant, \$250; Sussex Branch English Association, \$77.67.

#### GENERAL FUND EXPENSE ACCOUNT.

Fox Point, assessment, \$1.

#### INDIAN HOMES

St. John's S.S., Sault Ste. Marie, \$4; Novar S.S., \$2.02; Sundridge S.S., \$1; Blind River, \$1.52; St. Mark's S.S., Emsdale, \$1.05; St. John's S.S., Thorne-loe, \$2; Rosseau S.S., \$1.40.

#### CHURCH AND PARSONAGE FUND

Anon., gift St. John's, Sault Ste Marie, parsonage, \$50; Seguin Falls Ch., \$50.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND

Girls' Auxiliary, St. John's, Port Arthur, \$10.

#### SUPERANNUATION FUND.

Emsdale, \$5.15; Kearney, \$2.42; Sprucedale, \$2.10; Dunchurch, 57c.; Magnetawan, \$1.01; Midlothian, \$2.20.

#### FOR SHINGWAUK HOME

Contributions received by Principal direct during December, 1902:—

Christ Church S.S., New Liverpool, P. Q., \$6.68; All Saints' S.S., Collingwood, \$18.75; St. Thomas' S.S., Walkerton, \$3; Mrs. L. Gregory-Allen, special, \$5; Lacolle Branch W.A., special, \$2.50; Thorold Branch W.A., special, \$5; Trinity Church S.S., Brockville, \$5; Lennoxville W.A., P.Q., \$25; St. Paul's S.S., St. John, N.B., \$12.50; Miss Margaret Whitesole, \$5; St. Mary's S.S., Novar, \$1.10; Haileybury S.S., \$3; St. James' S.S., Gravenhurst, \$2.96; All Saints' S.S., Huntsville, \$4.72; St. Paul's S.S., Sprucedale, 60c.; Holy Trinity S.S., Little Current, \$2.55; St. Luke's S.S., Fort William, \$10; Uffington S.S., \$2; St. Mark's S.S. and W.A., Niagara, \$25; Miss Scoymer, Lunenburg, N.S., \$37; the Misses Acworth, England, 10s.

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