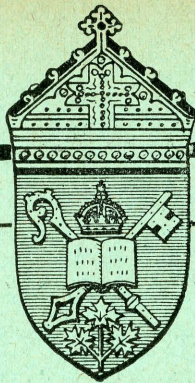


“Go ye into all the world  
and preach the gospel to every  
creature.”



“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.



July, 1903



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3. Increase in total income from premiums and interest..... 42,575
4. Increase in assets..... 43,959
5. Increase in amount of Insurance in force.... 1,399,466
6. Total available assets for security of Policy-holders..... 1,120,663

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NEWS.

# The Algoma Missionary News.

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## The Algoma Missionary News

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REV. CHARLES PIERCY, SAULT STE. MARIE WEST,  
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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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Principal of the Shingwauk and Wawanosh Indian  
Homes,  
Sault Ste. Marie, Ont.

Probably there is no one of late years to whom the Church is more indebted than to Rev. Dr. Maclean, the Warden of St. Augustine's, Canterbury, for his splendid services to the Mission field. During his twenty-two years' wardenship he trained no less than 305 men for the priesthood, who are to-day to be found in almost every part of the world; whilst his devotion to the pioneer work of the Church was unsurpassed and untiring.

## Bishop's Appointments for July.

1. Wed.—
2. Th.—
3. Fri.—
4. Sat.—
5. 4th Sunday after Trinity.
6. Mon.
7. Tues.—
8. Wed.—Train westwards.
9. Thurs.—Richard's Landing. Conference of W.A. Algoma Deanery.
10. Fri.—Boat westward.
11. Sat.—Sault Ste. Marie.
12. 5th Sunday after Trinity. Pro-Cathedral, Sault Ste. Marie.
13. Mon.—Sault Ste. Marie.
14. Tues.—Sault Ste. Marie.
15. Wed.—Sault Ste. Marie.
16. Thurs.—Sault Ste. Marie.
17. Fri.—Sault Ste. Marie.
18. Sat.—Travel eastwards.
19. 6th Sunday after Trinity. Thessalon. In-duct Rev. C. E. Bishop.
20. Mon.—
21. Tues.—
22. Wed.—
23. Thurs.—
24. Fri.—
25. Sat.—St. James, A. & M.
26. 7th Sunday after Trinity.
27. Mon.—
28. Tues.—Return to the Sault.
29. Wed.—Sault Ste. Marie.
30. Thurs.—Sault Ste. Marie.
31. Fri.—Sault Ste. Marie.

Silver Water.  
Meldrum Bay.

Gore Bay  
Mills.  
Kagawong.

Bruce Mines,  
Rydal Bank,  
Rock Lake, etc  
Michipicoten  
Harbour,  
Helen Mine,  
Grace Mine,  
Wawa, etc.

## Diocesan Notes.

The Editor desires to thank his English friends for papers sent to him so regularly.

At Sault Ste. Marie the baneful influence of Sunday excursions is again felt this summer.

The Rev. A. J. Young, Rural Dean of Algoma, has summoned a meeting of the chapter at Little Current for June 22nd.

Archdeacon Llwyd has returned to his home at Huntsville from Toronto. His medical advisers say he must have rest and quiet.

The clergy are reminded that the house-to-house collection for our Mission Fund should be made in the week beginning August 30th. Preparations should be made for it.

Two new names are added to our clergy list by the ordination on Trinity Sunday. They are Rev. H. G. King, at Powassan, and Rev. F. H. Hincks, at present at Blind River.

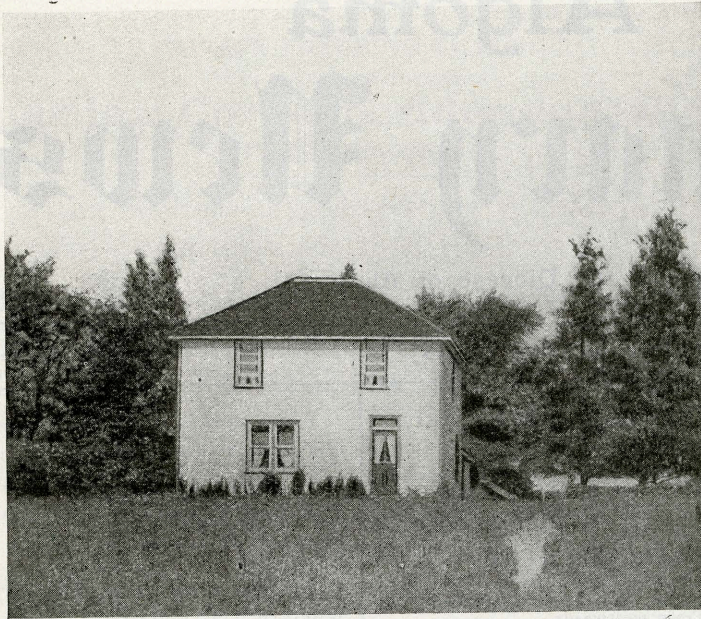
We regret to hear that Mrs. Fuller, wife of the devoted missionary at Nepigon, has been rather seriously ill. She is at Sheguiandah and slowly recovering. She hopes to accompany her husband to the Nepigon next month.

The Rev. C. E. Bishop, B.A., is doing an excellent work in Thessalon and parts adjacent. So far he has had charge of Bruce Mines also. Next month, however, Mr. R. H. Bates of Ottawa is to take up the work for a time in the latter place.

The final payment has been made on the recently acquired parsonage property in Novar, which is thus free from debt. Unfortunately this is one of the points where growth is very slow. With the beautiful new church and a parsonage free from debt much ought to be possible here. We need people.

The Convention of the Diocese of Marquette was held this year at the Michigan Sault. The Bishop of Algoma and the Rev. Chas. Piercy were present at the Convention service and at the afternoon session, when they extended to the Convention the greetings of the Canadian brethren of Algoma. It is refreshing to enjoy these interchanges of brotherly feeling.

The Mission of Korah, under the Rev. W. H. Hunter, is moving on very hopefully. A hearty and interesting service was held in the renovated church on Whit Sunday, the occasion being that of the Bishop's visitation. Three were baptized and seven confirmed. Holy Communion was celebrated, a large number communicating. The assessment to the



The Parsonage at Garden River

stipend of the clergyman has again been slightly increased.

By the deliberate adoption of the report of the Standing Committee of the Diocese at our last Triennial Council all the missions and parishes are pledged to the payment of a specified sum to meet diocesan expenses. The payment is due at Easter. Not all have paid the assessment due Easter, 1902, and very few that due last Easter. This delay is unfair to the diocese. Churchwardens will kindly see to the matter.

A house is being acquired by the Church in the Mission of Sundridge for the purpose of a parsonage. It is bought at a fair price and will be a great comfort to the clergyman, who hitherto has found it rather difficult to obtain suitable quarters. The people, led by Mr. Jos. Edgar, are making self-denying efforts to secure the requisite sum of money.

In the same mission a movement is on foot to erect a small church for a settlement known as Uplands, where hitherto the Church has been able to do very little. There is much need of the influence of religion in these parts. Lack of the opportunity to worship has led to much indifference and positive unbelief. A site is offered and materials are being collected for the building, which it is hoped will be erected before next winter.

### An Inspiring Example.

A movement has been started recently by the Woman's Auxiliary of Algoma to make up the amount necessary to place a missionary in one of the many new centres which, for lack of funds, the Church is at present unable to occupy. The various branches throughout the Diocese are being invited to contribute to this good work. And already so much interest has been awakened that there is reason to hope for the speedy accomplishment of the undertaking.

In due course the notice of this effort and a statement of the great need which called it forth were laid before the members of a certain branch in the western end of the Diocese. The good women naturally talked the matter over with their friends. "The Bishop could occupy a dozen new centres if he had men and means. Is it not our duty to help him? Are there not many who could themselves pay the sum of \$150 per annum to send a student into one of these new fields?" Such were some of the questions and comments heard in various quarters.

Presently the Bishop received a communication from a devoted churchman whose heart had been moved by what he had heard. "I had no idea," he said, "that such opportunities and needs existed. I will gladly contribute \$150 for the year to secure a student for one of the neglected centres. In doing this I wish my name to be withheld. But if my example will, in your judgment, move others, you are at liberty to mention what I am doing. I believe there are many

men in the Diocese able and willing to do the same if only they knew the facts."

We can only hope that the facts will reach the ears of every one who has it in his power to imitate this noble example and that each may be moved of God to do his duty.

### The Bishop Sullivan Memorial Sustentation Fund.

The following sums have been received since the report in our last issue. There is now good reason to hope that a very considerable addition may almost immediately be made to this Fund from outside the Diocese. If this hope be realized only about \$1,000 will be required to complete the work. A special effort is being made to raise this final \$1,000 within the ensuing two months in the Diocese itself.

We have now no further freedom to appeal to the Church in general in the old way lest we interfere with the work of the new missionary society. It is hoped, therefore, that every member and friend of the Church within the limits of the Diocese will strain every nerve during the next few weeks to help on this good work upon which so much depends every way.

Circulars are being prepared which set forth in detail the condition of affairs and the particulars of the effort about to be made. The clergy and members of the Woman's Auxiliaries throughout the Diocese are especially looked to for sympathy and co-operation.

St. Luke's Branch of the W.A., Sault Ste. Marie.....	\$ 2 35
Holy Trinity W.A., Little Current	2 20
Mrs. Tarratt, Weymouth, £10...	48 69
Schreiber, children of St. John's Church.....	15 00
Mr. Malkin, Ilfracombe.....	5 00
West Fort William, offertory.....	3 00
Toronto W.A., per Mrs. Webster thankoffering.....	26 25
W.A., Rosseau, per Mrs. J. P. Brown.....	5 00
W.A., St. Luke's Branch, Sault Ste. Marie, per Mrs. P. C. Campbell.....	253 00
Rev. J. Hickland.....	1 28
Miss Allman, Emsdale, collections	6 00
Miss A. Mason.....	2 00
St. James' Cathedral young women.....	100 00
	<hr/>
	\$469 77

### Michipicoten.

Mr. Naftel, a student from Trinity College, Toronto, is serving as student missionary in the somewhat isolated and difficult mission of Michipicoten. In a letter written on June 15th to the Bishop he says: Things are going along here fairly

well. I am getting to like the work better than I did at first, now that I am getting to be better acquainted. Some of the people are very nice and kind to me. But still I am at my wits' end to know what to do to get them out to service in larger numbers. Forest fires have been raging for the last ten days and that has kept many men away. I find that the teaching of "do as you please Sunday afternoon" has had a tremendous effect in lessening the reverence for the Lord's Day amongst all classes. So has the work at which the men are engaged; many have to work Sunday. I have never heard another word about there not being a minister all winter. So that has died down and many people are becoming interested and helping along the Church work.

The organ at Grace Mine is all right and the service there is getting to be the heartiest and most encouraging I have. We have been holding service in the hotel hall at the Harbor, so that we can have the use of the piano. Wa Wa is the only place at which we have no instrument and I think it will not be long before we get one there. I think there are only 21 Protestant people counting infants, in Wa Wa.

As for the library at Grace Mine I have been trying to gather in what books I could, but as the population is very changeable I fear many have been taken away, as I have been able to obtain only a few.

### Sault Ste. Marie.

The Bishop held an ordination on Trinity Sunday in the pro-cathedral of St. Luke, Sault Ste. Marie, at which two candidates for Holy Orders were admitted to the diaconate. They were Messrs. Francis H. Hincks, B.A., and Harold G. King. Both were trained in Trinity College, Toronto. The preacher on the occasion was Rev. E. H. Capp. Mr. King read the Gospel. Assisting in the service there were also Rev. Canon Hincks of Windsor, Ont., father of Mr. F. H. Hincks, and Rev. C. Piercy of St. John's Church, Sault Ste. Marie.

On the evening of Trinity Sunday the newly admitted deacons were the preachers in St. Luke's and St. John's Churches. Rev. H. G. King at the former and Rev. F. H. Hincks at the latter.

Rev. E. H. Capp contemplates starting on a month's holidays about the middle of July.

The steel rail industry, which was to have again started operations last December and on other given dates since, has not yet started to work.

The young women of St. John's Church, who are associated for the purpose of doing Church work in the mission, decided to give what they could of their own means or earnings last Lent and to solicit subscrip-

tions from others for the purchase of a brass altar cross and vases. They succeeded in their project and on the First Sunday after Trinity there was for the first time to be seen in the church a suitable brass cross, 32 inches in height, and on either side a brass vase. Certainly the displacement of the temporary article for a better one on the altar has given general satisfaction.

### Aspdin Mission

REV. L. SINCLAIR, INCUMBENT

The Branch of St. Michael's Woman's Auxiliary at Allensville has accomplished excellent work during the past year. The energy and devotion of the members may be estimated by the return at Easter showing a balance on hand of one hundred and eighteen dollars. We express our appreciation and thankfulness that we have in the Allensville congregation such a noble company of ladies who are so devoted to the work of the Church.

A new branch of the Woman's Auxiliary was organized in connection with St. John's church, Stanleydale, on Wednesday, June 17, the incumbent being present. The meeting was held at Merry Dell and it was arranged to meet every first Wednesday of the month.

### Visiting in the Townships.

I went on the next day to places beyond. I had hoped to make an early start, as they say, but some hindrances occurred which it was impossible to help and kept me later than I had hoped and the sun had arisen some time before I started on my way. When I drove up the road on the town line the sun was well up in the sky.

I advanced with caution for the road was full of holes, in which the mire was very sticky, so much so, indeed, that I feared that if my horse got in one of these mire holes he would stay there until he was extricated, which, of course, would be another hindrance.

My friends at the end of the line or, rather, at the end of my beat, in that direction had told me of an English family who lived in the woods and was striving to get a living from the land and who had been members of our beloved Church and desired my ministrations, so in response to this appeal I left my horse and conveyance and started on foot to the place, because the people said that the road was too bad to put a horse on and that I had better go myself. I found the family and ministered to them. They had a large family of small children and other property as well. I read and prayed with them and then asked them of their welfare. It seems that they had come out from the Old Country some years before, but had gone back and finding no rest

or satisfaction, had come out again to this country and settled where they were. The man said it was good land, only so many roots and trees and bushes and stumps. He was making a good garden. They were religious people, but not being looked after by the Church they had been attending other places convenient to them.

The next place was a mile or so further on. Here lived a family belonging to the Church, but the man was not at home, I was sorry to find. However, like St. Paul, I prayed with the few women who gathered there and left messages of good will for the husband, and retraced my steps to where I had left my horse.

Here I found my old friends that I visited at intervals, and the man came in from his work in the barn he was fixing a hay-fork in the roof of the barn) to listen to the reading of God's Word. I found the portion of Scripture appointed for the season and read and expounded to them the lessons of the Church for that season. Then I called at the farm house nearly opposite, but which was across a small river, and could only be reached by a bridge further on. Here they had an organ and we sang a hymn to help on our worship.

I had a fairly long drive before I came up to my next house of call. A man lived here who was left desolate with three small children, but he was determined to stay and keep house himself and take care of his children after the death of his wife. He baked his own bread and kept his house and looked after his children as well as he could. He promised to drive around to church with his children in the evening which he did.

I passed a school-house and had to pass a family also who lived some distance up a side road, and pushed on to where, I was to get my dinner. There I was a little late, for dinner had begun, but a lad came out and took my horse and I was made welcome within and shared the meal with the rest. The mother said that they had not yet eaten everything, but I should find enough left to satisfy my hunger.

After dinner we had prayers and I talked with the boys. The mother showed me her flowers in the window, some of them of rare beauty. Then she showed me the garden outside. It was quite a nice garden, with vegetables and flowers coming on. There was an orchard also and the trees were in bloom or just budding off.

I hitched up and went on to the settlement. This was quite a large clearing and several farm houses in sight. I called to see an old man, also a young man, an aged woman and also a young woman. The newly married people were living in part of the house and the old folks were occupying the front part. I spoke to the aged man and the others.

At the next house the lone man

was not at home. I left a message and an invitation written on a board and stood it up against the door. Afterward I saw the man working on the road. He was spreading gravel, and we talked a while on good things. I saw his son, who drove up with a load of gravel, and invited them both to church.

At the next house the mother and children were home and though I went to the field where the man had been planting potatoes, he had gone home for more seed, so I did not see him. I went on down the road for a mile or so, passed the place where I held the service and left word that I would return later in the evening in time for church.

I saw some men taking loads of timber down the road. They were some members of my congregation, and I invited them to church. Two came and left their horses till after service and took home a load of worshippers of the fair sex chiefly.

I called at the last house where I stayed for supper. Here the father of the family had lately met with a serious accident which caused his death. The widow with her family was keeping on the place. They were doing fairly well and seemed to be prosperous, if the supper they gave me was any criterion. After the milking was done we went to church. Some of the congregation had already assembled. They came on waggons and in buggies, on foot and on wheel. Two school dames were there, and my friend the lone man with the children. Altogether there was a larger congregation than our seating capacity could accommodate, for some stood outside. We had a very good service. The sermon was about "The Holy Spirit."

F. F.

Garden River, Whitsuntide, 1903.

### Religious Teaching in Our Common Schools.

It is now two months since an educational conference was held in Toronto under the auspices of the Synod of the Diocese of Toronto to promote religious teaching in our public schools. There were present some representatives from other dioceses in the Province of Ontario, though we suppose the majority of the gentlemen in attendance were from Toronto. The conference assembled on two days. It discussed the questions inseparable from the subject and adopted some resolutions.

We have seen only brief newspaper reports and a letter from Mr. G. S. Wilgress, of Huntsville, who was the lay representative of Algoma. The Bishop was likewise present. The resolutions adopted are to be passed upon by the several Synods in this Province.

Anglican people are deeply interested

in the subject and have tried, so far without effect, to obtain the co-operation of other religious bodies in presenting the matter before the Legislature or the Ministers in a way to secure sympathy or support. Our legislators will not move unless the question is forced upon them by a united Christian opinion. This, alas, we have not. With deep regret we note the way in which the Methodist Conference threw the matter out. It is to be hoped that it will reconsider its action at the first opportunity.

But we Church people must act as a unit. There must be no suspicion, no fear, no half-hearted action, no action without looking at the question as it may concern all sections of the country—rural and urban. If those who are to lead to the desired end expect to succeed they must have a clear knowledge of our school laws and must agree in the meaning of terms used. We rejoice that the Bishop of Toronto considers it the duty of the Church to agitate this question until her object was attained.

Is a "voluntary" school a "separate" school? Yes and no. The "voluntary" school proposed is to be carried on under the direction of the body which provides the building. It would thus be separated from the control of the Public School Board. It would have teachers holding like qualifications to teachers who teach in the public schools; be subject to the same inspection as other schools. It would ask for a pro-rata share of public taxes for maintenance, and would teach exactly the same work as other schools, but would add the religious teaching desired by the religious body to which it belonged, or rather of the parents who sent their children to the school. The secular training would be exactly the same.

A "voluntary" school would not be a "separate" school in the sense that Roman Catholic separate schools are. They claim the whole school rates from Roman Catholic property owners and householders. Their "separate" Board is a distinct corporation, having powers to issue debentures, etc., for the erection of schools and to tax Roman Catholics for the cost of buildings and maintenance. They also have a distinct set of text-books. They do not generally staff their schools with provincial-certificated and trained teachers. They have "separate" inspectors, too. The inspecting of R. C. "separate" schools, having "separate" text-books and "separate" teaching regulations, was "separated" from the inspectors of counties not many years ago. With this sort of "separation" we want nothing to do.

The "voluntary" school proposed by Mr. Lawrence Baldwin, in which the secular education is provided on a

par with that given in the schools erected by the ratepayers seems to us to be most desirable where it can be had, and the conditions put forward are eminently just to all. There the children would, with us, be taught the Church catechism and all other things which a child should know for his soul's health. In a Methodist voluntary school the religious training would accord with the Methodist catechism. In the case of our Presbyterian friends the "Shorter Catechism" would be a part of the special religious teaching, and so on.

The Presbyterians, who in Scotland use the "Shorter Catechism" in the state schools, will surely see the reasonableness of our demand and join in the demand. We desire our children to be daily trained in religious knowledge. It is not simply for today we are working. If the movement is not steadily adhered to now and the subject hard pressed upon our legislators, will there be any better hope of success a generation hence when our law-makers will be the men whom we have brought up in our schools without the advantages?

The multiplication of private schools under the control of religious bodies proves our case. Here and there over the province may be seen schools for boys and girls where religion is taught in the way desired by the promoters, and supporters. But they are expensive. As a rule only the children of well-to-do parents are found there. But surely the children of poorer citizens need careful religious training, too. And it is their right.

But "voluntary" schools could not exist in country parts. Therefore another scheme could operate there. There is no antagonism. Here it is that an agreement for a common syllabus and common action should be sought until attained. This is the point, too, where not only the advice and experience of town-people is to be looked for, but where the representatives of rural, or backwoods people can give valuable counsel.

One of the drawbacks in the working of our educational system is the carelessness shown by citizens in the selection of school trustees. Men fail to realize the importance of such trusteeship. There are trustees who can neither read nor write; who are "budding" public men, not enthusiastic about the welfare of the Canadian youth. This must be fought against. The best man in a community is none too good for the post and among good men are Churchmen. They should be urged to take a share of the work for the public good and they should respond. There are such things as public duties. The neglect of educational interests common to the majority of citizens is a fact to be much deplored.

It is nonsense to point to the sufficiency of Sunday-school teaching, which reaches some children and which at the best is but one lesson of less than an hour per week. A people professing Christianity cannot rest satisfied with this.

We hope the resolutions which we print below will be fully discussed in all the synods to which they are submitted. It is certain they will. The matter is of so much importance to the Christian character of our people that it might well be the subject of united prayer. Perhaps the bishops will set a day apart for it.

The resolutions:

"That this Conference recommends that a committee be appointed to draft a syllabus of lessons from the Old and New Testaments, suitable for use in the public schools of this province, such committee to be nominated by the Bishops of the province. That this syllabus be submitted to the diocesan Synods at their next sessions for approval. That if such approval be obtained, a representative committee be appointed to confer with the other religious bodies in this province with a view to obtaining from them co-operation in arousing such public opinion as shall impress upon the Government the necessity of taking action to ensure religious instruction in the public schools."

"That we recommend that the General Synod of the Church of England in Canada prepare and authorize for use in the homes of our people a manual of church doctrine and of biblical knowledge and truth."

"That the scheme of Voluntary Schools in affiliation with common schools in our public school system, adopted by the Toronto Synod in 1902, is fair and reasonable, and we approve of it as a means of securing definite religious teaching; that a copy of this resolution be sent to the Bishop of every diocese in Ontario, and that he be asked to submit the scheme to his Synod for approval."

"That this Conference recognize the great value of the discussion regarding Voluntary Schools at this meeting, in elucidating the true meaning and purpose of the scheme of Voluntary Schools, and in making it clear that the Church of England does not desire to establish separate schools, but only to secure effective religious instruction for the youth of our country, under our public school system, wherever possible."

### W. A. Notes

BY THE DIOCESAN SECRETARY

Letters have been recently sent, by direction of the W. A. Board of Management in Algoma, to each branch in the Diocese, proposing a pledge and asking for votes on the subject. Twelve new centres in Algoma have

applied to the Bishop for means of grace, but, through lack of funds, his lordship is unable to help them.

The Board proposes that the W. A. should make itself responsible for the salary of a catechist for one of these centres. The sum required is \$300 per annum. As far as answers have already been received, with but two exceptions, the branches vote in favor of the scheme and promise support. There is little doubt but that the pledge will be taken up.

In small, country branches, belonging to poor missions, where W. A. help is constantly in request for local needs, this readiness to help their poorer brethren is most encouraging. Letters have come in from small branches, saying that as they have known in the past what it is to be without a clergyman or catechist, in spite of their present difficulties and struggles, they are willing to do what they can in this matter.

In making this effort to send the Gospel to those deprived of spiritual privileges, the small missions will not lose. The Lord repays loans made to His cause very liberally, and an added blessing will, we doubt not, descend on those so ready to work for Him.

As the majority of W. A. members are unable to attend the annual Diocesan conferences, and have therefore little opportunity of hearing what other Algoma women are doing, the Secretary will, from time to time, publish in the pages of the A.M. short accounts of the work done in the various branches.

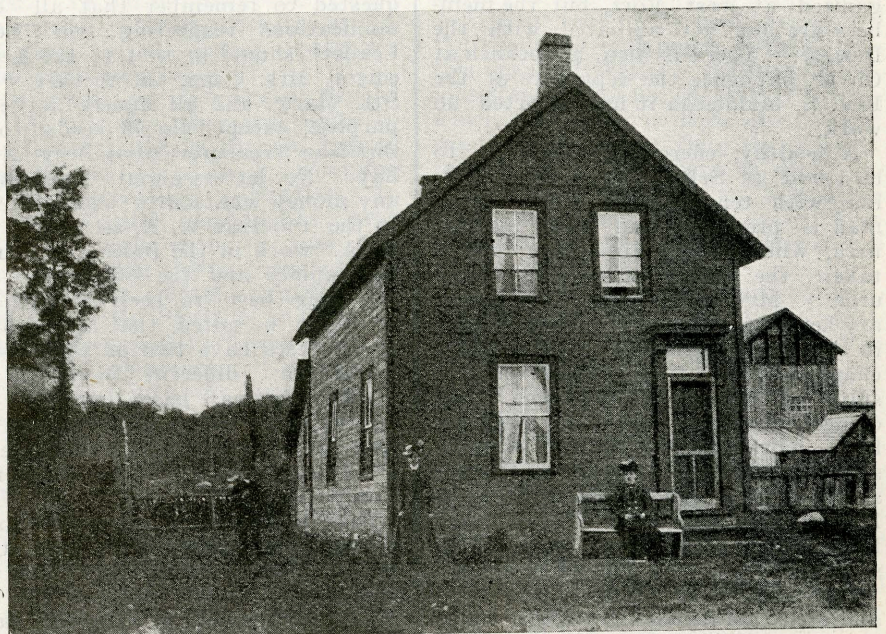
Algoma has at present thirty-four senior branches, two girls' branches and three junior branches, making thirty-nine in all.

A notable spirit of enthusiasm for the Diocese, and earnest desire to help others, has sprung up among the women during the last two years, in marked contrast to former times, when

each branch worked merely as a parish guild or aid society.

To begin with the extreme west of the Diocese. The Deanery of Thunder Bay has four affiliated senior branches and a junior branch. The busy town of Fort William on the Kaministiquia River, has the largest branch in Algoma, and certainly none is more active. They have eighty members on the roll. Their very able president is Mrs. Coe, with Mrs. Boreham as secretary, and Mrs. C. W. Jarvis, one of the Diocesan vice-presidents, as treasurer. They have during last year contributed six dollars towards the support of a girl in India, undertaken by this Deanery, and eight dollars and a half towards the maintenance of an Indian girl at the Shingwauk Home, Sault Ste. Marie. They give largely to the needs of their own Parish, having paid for the lighting of St. Luke's Church, undertaken the salary of the caretaker, paid \$230 to rent of the parsonage, ten dollars for wiring the same, besides defraying sundry other small expenses. Altogether, Fort William W. A. raised last year \$427.67.

There is also a junior branch in this town, and the little ones do good work under their wise and enthusiastic young president, Miss Little, assisted by Mrs. Harper, vice-president, and Miss Ellena Hallett, secretary-treasurer. They have twenty-two members. These juniors gave \$26 last year to the organist's salary, and \$5 in other parish work, and have a bank balance of \$72.81. The rector, the Rev. E. G. Harper, is most warmly seconded in his indefatigable efforts for the welfare of the parish by the W. A. in Fort William. It is much to be regretted that the girls' branch, formerly working in this town, has given up work for the last year, and we hope soon to hear of its re-organization.



The Parsonage at Novar

Port Arthur, a little to the eastward, has a flourishing branch of thirty-seven members. They have lately suffered a severe loss in the removal, by death, of their highly gifted and beloved late president, Mrs. Frank Gibbs. Mrs. Gibbs went to Toronto in the latter part of May to attend the Woman's Council, and while conducting a devotional meeting, was stricken with paralysis in the left side. She was taken to Grace Hospital, but there was little hope of her recovery, and she passed away to the higher life a few days later. No one could be associated with Mrs. Gibbs in her W. A. work without feeling the spell of her wonderful influence. She was a most enthusiastic spirit, a devoted worker, an eloquent speaker, generous in her gifts and had a winning charm of manner impossible to resist. Her loss to Port Arthur branch, indeed to the whole Diocese, is beyond estimation. Mrs. Gibbs most ably filled the office of W. A. vice-president of the Diocese for some years. The sympathy of the Board of Management, and of the whole W. A. of Algoma, goes out to her bereaved sisters in the work at Port Arthur, and to her sorrowing husband and family.

Mrs. A. W. Thompson is the present branch president, with Mrs. Clarke, Mrs. Crooks and Mrs. Hodder as vice-presidents, Mrs. Wink, secretary, and Mrs. Keefer, treasurer. This branch raised \$354 last year, of which the generous sum of \$44.80 was given to the Diocese in various ways, while \$134 went to parochial aid. Port Arthur also gave a share to the support of the Hindoo girl. The conference (W.A.) for the Deanery of Thunder Bay, will be held this year at Port Arthur, most probably in August. The Rural Dean, the Rev. G. S. Thursby, is rector of the parish.

A W. A. branch has lately been organized at West Fort, but the members are not yet affiliated with the Diocese. There is also a branch at Oliver, but since the departure of the Rev. S. Middleton it has reported no work.

A healthy, energetic branch is to be found at Schreiber, on the C.P.R. line, with ten members. Mrs. Newman is president, and Mrs. Smitheman, wife of the missionary, undertakes the duties of secretary-treasurer. Mrs. Smitheman, a missionary herself has much to contend with in the discouragements of a frequently changing population. However, in spite of difficulties, Schreiber succeeded in raising last year \$144 for local work, and, with Fort William and Port Arthur, contributed to the support of a girl at the Shingwauk Home, conjointly with Algoma and Nipissing. These three branches also support entirely a child in India.

The Deanery of Nipissing has three affiliated branches,—Sturgeon Falls, North Bay and Sudbury. The W. A. at North Bay does good work, and

shows a large income, but, owing to the large debt on their handsome church, are under the necessity of devoting almost all their proceeds to its assistance. They have twenty-five members, and work under the presidency of Mrs. Cobb, wife of the rector. Mrs. Robinson is vice-president, while Miss Begg, Diocesan W. A. treasurer, acts as secretary-treasurer. Indeed Miss Begg for many years filled the office of secretary-treasurer of the Diocese, as well as performing her branch duties, and Algoma owes her a large debt of gratitude for past and present services. North Bay W. A. raised last year the large sum of \$415, of which \$394.75 was given to the parish, and \$5 towards the support of a girl at the Shingwauk Home. The members also provided the Mission at Webbwood with a generously furnished bale of clothing.

The branch at Sturgeon Falls was re-organized last year with Mrs. Davie president, Mrs. Sanford vice-president, Mrs. C. Britton treasurer, and Miss Gill secretary. They have seventeen members, and raised last year \$64.20, of which they gave \$12 to the Diocese. They also share in the expense of the girl at the Shingwauk Home.

Sudbury, with seventeen members, though only organized eighteen months ago, does most excellent work. Last year they reported an income of \$287.71, of which sum \$15 was given to the Diocese, including \$10 for a Shingwauk girl.

Their officers are Mrs. Washburn, president; Mrs. Thompson, vice-president; Mrs. Forrest, treasurer, and Miss Evans, secretary.

All the branches in the two Deaneries of Thunder Bay and Nipissing have sent in a unanimous note for the taking up of the proposed Diocesan Pledge, for which the board gives them hearty thanks.

Branch officers are affectionately requested to remember that all communications respecting the "Letter Leaflet" should be sent to the Leaflet editor, Mrs. Capp, the rectory, Sault Ste. Marie, and all money for every purpose, except parish needs, to the Diocesan Treasurer, Miss Begg, North Bay. No letters about "Leaflets" or any money whatsoever, should be sent to the Diocesan W. A. secretary. The W. A. work in the Diocese is increasing rapidly and the officers are doing their best to keep up with it. It might be noted, that whereas other Dioceses have two or three secretaries for different parts of the work, Algoma has but one, who strives to attend to all. Branch officers can give material assistance by attending closely to the above-mentioned points.

Branch presidents are urged to lay before their members the importance of THE ALGOMA MISSIONARY NEWS and their duty to the paper. The W. A. in our midst is working heartily for the Diocese; it should also work intelligently. We cannot work

intelligently about a thing we know little of. Every W. A. member should know all that is to be known about her own Diocese. This information is to be found in the pages of our own MISSIONARY NEWS. Also, as it is being increasingly used by the W. A. secretary as a vehicle for counsel, direction and information for the branches, no W. A. member can afford to be without her own copy. Where individual subscriptions are impossible (and, surely, at the low price of fifty cents per annum, this need rarely be the case), at least one copy should be taken by the branch from which to read aloud at meetings. This valuable paper should be better supported in the Diocese than it is at present. The Diocesan W. A. Secretary will be glad to receive names of new subscribers. Next month's issue will contain an account of the W. A. conference to be held on St. Joseph's Island on July 9th, with the annual statements of the Diocesan officers.

### The John Wesley Bi-Centenary.

On the 17th of June (Old Style) John Wesley, the founder of the Methodist Societies, was born at Epworth Parsonage. The year of his birth, 1703, was also memorable for the terrific storm that swept through southern England with a violence never before or since recorded. The gale was almost ominous, foreboding, as it were, a new religious influence that would carry away before it much that needed to be destroyed, yet would leave behind it the marks of devastation.

There are many ways in which the life of Wesley can be treated. We might, following the course of his diary, illustrate his astonishing missionary activity, those journeyings of his that covered between 4,000 and 5,000 miles a year for half a century, the 50,000 sermons he preached, chiefly to the poor and simple. We might compare Wesley with other famous founders of religious orders or movements, but it is possible here only to sketch his career in a single aspect, and that from the Churchman's point of view. We can safely leave it to those who claim Wesley for their exclusive possession to furnish a full and vivid account of the incidents of his wonderful life. They will not, however, dwell on those facts which warrant us even more than themselves in celebrating his birthday. For it is possible for us to claim him, not only as a Churchman, but as a High Churchman in advance of his contemporaries, a priest and missionary of the Church till his dying day.

Methodist—an old name both in secular and in religious use—was a term applied in derision to the little band of serious youths whom Charles Wesley gathered round him at Oxford in his undergraduate days. As he has explained, the name was



given them because they tried to conform strictly to the method or rule prescribed by the University Statutes. John Wesley, returning to Oxford from Epworth, where he served his father's curacy, took the Methodists in hand, and put their association on a more strictly religious basis. He required the members regularly to visit the prisoners and the sick, to observe with fasting the stationary days, to make their Communion every Sunday and festival, to educate poor children, to practise self-examination, rigid economy, simple living, and liberal almsgiving. Unable to find in contemporary practice example and precedent for a regulated life, he betook himself to the study of primitive usage, whence, besides the practices named, he derived baptism by immersion, the prothesis, mixed chalice and invocation in the Holy Eucharist; and to be used later, the watch-night, the love-feast, and the class-ticket. Methodism, therefore, was a revival of old Catholic practices and beliefs, and it is not surprising that the brothers, John and Charles, were often called upon to refute the charges of Jesuitism and Popery, and of secretly plotting the return of the Pretender. To use a term now revived among us, the Methodists were a Church Guild, bound by rules to live in accordance with the obligations of the Church, and in conformity with primitive ideals.

It was in 1740, after two years' experience in America as a S.P.G. missionary, and his breach with the United Brethren or Moravians, that Wesley organized Methodism on a large scale. The United Societies that suddenly sprang up in London, Bristol, and Newcastle-on-Tyne were associations of earnest Christians animated by the sole desire "to help each other to work out their salvation." Fasting, frequent communion, confession of sins, and simplicity of life were the leading features of the system prescribed. No one was a minister who had not received Holy Orders. The place of assembly was to be known only as a preaching-house. Times of meeting were not to clash with the regular hours of Church service, when the members were enjoined to be present in their parish church. In a word Wesley designed his system to be supplementary to the ordinary Church system, not to compete with it. It was as legitimate a plan for enabling Churchfolk to lead the higher life as any monastic order or mediaeval guild.

When we look at Methodism today we are met with the perplexing phenomenon of the development of a very strictly Church society into a vast, organized schism, clean contrary to the principles professed and prescribed by the founder. We shall be better able to understand the matter if we bear in mind one thing. The rapid and extensive rise of Methodism was due to certain qualities of Wesley's genius, his commanding in-

fluence, his infectious enthusiasm, his capacity for business, his singleness of purpose, and particularly his adroitness in taking into his hands the direction of forces and tendencies that were at work around him. But either he could not or would not see that these were destined, sooner or later, to get the better of him; and those about him whose gifts were fewer, but whose foresight was greater, plainly saw what would be the certain consequences of Wesley's actions, and gave him clear warning which he did not heed. His appointment of lay preachers is an illustration. If the Methodist societies had been homogeneous—composed, that is, of the type of persons for whom Methodism was originally designed—Wesley's plan of lay-preaching might have been kept within strict regulations. He, however, imposed no denominational test, as we should say, on those whom he admitted. The admission of Dissenters introduced an element which in the end destroyed Wesley's original purpose and ideal. We see how they were giving him trouble in 1779.

"Some of our preachers who are not ordained think it quite right to administer the Lord's Supper, and believe it would do much good. I think it quite wrong, and believe it would do much hurt. You believe it is a duty to administer. I verily believe it is a sin; which, consequently, I dare not tolerate."

Ten years later, eighteen months before his death, he affirmed it as of the essence of Methodism that his preachers "no more take upon them to be priests than to be kings. They take not upon them to administer Sacraments, an honour peculiar to the priests of God." And in the famous "Korah" sermon, preached in 1789, he said:

"Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also . . . O contain yourselves within your own bounds."

From first to last Wesley taught that the priestly office was only to be conferred by those Bishops "whom we apprehend to be in a succession from the Apostles." Needless to say, the "Korah" sermon has been kept out of sight as far as was possible, and within thirty years of Wesley's death his epitaph, which spoke of him as the "patron and friend of the lay-preachers," was altered, the word "lay-preachers" disappearing. In plain fact, the Wesleys left Wesley where he always was, within the Church, and we may take his valedictory address, published shortly before his death, as imposing on us the duty to vindicate his memory from the wrong done by those who, having seceded from the Church, still call themselves by his name:

"In flat opposition to them, I declare once more that I live and die a member of the Church of England,

and that none who regard my judgment will ever separate from it."

We must not, however, pass over in silence an episode in Wesley's career which is as painful as it is inexplicable. In 1784—when he was 81 years of age, he it remembered—he was greatly under the influence of his coadjutor, Dr. Coke, a man neither Wesley's equal in learning, nor as firm in his attachments. It appears that Coke volunteered for service in America, if Wesley would commission him to superintend the Methodist societies here. Wesley's own explanation of his conduct is laboured and somewhat lacking in that straightforwardness which usually marked his dealings. He was an old man, and Coke was exigent. There was a dearth of spiritual provision for America. There was, or he chose to think there was, no organized Church on that contingent, and that being the case he allowed Coke to convince him that exceptional circumstances justified exceptional remedies. Moreover, he arrived at the conclusion that the power to ordain was inherent in the presbyter, who in New Testament language was identical with the "Episcopos." Accordingly he commissioned Coke to be "superintendent," and, with his assistance, laid hands on two lay-preachers to serve as presbyters in America. On this transaction his brother Charles, moved with indignation, is said to have composed the epigram:

How easy now are Bishops made  
At man or woman's whim.  
Wesley his hands on Coke hath laid,  
But who laid hands on him?

This "ordination" for America was not the last of Wesley's vagaries. He also ordained some ministers for Scotland. But just as, in the case of Dr. Coke, he was displeased to find him assuming the title of Bishop, so, when his Scottish ministers came south of the Tweed, he made them doff their canonicals and return to the condition of laymen. There is in this part of Wesley's conduct an inconsistency with his life-long principles which we cannot entirely explain and can only deplore. Only the splendid service of a life spent in such labours among the poor as have never been surpassed, if they were ever equalled, by any other follower of Christ, is his expiation.

A popular misconception concerning the cause which led to the secession of Wesleyans from the Church has to be removed. Nine people out of ten would probably say that Wesley was driven out of the Church by the Bishops and clergy of his time. Nothing would be further from the fact. It is true that, in the early days of his itinerancy, the churches were closed to him, and the great Bishop Butler, of Bristol, said to him: "Well, Sir, since you ask my advice, I will give it freely. You have no business here; you are not commissioned to preach in this diocese; therefore I ad-

vise you to go hence." But we must remember that, in claiming the whole world for his parish, even though he justified himself on the ground that the parochial ministry was imperfect, he was violating a first principle of Church order. He was then preaching doctrines which he afterwards repudiated, saying he wondered he was not stoned for them. And his preaching was attended by the unpleasant phenomena of frenzy and hysteria, the outward signs of that "enthusiasm" which Wesley's contemporaries disliked and feared. But Wesley himself testified that he was never inhibited, and Charles wrote in 1785:

"They (Bishops) have let us alone, and left us to act just as we pleased for these fifty years. At present some of them are quite friendly towards us, particularly towards you. The churches are all open to you; and never could there be less pretence for a separation."

Indeed, from the year in which the latter episode occurred, there was no preacher in the Church of England so popular and so welcome as John Wesley. "I am become," he wrote, "I know not how, an honorable man. The scandal of the Cross is ceased." Invitations from the clergy poured in upon him, which, for their number, he could not possibly accept. The clergy, no doubt through his indirect influence, had become more evangelical, and he himself had broadened in his sympathies, and shed those peculiarities which had given offence. And even were the facts not as we have stated, his own almost divine words, "I live and die a member of the Church of England," are convincing enough.

The secession of the Methodists, as we have shown, was the work, not of Wesley or of the Bishops, but of the Dissenters who adopted the profession of Methodism but never caught its true spirit. But is it beyond the limits of hope that sober Methodists should once more recover the lost ideal of their founder? As a separate organization, a self-named, self-constituted Church, they have become a fresh element of discord in Christendom. Were they once more where Wesley would have had them be always, the cause of religion throughout the English-speaking world would be gloriously advanced and strengthened. This is the thought, the aspiration, that rises to our mind on Wesley's birthday.

### Well Said

We have pleasure in drawing attention to an item in our news columns, recording the reception of almost an entire community of Roman Catholics in the Diocese of Fond du Lac by Bishop Weller. We give prominence to this fact in no proselytizing spirit, but simply as illustrating the operation of the irresistible and universal law of ebb and flow in the

relations subsisting between the Anglican and Roman Churches, and as an offset to the reception of about 70 Anglicans by the Roman authorities in London, England. As this latter fact has been proclaimed through the medium of the Associated Press, all over the Continent of America, we hope that some of our readers will endeavor to make the other fact well known. And we would ask them to note that while in the first case 70 persons, including children, were received into the Roman Church, in the second 73 families (aggregating probably at least 300 individuals) united with us. The unconditional "submission" of over 80,000 Polish Catholics to the American Church, might also be mentioned at the same time for the enlightenment of the general public. This persistent magnifying and glorification of every Roman gain at the expense of Anglicans in the cable despatches, may be a mere coincidence, but it is getting a trifle monotonous.—Church Work.

### Golden Keys.

A bunch of golden keys is mine  
To make each day with gladness shine.

"Good morning," that's the golden key  
That unlocks every day for me.

When evening comes "Good night," I say  
And close the door of each glad day.

When at the table "If you please"  
I take from off my bunch of keys.

When friends give anything to me  
I use a little "Thank you" key.

"Excuse me!" "beg your pardon," too,  
When by mistake some harm I do.

Or if unkindly harm I've given,  
"Forgive me"—I shall be forgiven.

On a golden ring these keys I'll bind;  
This is its motto—"Be ye kind."

### Fugitive Notes.

A congregation of Bohemian Roman Catholics were lately received into the P. E. Church of the United States by the Bishop of Fond du Lac.

In connection with the recent Court at Holyrood Palace, "The Westminster Gazette" records the interesting fact that it was at Holyrood, during the residence there of the Duke of York, afterwards James II., with his Duchess and their daughter, afterwards Queen Anne, that tea was introduced into Scotland for the first time. The Duchess gave dishes of tea to the Scottish ladies who visited at the Palace, and the beverage was regarded by them as a great treat. Queen Alexandra, too, it may be added, regaled the ladies who attended her Court with afternoon tea, which was served in the Picture Gallery at the conclusion of the presentations to her Majesty.

The death a few weeks ago in exile of M'wanga, the ex-King of Uganda, recalls the dark days of persecution the Church of that country had to suffer, culminating in the murder of Bishop Hannington, so thrillingly told by his biographer. His death occurred in 1885. It is interesting to know that a son of the martyred Bishop is now about to proceed to Uganda, there to carry on mission work.

### Acknowledgments

Receipts by the Diocesan Treasurer:

#### MISSION FUND.

English Association, \$95.28; Bruce Mines, \$6.00; Granby W.A., \$13.00; Diocese of Fredericton, \$1.00; Nova Scotia, \$9.88; Midlothian, \$10.00; Mrs. Tarratt, for Nepigon, \$24.34; English Association, per F. H. Stone, Esq., \$96.41.

#### DOMESTIC MISSIONS.

Little Current, \$4.10; Sucker Creek, \$2.00; Green Bush, \$1.50; Victoria Mines, \$2.43; Richards' Landing, \$5.06; Jocelyn, \$3.52; Marksville, \$2.26; Haileybury, \$8.00; Thorneloe, \$2.01; Novar, \$1.51; Ravenscliffe, \$1.02; Ilfracombe, 86c.; Sturgeon Falls, \$1.54; Cache Bay, \$1.60; Fox Point, \$1.17; Broadbent, \$1.61; Dufferin Bridge, \$1.20; Sundridge, \$4.01; Haileybury, for Indian Schools, \$8.32.

#### BOARD OF MISSIONS, CANADA.

North Bay, acct. apportionment, \$3.00; Sudbury, \$9.00.

#### BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

F. C. Wilgress, Huntsville, \$3.00; A Friend, Huntsville, \$1.00.

#### CHURCH AND PARSONAGE FUND.

For St. John's Parsonage, Sault Ste. Marie West, per F. H. Stone, Esq., \$75.00.

#### MISSION BOAT NEPIGON.

Per Mrs. Fred Kent, \$6.00; W. A., Toronto, \$500.00.

#### INDIAN HOMES

St. Luke's Pro Cathedral S.S., \$13.19; English Association, \$5.51; Diocese of Niagara, \$3.00; Diocese of Fredericton, \$12.50; Diocese of Ontario, \$20.00; Diocese of Nova Scotia, \$15.90; Mrs. Tarratt, \$24.35.

Contributions received by Principal direct during May, 1903:

The Misses Acworth, Eng., (10s.) \$2.48; Thessalon S.S., 55c.; The Slash S.S., Manitoulin, 75c.; Rev. A. J. Young, \$1.00; M. B. Aylsworth, \$1.00; St. Paul's S.S., Sundridge, \$3.30; Lennoxville W.A., \$25.00; St. James' S.S., Gravenhurst, \$8.85; St. Agnes' S.S. Carberry, \$25.00; Bequest from the late Mrs. Harriet Osler, \$100.00; St. Mary Magdalen S.S., Toronto, \$13.05; St. Margaret's G. A., Toronto, 75c.; A gift in memory of the late Mrs. Almon, per L. I. Almon, Esq., Rotherav, N.B., \$25.00.

Note.—Item \$3.00 acknowledged in June issue A.M.N., from St. Paul's S.S., Manitowaning, for Indian Homes, should read \$5.48.

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