

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

"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, 1900

CONTENTS:

The Lenten Pastoral

A Day of Supplication and Humiliation
with Reference to the Grievous War
in South Africa

Diocesan Missions—White and Indian

A Missionary Hero—English-speaking
Mission to the World—Finns at Port
Arthur, etc., etc.

THE ALGOMA MISSIONARY PRESS
44-46 RICHMOND ST. WEST

TABLE and POCKET
CUTLERY

Wakenhead Hardware Co.,
TORONTO

THE...
Telford Yukon Mining Co.

OFFICIAL BROKERS:
PARKER & CO., 61 Victoria St., TORONTO.

WE MAKE A SPECIALTY
OF OUR

Health Brown Bread

Manufactured from pure whole Wheat Flour.

The **Tait-Bredin Co.** Limited

744 and 746 Yonge St.
Telephone 3133

TABLE AND POCKET
CUTLERY

House Furnishings

RICE LEWIS & SON, LIMITED

Cor. King and Victoria Streets, TORONTO

**The Best
None too Good**

You keep a canary in a cage where it cannot get nature's tonic, except as you furnish these. They are found only in **Brock's Bird Seed and Bird Trout**. Give these regularly, keep clean, using plenty of sharp gravel. Never expose to draughts, which are fatal, and it will do well for you. Brock's Seed, Treat and Gravel, at all grocers, druggists and seedmen.

NICHOLSON & BROCK,
Toronto, Ont.

**KINDERGARTEN
...EQUIPMENT**

ESTIMATES given for complete Kindergarten outfit.
BOOKLET OF KINDERGARTEN AND PRIMARY SONGS.

"The best book of its kind published."—*Christian Guardian*, Toronto, Ont.

"Should be in every school."—*Educational Review*, St. John, N.B.

"Mothers, teachers and others having charge of children, should procure a copy."—*Christian Advocate*, Pittsburg, Penn.

Bristol Board Cover, 50c.
Cloth, - - - 75c.

SELBY & COMPANY,
23 Richmond St. West, TORONTO

"MO-JA" Coffee

is put up only in ¼, 1 and 2 lb. tins.
NEVER IN BULK.

Remember the name, "MO-JA."

PUT UP BY

The Toronto Coffee & Spice Company
Limited

**BEST
Goal and Wood**

CONGER COAL CO., Limited

Branches throughout the City. Head Office, King St. East, TORONTO



Superfluous Hair

Moles, Warts, Birthmarks and all facial blemishes permanently removed by Electrolysis.

The Foster Dermatological Institute
No. 2 College Street, Toronto.

THE F. W. MATTHEWS CO.

UNDERTAKERS

455-457 West Queen Street

FRED. W. MATTHEWS H. R. RANKS

PHONE 2571

**PRINCE
PIANOS**

**PRECIOUS, PERFECT,
PEERLESS**

as to tone, touch, design,
durability and value.

MANUFACTURED BY

The Prince Piano Co.

Factory—551 Queen Street West

Warerooms—

W. B. CRYSLER,

292 Yonge St., TORONTO



CASAVANT BROTHERS

(Established 1879)

CHURCH ORGAN

St. HYACINTHE, BUILDERS
P.Q.

Organs built with all the latest improvements. Electric Organs a specialty. Builders of the organs in: Notre Dame Church (largest organ in Canada); St. George's Churches, Montreal and Ottawa; Christ Church Cathedral, Montreal (reconstruction); First Methodist Churches London and Sarnia, Ont.; St. Paul, Montreal, etc., etc.

Mention THE ALGONA MISSIONARY NEWS.

WALTER WESTON
DEALER IN FINE BREADS

Our **Salt-Rising** Home-Made Bread has no equal. Our Patent Brown Breads are highly recommended.

TRY A SAMPLE LOAF, 5c.

25 ARTHUR ST., TORONTO

PHONE 6311

The
Continental Life
Insurance Company

Capital, - - One Million Dollars
Head Office, - - - - TORONTO

Every class of Life and Endowment Insurance. Full est privileges. Guaranteed Values on non-profit as well as profit policies.

Reliable Agents wanted in all sections.
GEO. B. WOODS, General Manager.

**Really
Good
Clocks**

WANLESS & CO.
TORONTO

Write for
Catalogue

Patronize

our

Advertisers

You'll Enjoy It!

A course in our College will be one of the most enjoyable experiences of your life; and the important and valuable knowledge gained will fit you for lucrative employment and give you the means of enjoying the best things of life. Write for particulars. You may enter at any time. No vacations.

Central Business College

Yonge and Gerrard Sts. TORONTO

W. H. SHAW, Principal.

The fact that this excellent school had an average daily attendance of 255 members for January, under the care of 12 regular teachers, is not only strong evidence of the popularity of this school, but of the general demand for practical things in education.

**EUREKA HEADACHE
POWDERS** Sure Cure for
Headache and Neuralgia

Eureka Headache Powders have numerous imitations, but none of them possess their magical effect. In 25c. boxes. Post free, from

FRED. W. FLETT & CO.

Prescription Druggists

502 QUEEN ST. W., TORONTO

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. XII. No. 2

TORONTO, FEBRUARY 1, 1900.

Published Monthly
20 cents per annum

The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

THE ALGOMA MISSIONARY PRESS,
44-46 RICHMOND ST. WEST, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44-46 Richmond Street West, Toronto, to whom all subscriptions and communications of a business nature should be sent.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Sturgeon Falls, Ontario, Canada.

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.

AGENT—The Rev. W. H. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

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

J. A. WORRELL, Esq., Q.C.,
Hon. Treasurer (of invested funds) Diocese of Algoma
18 and 20 King Street West,
Toronto, Ont.

H. PLUMMER, Esq.,
General Diocesan Treasurer Diocese of Algoma,
Sault Ste. Marie, Ont.

GEORGE LEV KING, Esq.,
Principal of the Shingwauk and Wawanoob Indian
Homes,
Sault Ste. Marie, Ont.

Please Note.

1. Be prompt in remitting for renewal or for arrearage, and thus aid us in making the ALGOMA MISSIONARY NEWS better and better.

2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

3. No paper should be ordered stopped until all dues are paid.

4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

6. Send money to Rev. C. Piercy, Sturgeon Falls, either by P.O. Order, Express Order or Postal Note. We cannot be responsible for loose change or stamps.

Bishop's Appointments for February.

1. Thursday.—Train to Sturgeon Falls.
2. Friday.—*Purification of the Blessed Virgin Mary.*—Celebration of Holy Communion at Sturgeon Falls; Meeting *in re A.M.N.*
3. Saturday.—Train via North Bay to Gravenhurst.
4. 5th Sunday after Epiphany—Confirmation at Gravenhurst.
5. Monday.—Train to Bracebridge
6. Tuesday.—Confirmation in Bracebridge
7. Wednesday.—Attend Meeting of the Deanery of Muskoka.
8. Thursday.—Proceed to Novar.
9. Friday.—Drive to Ravenscliffe for re-opening of church.
10. Saturday.—Huntsville, thence via Scotia to Parry Sound.
11. *Septuagesima.*—Parry Sound and vicinity.
12. Monday.
13. Tuesday.—Rosseau.
14. Wednesday.—Ulleswater.
15. Thursday.—On to Port Sydney.
16. Friday.—Port Sydney Mission.
17. Saturday.—Train to Huntsville.
18. *Sexagesima.*—Huntsville. Celebrate Holy Communion and consecrate All Saints' Church, etc.
19. Monday.—Confirmation at Grassmere in morning; take service at Quinus in the evening. Thence to Fox Point.
20. Tuesday.—Confirmation, etc., at Fox Point schoolhouse. Return to Huntsville.
21. Wednesday.—Train to Burk's Falls for Confirmation.
22. Thursday.—Burk's Falls and on to Sundridge.
23. Friday.—Sundridge and South River Mission.
24. Saturday.—*St. Matthias—Apostle and Martyr.*
25. *Quinquagesima.*
26. *Ash Wednesday.*

Notes by the Way.

PILLOW SONG.

PILLOW my head on a promise divine,
Comfort my soul with a word that is Thine;
Calm me and rest me, and soothe me with psalm,
Breathe o'er my spirit a message of balm.

Holy and pure is Thy worshipping host,
Send me the angel that loveth me most.
Let him but whisper the praise of Thy Name,
Until my warm spirit can murmur the same.

Cradle my soul in Thy wonderful love,
Teach me the song they are singing above;
And if in the night-watch Thou callest for me,
Peacefully, swifly, I'll hasten to Thee.

THE wages of sin is also its fruit.—
Canon Gore.

THE old Methodist church building—a log structure—at Nipissing village has been acquired by the Church. This is a note of advance and encouragement.

THE incumbent of North Bay Mission, Rev. A. J. Cobb, has been laid aside by typhoid fever. However, it is pleasing to be able to state that he is on a fair way to recovery.

A NEW English church at Haifa, in Asiatic Turkey, was recently consecrated. This is the second Church of England building to be consecrated in the Holy Land within a year.

THE C.M.S. has been informed that the restriction hitherto placed upon Christian mission work in the Soudan has been withdrawn. Two missionaries have already started for Khartoum.

LAST September a priest and a deacon were ordained at Kuching, Saranak. The music was rendered by a choir of Chinese and Dyak boys and men. The offertory (for the Sandaken Church Building Fund) amounted to \$52.

REPORTS are reiterated that work will this year be begun on the French River—part of the canal scheme which will carry the grain of the West to the world's market by a route a 1,000 miles shorter than any at present existing.

IN our next number we expect to publish some particulars anent the consecration of the new church of St. Paul, Spruce Dale, which occurred at the end of January. From information to hand we can say that the occasion was marked by a hearty service, excellent tone of feeling and much enthusiasm, while the new building is bright and churchly, and in its way creditable to all concerned in its erection.

MRS. A. W. H. CHOWNE, late of Emsdale, and now living in Toronto, was the recipient at Christmas of a handsome present in the shape of a silver salver and teapot and cream jug, subscribed for and presented by numerous parishioners of the late Rev. A. W. H. Chowne, in

Emsdale, Ebbelston and Sand Lake, as a memento of the self-denying and hard work of Mr. and Mrs. Chowne amongst them during their sojourn of nine years in Emsdale.

BISHOP TUGWELL and his companions have started up the Niger on their mission to the Hausa people. Such a mission, episcopally led, is a return to methods of earlier Christian days, and presages success in preaching the Gospel to these people. In truth, so eager are Mohammedans to gain the Hausas that the struggle is in a great measure between the Cross and the Crescent. On the Church at large, in no little measure, is the responsibility laid to see that the Cross triumphs now.

In the course of an address on "A Native Ministry in Africa," given before a conference of the younger clergy connected with the S.P.G. and the C.M.S., by Canon Robinson, Cambridge University Lecturer in Hausa, the speaker strongly advocated the appointment of a commission to visit the mission stations of the Church of England throughout the world and report thereon. After an interesting discussion the conference unanimously expressed its opinion that it was desirable that "the Archbishops of Canterbury and York should take steps to appoint an independent commission, in which the *laymen* of the Church should have due representation, to visit the missions of the Church. And that the report of the commission should in due time be widely circulated at home."

LAKE TEMAGAMI, some few miles north of Sturgeon Falls, was a prominent item in the lecture recently delivered in Montreal by Miss Martha Craig. Lakes Temagami, Temiscamingue, Tomiko, are some of the beautiful and almost unknown inland waters in the Diocese of Algoma, within the boundaries of which is to be found some of the most beautiful scenery in the world. Many people from the country and continent each year cross the Atlantic to visit Mont Blanc, the Rhine, the Black Forest, etc., forgetting the beauties of their own richly-dowered land. Lake Temagami is in Northern Ontario, and contains some 1,400 islands. So beautiful is the region that the Algonquins have from time immemorial called it their heaven, their

"happy hunting ground." In the near future this "new world" will be not less the happy hunting ground of the tourist, and probably no part of the continent offers more in that connection. Lake Temiscamingue at some points is more than 1,000 feet deep, with bluffs lining its shores which rise to a height of 600 feet. On this lake we have a mission, but now vacant. The country around these lakes embraces thousands of acres, not to say miles, over which even the lumberman has not begun to operate, and concerning which there is really little known except that it is timbered and traversed by the Indian and white trappers and some French Canadian squatters. Archibald Lampman, one of Canada's poets, whose early death was much lamented two years ago, published some lines apropos to the foregoing. "Northwest" in the first line is true only with respect to the Province of Ontario:

Far in the grim Northwest, beyond the lines
That turns the rivers eastward to the sea,
Set with a thousand islands, crowned with pines,
Lies the deep water, wild Temagami:
Wild for the hunter's roving, and the use
Of trappers in the dark and trackless vales;
Wild with the trampling of the giant moose,
And the weird magic of old Indian tales.

All day with steady paddles toward the west
Our heavy-laden long canoe we pressed:
All day we saw the thunder-travelled sky
Purpled with storm in many a trailing tress,
And saw at eve the broken sunset die
In crimson on the silent wilderness.

Lenten Pastoral.

To the Clergy and Laity of Algoma:

MY DEAR BRETHREN IN CHRIST,—It is my earnest hope that the approaching season of Lent will be a season of great spiritual blessing to the Church in Algoma. That it may be so, let us one and all give good heed to the Church's directions regarding Lenten observance. Let us make the season one of thorough self-examination, real self-discipline, and painstaking, prayerful effort after holiness.

In particular, let us resolve that no trifle shall be allowed to hinder our attendance at God's House during the Lenten season. Solemn and impressive as the season set apart to commemorate the sufferings and death of Our Lord Jesus Christ must ever be, its effects upon us will be only what we make them under God's blessing. Only by diligent seeking of them can we reasonably expect to obtain the blessings it is calculated to impart. As individuals, and as congrega-

tions, therefore, it behoves us to be much upon our knees during the solemn weeks of Lent. And for the furthering of this end I trust that in every parish and mission throughout the diocese such special opportunities as may be fitting and possible will be provided.

And since, of all our devotions, the most blessed must ever be the worship which we offer in obedience to Christ's specially solemn command, in the Holy Communion, it is my earnest hope that throughout Lent the clergy will be particularly faithful in providing, and the laity in using, regular and frequent celebration of the Holy Sacrament; and that at Easter no communicant will be willingly or needlessly absent from his place but coming prepared, with humble, contrite and thankful hearts, all who can will participate in the unspeakable blessedness of this holy service, and through it in the risen life of their Lord.

Again, let us resolve that our self-discipline shall be in accordance with the serious condition of things around us. Fasting, abstinence, the giving up of self-indulgent habits, the practice of special thought for others, the subjugation of temper, lust for gain, pride of opinion, and whatever else in us needs bringing under the control of Christ—all these practices, rightly and wisely used in the proper spirit, must ever add untold value to our prayers and strength to our characters. But, at this time, we should recognize their especial fitness and value.

The British Empire is engaged in a terrible war. Our battles are being fought with a devotion and courage beyond all praise. But the enemy is strong and well prepared for the encounter, and God has permitted us to suffer fearfully at their hands. We believe the conflict to be a righteous one, not undertaken for the extension of our empire, but one forced upon us in the interests of justice and freedom, which were being threatened. Yet our progress has been strangely withstood and hindered. Were it not well, lest in heat of strife, or pride of heart, or thirst for vengeance, we suffer ourselves to think rather of victory than of righteousness; were it not well throughout this Lent to seek a special outpouring of the Spirit of God—the spirit of humility—upon our empire at large, and to cultivate that spirit in ourselves by Lenten discipline and prayer?

Again, our diocese is passing through a critical stage of its existence. Our income from outside sources is diminish-

ing. The S.P.G. is withdrawing its grant.

Older Canada's enthusiasm for the missions of Algoma is waning. We are being thrown more and more largely upon our own resources. We know what that means, perhaps, in the way of straitened circumstances and inability to cope with the growing needs of our diocese. But, probably, we do not know what a latent power of self-help lies in our own people, or what we may do for ourselves if we are willing to make sacrifices for the glory of God. It is in this direction that Lent should help us. During the coming weeks of self-discipline we should think much of these matters and practice not merely rigid economy but actual self-sacrifice, in luxuries, social enjoyments, indulgence in dress, and things which, though we have become accustomed to them, we can really do without. And at Easter, when we bring and present the value of these things to God through the Offertory, we should look for His blessing. He may open our spiritual eyes at that time and show us many ways in which we can habitually do more than we are doing for His Church.

When David had accumulated a vast and varied store of precious materials for the erection of a House of God, he lifted up his heart in thanksgiving, saying "Who am I, and what is my people that we should be able to offer so willingly after this sort, for all things come of Thee and of Thine own have we given Thee?" It was not merely for the ability, but for the will to give, that David thanked God. And, after all, is not this the great thing? Should we not, this Lent, besiege the throne of grace with our united requests for a generous and liberal spirit, that up to, and even beyond, the measure of our ability, we may be forward to support the Church in our midst in its hour of need?

Surely the more we do for the Church the more we shall love it and the happier we shall be in our use of its ministrations. And so Lent will become a means of permanent blessing to us.

Finally, let us keep ever before our minds, as we use the opportunities of Lent, that the one source of all blessing is God Himself, and that only by getting closer to Him in the person of Jesus Christ can we hope for any good results from our Lenten efforts. "Now our Lord Jesus Christ Himself and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your

hearts and stablish you in every good word and work."

Believe me, very faithfully,

Your friend and Bishop,

GEORGE ALGOMA.

A Day of Humble Supplication.

Septuagesima Sunday, February 11th, has been appointed by His Grace the Archbishop of the Ecclesiastical Province of Canada as a day when all our people shall be called upon to meet in solemn service with reference to the terrible war in South Africa. We are all desired, on that day, to unite in the humble confession of our own shortcomings, in the acknowledgment of the Supreme Power and Wisdom of God, and in imploring the Great Father in Heaven to use us and our armies for the establishment of truth and righteousness, to lead us out of war into a right and lasting peace; and to overrule all things in this world of sin and sorrow to the enlargement of His blessed Kingdom.

The Bishop of the Diocese, therefore, calls upon all Church people to make the day appointed one of great humiliation and truly earnest prayer for these ends.

He desires that in every parish or mission where it is possible the Holy Communion be celebrated either before or in connection with the morning service; and that when morning service cannot be held, there be a special service at a later hour. In stations where the service cannot be held on the Sunday appointed, he desires that it be held on some day in the following week or on the following Sunday.

The special service of Humble Supplication should consist of, or include:

(1) Special hymns (such as 244, 268, 217, and 376 hymns A. & M.).

(2) The Litany with special prayers (see below) before the prayer of St. Chrysostom.

(3) The *Miserere* (Psalm 51), kneeling, with the prayers that follow in the Communion Service.

(4) Special Lessons: The first, Joel ii. 12-27. The second, St. Mark viii. 34-38, or 1 Peter v. 6-11.

(5) A suitable address setting forth the need of individual and national humility, the absolute importance of purity of purpose (for example that we should seek the establishment of Freedom, Justice, and Truth, not mere victory in the existing struggle), and the necessity of putting our trust not in our own strength but in God.

(6) Offerings for the Canadian Patriotic Fund, to be sent to the Treasurer of the Diocese, H. Plummer, Esq., Sault Ste. Marie, Ont.

For use at these services, and at any time during the continuance of the war the Bishop authorizes the following prayers:

I.

The Collect for Septuagesima.

II.

LORD God of Hosts, our only Strength and Refuge, we come before Thee confessing our many sins and forgetfulness of Thee in the time of our wealth. Pardon, we beseech Thee, all these our offences and cleanse us from our sins. Forgive whatever may have been amiss in us in the controversy which has led us into this present strife, and grant in Thine own good time a righteous issue and the blessings of peace, through Jesus Christ our Lord. Amen.

III.

O MOST powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things, Thou sittest in the throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldst take the cause into Thine own hand, and judge between us and our enemies. Stir up Thy strength O Lord! and come and help us; for Thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us Thy poor servants begging mercy, and imploring Thy help, and that Thou wouldst be a defence unto us against the face of the enemy. Make it appear that Thou art our Saviour and Mighty Deliverer through Jesus Christ our Lord. Amen.

IV.

O LORD God Almighty, by Whose permission nation riseth against nation, Who usest their swords for Thy judgments and Who makest wars to cease in all the world: Vouchsafe we beseech Thee to our forces now engaged in South Africa, protection and courage in danger, and mercifulness in victory. Grant to the wounded succour; to the dying pardon and peace; to the mourners comfort; to those who minister to the suffering, skill and gentleness; and to us all when Thou wilt the blessing of a righteous and abiding peace; through the merits of Thy Son, Jesus Christ our Lord. Amen.

A Railway Mission—Schreiber.

REV. J. P. SMITHEMAN, INCUMBENT.

Schreiber is the headquarters of an extraordinary mission. I meet with miners, lumbermen, fishermen, railway men, of various nationalities—Ojibway Indians, Finns, Norwegians, Swedes, and settlers from England, Ireland and Scotland. The Canadian Pacific Railway kindly gives me a pass from the outskirts of Port Arthur to White River, a distance of 246 miles, and this is the extent of my mission. Looking at the map you see it is right along the north shore of Lake Superior, and a very rocky road it is. I suppose this part of the C.P.R. would never have been built if there had not been a necessity to connect the Atlantic with the Pacific Ocean through Canadian territory.

The whole of my 246 miles is through rocks and hilly country, with only here and there a fertile patch, and the local traffic does not pay; but the through traffic from east to west gives the C.P.R. handsome dividends. I was very interested during this last summer in the travellers I met. One day the train was full of Doukhobors and Galicians from Europe, and the next day I would meet Chinese and Japanese from Asia. It was a lively illustration of the way in which the C.P.R. is the link between two continents, Europe on the one hand and Asia on the other, and it is a consummation devoutly to be wished that the missionary arms shall cross the Pacific from America and meet the European conquering hosts passing through Asia and Africa; and so the kingdoms of this world shall become the kingdoms of our Lord and of His Christ and He shall reign for ever and ever.

I. Work among Railway Men.—This occupies a large portion of my time. There are three churches in this mission. Schreiber is the chief church, and I have service on alternate Sundays here, and at Nepigon, where the second church is. Railway men work seven days a week, or at any rate they are liable to be called on to work on any day, and so the attendance at divine service is often small and as a consequence spiritual life is often weak and feeble. Railway men are good-hearted and generous. An experienced traveller says that he wonders there are so many serving Christ considering all the obstacles they have to meet. I have fortnightly week-day service at Jackfish, sixteen miles from Schreiber, and at Rosspoint, fourteen miles distant, and monthly service at White River, Bremner, Trudeau, Cache Lake, Melgund, Heron Bay, Peninsula, Port Caldwell, Middleton, Gravel River, Mazoo River, Wolf River, Pearl River, Loon Lake, and Mackenzie. These week-day services are held in the stations. The population of Schreiber is 550, and of White River, Rosspoint and Nepigon, 100; the other stations vary in population from 10 to 20.

II. Indian Work.—Our third church is

at Nepigon Lake, 60 miles north from the C.P.R. Nepigon station. In the summer months the Bishop sends a student to live among the Indians. Last summer we had Mr. George Renison, who knows the Ojibway language, and is the son of the Rev. R. Renison, who laboured so successfully among the Nepigon Indians for eleven years, and I often hear the Indians speak very affectionately of him. He truly might be called the apostle of the Nepigon Indians, for he built the Nepigon Indian church, and baptized many. I baptize the Indian children and have marriages, and do all I can for the Indians. At Heron Bay, 120 miles from Nepigon, there is another Indian settlement. Indians come down the Pic River, which connects Heron Bay with James' Bay and Hudson's Bay. At Montzambert I also have met Indians. They come down in the autumn with furs for sale from James' Bay. You observe that this Diocese of Algoma joins the Diocese of Moosonee on the north. There are about 400 Indians in my neighbourhood.

III. There is a very interesting work among the Finns, Norwegians and Swedes. During the year under review I have baptized eleven children of these people. They seem to have a liking for the English Church. I have nearly 100 in this mission, but not more than two or three families at one station. At Port Arthur, which adjoins this mission, 700 have joined the English Church, and they have built a church. I think you will be glad to know that the Archbishop of St. Petersburg wrote to the Rev. J. W. Thursby, of Port Arthur, thanking him for his care of the Finns.

J. P. SMITHEMAN.

Christmas at Garden River Indian Reserve.

I send my annual report of Garden River Christmas for the A.M.N. The Indians were more than usually active this year in preparations for Christmas, and especially in the decorations of the church. A thorough cleaning of the church was a feature in the proceedings. The stovepipes were all taken down and cleaned, and everything made spick and span. The decorations were very neat and pretty, and worked with great taste. There is a kind of heather that makes lovely wreaths, much neater than either cedar or fir fronds, or even the finer twigs of hemlock, and this was utilized to great advantage. A star woven of fine basket fibre is a conspicuous figure in the decorations, and is really a work of art.

Our services at Christmas were well attended, and a very good collection was given. There was midnight service and service and celebration of Holy Communion on Christmas Day, of which a number of those who were lately confirmed partook. Our Epiphany service, too, which is almost as important as Christmas in the eyes of the Indians, was well attended.

Our Christmas tree was a good one, and the children were all delighted. Santa Claus was there, and spoke Indian. This pleased the Indians; they said it was good to know that Santa Claus spoke Indian. Many and hearty thanks are rendered to those kind ladies of the W.A. who sent the gifts and candies for the tree.

At Spanish River Indian Reserve Christmas was kept. I was able to be there and hold service and administer Holy Communion, and also give a treat to the children in a small way. The Indians came home from the woods to keep Christmas, and I was glad to be with them. Miss Morley is doing good work there.

In the township of McDonald, at Sylvan Valley, we had a Christmas tree and entertainment, which was well patronised. The Christmas service was held on the following Sunday. It was a New Year and Christmas combined. The missionary and his wife were recipients of valuable and useful presents on the Sylvan Valley Christmas tree.

At the New Year's meeting of churchwardens at Garden River the offertory for the quarter was sufficient to fill all obligations to their missionary, to liquidate arrears of payment, and also leave a small margin over for the coming year. The church at Sylvan Valley is keeping its obligations.

F. FROST.

Epiphany, 1900.

Little Current Missions.

REV. W. J. ECCLESTON, INCUMBENT.

On Wednesday evening, Dec. 28th, Holy Trinity Church Sunday-school held their annual Christmas entertainment in Turner's Music Hall when a very interesting programme was rendered by the children. They did their various parts exceedingly well. The tree was well laden with valuable presents which were distributed by Mr. Fuller.

Just before the presents were distributed Miss Flora McGilvery read an address to the incumbent, Rev. W. J. Eccleston, and presented him with a well-filled purse as a slight mark of the appreciation of his untiring labors. Mr. Eccleston was so completely taken by surprise that for a moment he was left completely without words. He thanked the congregation for their handsome gift. The distribution of the presents closed a very pleasant evening's entertainment. The proceeds amounted to \$25.50.

A Norfolk Islander, baptised on his death-bed, was asked what name should be bestowed on him, and replied, "Call me John Selwyn, because he taught me what Christ was like that day when I struck him, and I saw the colour mount in his face, but he never said a word except of love afterwards."

Bishop Sullivan Memorial Fund.

Amount Required	\$50 000 00
Amount Received	11 361 74
Yet needed	38 638 28

This month we add the following subscriptions to the total published in January. In English money we yet need £7.950 to establish the Sustentation Fund which, invested, shall provide an income that will partially make up for the loss of S. P. G. grants:

Thessalon offertory	\$ 7 00
Mrs. McGregor, Sault Ste. Marie	5 00
Mary Frances Ironsides	1 00
Rev. A. S. Hutchinson, England	4 83
W. A. Sherbrooke, Quebec	35 00
W. A. Connolly, South River	2 00
Haysville, per Rev. Jas. Ward	32 00
Mrs. Wiley, Gravenhurst	2 00
Mr. and Mrs. W. Thorneloe, Lachine	20 00
Montreal D.W.A., per Mr. Marling	10 00
Wemyss Ironsides	19
Allansville, per Rev. W. H. French	1 50
Mrs. Beard, Woodstock	\$1 00
Mrs. Bicknell, Woodstock	2 00
Mrs. Farthing, Woodstock	2 00
Miss Kemp, Woodstock	3 00
W. P. Robinson, Woodstock	1 00
Valma Robinson, Woodstock	50
Rev. J. C. Farthing, Woodstock	5 00
	14 50
A Friend of Algoma, Nova Scotia	2 00
	\$137 02

Aspdin Mission.

REV. W. H. FRENCH, INCUMBENT.

In reporting items of Church news from this mission for the information of your readers, it should be borne in mind that in an entirely agricultural and isolated neighbourhood as this is, with scattered homes, busy lives, hard work, and but few able to take any very active part in Church work, there can be but little to disturb the placid flow of everyday life. Moreover, the past year has had its share in the removal to other parts of our wide Dominion—for our membership here—not a few of our most faithful people whose departure could well have been dispensed with. May God's best blessing accompany them!

Through the kindness of our friends of the Sherbrooke (Province of Quebec) Woman's Auxiliary, to whom our best thanks are due, and have been duly acknowledged, we have been enabled to distribute to the young people of our four Sunday-schools the usual Christmas gifts. This distribution was at Stanleydale, the occasion for what has been described by old residents in that section the largest gathering of people they have seen in the township, the Sisted Town Hall, which was kindly lent for our use, being absolutely packed with children and friends, and the evening was spent most pleasantly by all. The Christmas tree was grand.

At Lancelot, on New Year's night, a capital concert was held. This is said to be the first concert ever held in that part. Notwithstanding the disappointment usually attending such ventures, it proved to be successful beyond expectation, and

materially helpful to our depleted finances. In Aspdin our newly-formed branch of the W.A. are busily preparing for an entertainment, one feature of which is to be the sale of a quilt, on the manufacture of which the members have been for some time busily working. All the four churches in the mission have, as usual, been decorated for Christmas, which, falling on a Monday, has proved a great drawback in this direction. The palm must, however, be awarded to Lancelot and Allansville for appropriateness and good taste. All around here are deeply interested in the sad conflict at the Cape, and from the first outbreak special prayer and hymns have been constantly used in our congregations. May the "beginning of the end" have by this time arrived.

Our Bishop in Montreal.

When the Synod of the Diocese of Montreal was in session last month our bishop journeyed to Montreal to address that body. The Montreal Gazette says:

The Bishop of Algoma spoke briefly on the condition of his diocese. He remarked that on reading the accounts of what took place at the last Synod he was somewhat startled to find that from certain causes there seemed to be a misapprehension in the minds of some with regard to the condition of the Diocese of Algoma, and a consequent inclination to urge the withdrawal of the grant that had, for a number of years, been accorded it for missionary purposes. He reminded the Synod of how the Diocese of Algoma originated, and said that that origin really recognized and to some extent laid the Synod under obligation and responsibility towards it. He referred to the peculiar location of the diocese, to its scattered population, and consequent slow development, and went on to say that out of thirty-five missions in the diocese only three—Sault Ste. Marie, Fort William and Port Arthur—were capable of supporting themselves. He believed in the future of Algoma, and said that there were signs of progress and development like there had never been before; but at present these signs existed only in a sort of promising form. The diocese was, therefore, still in the same position as previously, needing help, and it would, he feared, remain so for some years to come. He pointed out that the only endowment funds the diocese possessed were those for the support of the bishop and for the aiding of the widows and orphans of the clergy. There was no endowment fund for missions, but he was trying to raise one. Some \$13,000 had to be raised every year to meet the necessities of the diocese. The S.P.G. had been very kind in making a grant each year to Algoma, but it was now withdrawing from this western work in order to send the money into Darkest Africa. He saw no way of keeping open

the missions now existing, much less opening new ones, unless the dioceses over the whole of Canada continued their aid, and increased the amount they had hitherto given. He ought to have certain amounts guaranteed, or almost guaranteed to him each year. The Diocese of Montreal had generously contributed \$500 a year to Algoma, and if that was withdrawn it would mean the closing up of some of the missions. If the Synod of Montreal withdrew its aid, and reduced Algoma to the necessity of closing up some of her missions while the different bodies all around were active, sending in, in many cases, two men to the Church of England's one, the day would come when the members of the Synod would join with him in being grieved to the bottom of their hearts that they had failed to take possession, in the name of Christ, of a country that was destined to be worth taking possession of, a country of which the whole Dominion would, it might be, be immensely proud.

Subsequently the following motion, proposed by Rural Dean Saunders, was concurred in: That, in view of the Bishop of Algoma's appeal for continued assistance from this diocese this Synod makes the usual grant of \$500 for the present year.

The Scene of War—What is Our Mission?

All eyes are now turned towards South Africa, where our fellow-subjects are striving and struggling and suffering for justice and freedom alike to all men. The conflict will not only give us a better knowledge of South Africa physically and socially, but on the religious side, too. When it is over we may hope that the gospel of Jesus Christ will be proclaimed with more ardour and with greater success than hitherto. The Church has bases of operations not only in British territory, but in that of the foe—at Pretoria, in the Transvaal, a bishop and staff; at Bloemfontein, a see (the bishop just deceased) and staff, who minister to white and black peoples. Ladysmith, Dundee, Estcourt, are spots often in evidence in the record of S.P.G. work.

It may not be generally known, though it should be, that for eighty years this venerable society has had a sphere of work in South Africa. The Bishop of Manchester lately alluded to this in connection with the war. He said:

At the present time South Africa is a country that has for all of us a great and a somewhat painful interest. Well, it must strike you as a remarkable fact that some of the most successful of modern missions are those now being carried on in South Africa. The Society for the

Propagation of the Gospel has had the privilege of helping to establish them in the colonies of Cape Town and Natal, and, further, it is making grants at the present hour to the diocese of Bloemfontein, the capital of the Orange Free State, and the diocese of Pretoria, the capital of the Transvaal. The soldiers of the Cross have already occupied those countries which the soldiers of the Queen are trying to bring under control. And if it should please God to bless our arms, as we hope He may, and as I for one venture humbly to believe that He will, then we must hope that our missionaries will be able to smooth asperities, to mitigate hostility, and to draw together those two strong and brave nations that are now at war into brotherly union and concord.

Proceeding, the Bishop enlarged from this, and had weighty words to say on the future of English-speaking peoples:

But it must strike you all on a survey of the world, and especially of the mission work, that not only in South Africa but all over the earth the English-speaking peoples must have a great future. There are seventy millions of them in the United States of America; there are seven or eight millions more in Canada—nearly eighty millions in North America alone. In fifty years, at any rate during the century which is about to open, I feel quite certain there will not be fewer, there may be many more, than fifty millions in Australia. Add to them the forty millions at home, and all those that will be in New Zealand and South Africa, and in the other British possessions, and—it is rather a small computation to make—there will be at least 200 millions of Anglo-Saxons or people speaking the English language before the end of the next century. And I want you to notice this, that no power on earth can dispossess us, because we have colonised those lands; we have filled or are filling them with people of the English-speaking race. The whole united military power of Europe could not drive us out. And notice this other thing, that after the European countries those countries we have are the pick of the world. What shall be the character of the Empire possessed by English-speaking people under the Star and Stripes, and under the Union Jack, at the end of 100 years no living man can conceive. Forty millions of us to-day govern 250 million Hindoos and Burmese. How many will the whole English-speaking people govern at the end of the next century? Here comes to my lips irresistibly a great question. Will it please the God and Father of Our Lord Jesus Christ to take the English-speaking peoples as His providential instrument to uplift and bless, to enlighten, and ennoble the whole family of man? Will it? It all depends upon this. If we can preserve the character of our race, retain our love of freedom, our patience under adversity, our moderation in prosperity, and above all the feeling—common to American and

English, I am certain—that we desire above all things else to make all the families of the world partakers of our happiness and prosperity. Can we conserve that great character? The answer to that question depends on the answer to another. Can we preserve amongst the English-speaking peoples faith in a living God, and the sense of obligation to a living Father in heaven to make all His children know and love Him? Can we do that? Well, we know there is but one possible answer. We can only do it by maintaining that Christian Church which is the appointed earthly organ of our Master's truth and grace.

Heart Echoes.

There are many who exercise habitually, and almost unconsciously, the Christian grace of hospitality. So simply, so naturally, so lovingly do they entertain strangers, that they make light of the benefits they confer. And yet, if they could only realise how many difficulties they have cleared away, how many weary souls they have rested, how many lonely hearts they have comforted, they would wonder, perhaps, and give thanks that when the power to succour had been theirs the will had not been wanting.

But oh! the heart echoes that go on and on! Often, maybe, there is not much opportunity to express the loving gratitude in words, but in the heart throbs, in the deep love towards those who have welcomed our missionaries, in the earnest prayers for blessing on the heads of all who have succoured them, there are heart echoes that never cease. This is true with regard to all loving hospitality offered in the name of the Master; but it comes home in a special sense to the hearts of His servants in the Mission field. Their souls are so strengthened, so revived, so refreshed, by personal contact with those who love the Lord Jesus Christ in sincerity, whose love is shown by their acts of ready, tender helpfulness and hospitality, that they return to their more or less lonely stations with braver hearts and nobler aims, and stronger faith in the God whose love is in the heart of so many.—*From the Southern Cross Log.*

St. John's Parish, Port Arthur.

REV. J. W. THURSBY, RECTOR.

As is usual here, the service on Christmas morning was well attended. The offertory was \$65, which shows that the congregation appreciate the services of our rector. During the week previous to Christmas Day the gentlemen of the congregation made a presentation to Mr. Thursby of a nice, comfortable, coon-skin overcoat, which would be a welcome ad-

dition to the wardrobe of anyone during our cold winter weather. The rector duly appreciates the thoughtfulness which dictated the gift, especially when attending a burial service at Riverside cemetery.

Our Sunday-school is progressing very nicely under the rector as superintendent. The annual entertainment was held on Holy Innocents' Eve, in the town hall, and was very successful from every point of view. The proceeds, after paying all expenses, were devoted to the Sunday-school building fund, which has for its object the addition of three class-rooms to the present Sunday-school building which will be very welcome, as the present accommodation is overcrowded. During Epiphany week the usual prizes were distributed to the pupils, a number of the parents and friends of the scholars being present. An impromptu entertainment was provided by the pupils, which everyone present seemed to enjoy.

A midnight service was held in the church on the last night of the old year, which was much better attended than is usual on such occasions, nearly one hundred being present.

The annual collection in aid of foreign missions was taken on the first Sunday after Epiphany. The rector read the Bishop's appeal on the previous Sunday. The amount, \$1585, is rather more than has been usual in recent years. We hope for a large increase next year.

On the third Sunday after the Epiphany a special memorial service was held in commemoration of the soldiers killed in the war in South Africa, and prayers of intercession were made in behalf of those who are fighting for our common country. The service was very impressive, and was most heartily taken part in by a large congregation. The choir sang "God Save the Queen" while the offertory was being taken.

A number of Church families, whose male members are connected with the construction of the new railroad in various ways, have come to town to reside, we hope, permanently.

We are glad to welcome back to our midst Mr. and Mrs. Shera and family, who left here a year ago to try the new western country. Both Mr. and Mrs. Shera are active Church workers, and are all the more welcome on that account.

The Women's Auxiliary, instead of their annual high tea, are trying this year the plan of direct contributions, in lieu of the usual gifts which go to make a high tea a success, and are asking their friends and usual patrons to follow the same plan. It will be a much better way, no doubt, but many of our people much enjoy the social gatherings incident to such affairs.

Services at St. Thomas' Church, West Fort William, are being conducted by Mr. Forde, lay reader, of Port Arthur, under the direction of Rev. Rural Dean Thursby.

J. F.

A Missionary Hero.

The name of T. Valpy French will go down in history as the name of a Bishop of the Church who was consumed with zeal for the cause of Christ. Bishop Matthews, his successor in the See of Lahore (India), alluded in a charge to Bishop French's last venture. He said: "When Mackay, of Uganda, wrote that a mission, which should convert the Arabs of Muscat, would stop the slave trade at its source, he little dreamed that the one to be moved to action by that appeal would be an aged Bishop already worn out with unsparing labours, who, finding no society prepared to take up the challenge, would throw himself single-handed upon that inhospitable shore. It was to be the last illustration of that indomitable spirit, of that passionate self-abnegation which had marked the career of Bishop French from the time that he gave (himself to be a missionary. Some of us (shall I own it?) could not altogether stifle the regret that a life so precious, so rich in learning and in experience, should be embarked in an enterprise which, if persevered in, could have but one ending. We could not but feel that in the mission field, as well as in the battlefields of the world, there is a certain adaptation of means to ends which is not entirely to be disregarded. But a life poured out like water, a life which has martyrdom for its chief ambition is not so common that we can subject our martyr spirits to the canons of a prudential criticism, and in the future we may anticipate that the name of Thomas Valpy French will rank with that of Henry Martyn among India's missionary heroes."

Boers and the "Colour Line."

Ladysmith itself has its missionary importance as being a convenient centre for services at the great festivals. At Easter, 1899, Rev. A. P. Troughton, S.P.G. missionary, arranged to hold the services there. The town hall had been lent for this purpose in the previous year, but was now refused "because it was wanted for the use of natives." What further difficulty there was, and what was actually done, can best be told in Mr. Troughton's own words:

"A strong effort was then made to obtain the use of a commodious church belonging to one of the divided sections of the Dutch Reformed body. This building was right opposite our doors, was generally in use only once a quarter, and was not going to be used on that Easter Sunday. But every argument was met with the one reply, 'You could have used it with pleasure if it were not wanted for the Kaffirs to worship in.' Our own local church was far too small, not a railway shed was available, and we then made up our minds to hold our Easter service in the open air down by the river bank, reminding one of 'the place where prayer was wont to be made.' This was at noon

on Easter Eve, but on going to the little church in the afternoon for a service of Adult Baptisms, which long had been looked forward to with much interest, I found that the natives were all busy extemporizing a large and commodious tent out of wagon sails stretched over poles."

Fragments.

Mr. Moody was one of the most remarkable men of this century. One need not agree with all his teachings and methods in order to admire the singleness of purpose, the unflinching love of his fellows, and the evident consciousness of a mission to them which marked his life. In whatever way he may have done it, there is probably no man of this generation who has helped an equal number of men and women to determine to live as Christians. His life abounds in lessons for the workers of the present and the future. His boyhood and youth were almost destitute of advantages. As a working recruit in the Church he was about as unpromising as any one well could be. When he volunteered for service as a Sunday-school teacher, he seemed to be so lacking in equipment that in order to discourage him he was told that there was no class that needed his services. Thereupon he spent a week in gathering a score of boys and young men from the street, and led them into the school the following Sunday. As a young man struggling to make his way in business, and discouraged by the lack of hospitality shown to strangers in the church he attended, he rented four pews and kept them filled with men whom he invited to the services. He died in the same confidence that had marked his life. "I am not going to throw my life away," he said to the friends gathered about his bedside. "If God has more work for me to do, I'll not die." And again he said to his sons, "I have always been an ambitious man, not ambitious to lay up wealth, but to leave you work to do." There could be no richer heritage. He has indeed left an abundance of work to be done, not because in life he neglected his opportunities for service, but because he seized them and used them to the best advantage. It is the highest reward of the Christian worker that one duty done is but the door to a dozen that lie beyond it.—*St. Andrew's Cross.*

Rev. Canon Sloman, from the Diocese of Guiana, in a recent address to the S.P.G., said that Georgetown, the capital of the colony, where he was stationed, had a population of 50,000, members of various races, including English, about 3,000 Portuguese, Negroes, Hindu and Moslem coolies from India, Chinese and (as visitors from the interior) aboriginal Indians. The Europeans and the Negroes are Christians. The coolies from India have been brought to Guiana at the rate of 5,000 a year for the last fifty years. They are required for the sugar plant-

tions, as the negroes, on emancipation, did not work steadily. The Church work among them is carried on by the clergy, aided by numerous Hindu catechists. Although fresh numbers of heathen from India reach the colony each year, the Christians number about three per cent. of the Hindu population. The Church has an opportunity in Guiana that is lacking to the missionaries in India itself, for in Guiana caste is broken, and there is no zenana system for the seclusion of women. The latter are "indentured" by the Government, just as the men are. On the other hand, the language difficulty is greater than it is in India, for the immigrants come from many different parts. Hindustani is the language which most of them understand.

There is a little island which we have also heard of which is called England now, but which once was barbarous Britain. I wonder how we should have got on if nobody had believed in foreign missions. I should like you to look very carefully at the men or women who come from globe trotting round the world and tell you that missions have very little effect. You generally find that they are well dressed, and not infrequently when they come home they stay at the Metropole. Well, all I can say is that a man might spend a long time at the Metropole, eating *pâté de foie gras* and drinking champagne, and might not even have heard in London of the Oxford House in Bethnal Green, nor even of the Eton Mission. The truth of the matter is that these people who come back and tell us these cock-and-bull stories have never been to look for the mission work of the Church about the world. They spend weeks in Calcutta and never find out that there is an Oxford Mission in Calcutta. Therefore, do not let us be put off, or allow other people to be put off, by this kind of stories of the little good which missionary work does in the world.—*The Bishop of Stepney (Dr. Ingram).*

Sir William Macgregor has had a close acquaintance with missionaries in the South Seas for twenty years, and this is what he told a reporter of *The Age* about them as he passed through Melbourne recently. "In the course of my twenty years' experience I have never known a missionary to become rich. I have never known a missionary who was not a pattern of good living, and that in itself is of great value when put before a native race. I believe the living of a blameless life by a missionary, even if he never did any other form of teaching, would alone justify his presence in a community and make it of value."

The Church is not responsible for saving the world; she is responsible for holding up to the world what is alone a real salvation. If the world will be ignorant, let it be ignorant. *Professor Milligan.*

The Church and Her Ways.

VIII—ADVANTAGES OF A PRAYER BOOK.

The question is frequently asked by persons not accustomed to a liturgical service, "Why do you use prayers out of a book?"

We answer, because many of our prayers are common prayers, that is, prayers which are to be said by the minister and congregation together, while others, like the Litany, are responsive prayers. To each petition the people respond, "Good Lord, deliver us," or "We beseech Thee to hear us, Good Lord."

But it is asked again, "Why repeat so often these words? Does not the Saviour say, 'Use not vain repetitions as the Heathen do?'" We answer, the Saviour did not condemn repetitions, but VAIN repetitions. That He did not condemn repetitions as such, is evident from His own history. In His last great conflict with the "power of darkness" He went away again and prayed the third time, "SAVING THE SAME WORDS."

Neither did the Saviour condemn forms of prayer, for He used them frequently Himself in the Jewish Synagogue, and when asked how to pray He gave that beautiful and concise formula which we call "The Lord's Prayer."

"But don't you tire of the Prayer Book?" By no means. Like the Bible or some beautiful hymn, it becomes dearer and dearer the more we use it. The apostolic age of some of its parts, like the Creed and the Gloria in Excelsis, demands our reverence. Its beauty of structure commands our admiration, and its exhaustive enumeration of human wants, supplies every need of the heart.

"But how can we find the places?" We answer, read the rubrics. The rubrics are directions in fine print before each part of the service, telling just when and how it should be used. Read these rubrics at home so that when you go to the Church you will be able to follow the service readily. No one really enjoys the Prayer Book service till he can take part in it.

IX.—POSTURES OF WORSHIPPERS AND DRESS OF THE MINISTER.

The services of the Church are often objected to on account of the changes of posture of the minister and people. All these postures are suitable to the part of the service during which they are assumed. The public worship of God supposes the congregation to be first assembled, and each one on entering should kneel and silently ask God that he may be able to worship Him in spirit and truth. At the beginning of the service the worshippers STAND, to signify their attention to short admonitions taken from Holy Scripture, and to an exhortation which urges them to a confession of their sins. During the confession and Lord's Prayer the people KNEEL—the proper posture for humble petitioners.

While they praise and bless the Lord with psalms and hymns and spiritual songs they STAND according to the directions given by God to the prophet Nehemiah: "Stand to bless the Lord."

To receive instructions, whether by reading of Holy Scripture or by the sermon, the people SIT. There is one exception to this rule, viz.: when the Gospel for the day is read. Out of respect to the very name of Gospel, which means glad tidings, and because it nearly always contains some of the very words of Jesus, and to show a readiness to confess Him before men, the people stand, as also they do in saying the Creed.

An objection is often made concerning the garment worn by the priest in the ministrations of his holy office. In the Jewish Church, God gave minute directions as to the garments for the priests while they were ministering before Him. There are no directions given in the New Testament about robing God's ministers, but Christ gave power to His Bishops and other ministers to legislate and rule in the Church. It is their privilege to decide what is decent and becoming in the house of God. White linen is an emblem of that purity and innocence that should adorn the hearts of those who minister to men in sacred things. And so, in every country of the world, wherever the services of the Church are heard, her officiating ministers are seen in the same dress, the white linen surplice. This simple robe has the further advantage that all ministers, whether able to dress richly or only poorly, appear before God and His people in the same clean and appropriate habiliments.

It is not error which opposes the progress of truth, it is indolence, obstinacy, the spirit of routine, everything that favors inaction.

Acknowledgments.

Received by General Treasurer:

MISSION FUND.

W. A., Toronto, P. M. C. collections, \$37.70; Sucker Creek Indians, \$5.00; Shequandah Indians, \$5.00; Ladies' Missionary Association, Trinity Ch., St. John, N.B., per Rev. J. A. Richardson, Rector Trinity Ch., \$100; Grant from S. P. G., for December quarter, \$774.45. Grant from C. C. C. S., for December quarter, \$360.20; Grant from Diocese of Montreal, for December quarter, \$125.00.

SUPERANNUATION FUND.

Paulrooke, 90c.; Uffington, 75c.; Bracebridge, \$4 15.

FOR SICK CLERGYMEN

J. S. Gill, Sudbury, \$5.00; J. F. Rounthwaite, Toronto, \$5.00.

FOREIGN MISSIONS.

Christ Ch., Korah, \$1.30; Gravenhurst, \$3 26; Bracebridge, \$3 52; Sturgeon Falls, \$2.05; Nowar, \$2.19; Kavencliff, \$6c.; Ilfracombe, 74.

Received by the Bishop of Algoma:

MISSION FUND.

Prov. of Quebec—Collections at St. Francis' District anniversary, \$94.90; W. A. St. John,

E. V., Montreal, per Rev. A. French, \$5.00; St. Stephen's, Lachine Junior Branch W. A., Pointe Claire, Indian work, \$21.00. W. A. Hamilton, per Mrs. Webster, \$25.23.

By the Bishop for

SICK CLERGYMEN.

Mrs. Triggs, Cookshire, \$5.00. All Saints', Hun'sville, \$21.30; Powassan, \$6 81; James Purvis, Esq., Sudbury, \$5.00. A Friend, through English Association, per Rev. W. A. S. Hutchison, (£10) \$48.67. Miss S., per Rev. A. S. Hutchinson, Eynsford, Kent (£20) \$97 34; Rev. J. Pardoe, \$2.00; Rev. A. H. Allman, \$5.00.

Contributions received by Principal of the Shingwauk Home during December, 1899:

SHINGWAUK.

St. Thomas' S.S., Walkerton, per Miss Wilkes, for Willie Sands, \$3. Juvenile Mission Association, Quyon, per W. F. Fitzgerald, for Andrew Johnson, \$1.45; St. George's S.S., Guelph, per Miss Ridgeway, \$2.35; St. Peter's S.S., Toronto, per W. T. Hilyer-Bayd, for Samuel Johnson, \$5.94; Trinity Church S.S., Brockville, per Miss Fulton, \$5; St. Andrew's S.S., Grimsby, per Rev. C. R. Lee, \$10; R. Lyon, Sault Ste. Marie, \$2; T. Sanderson, Sault Ste. Marie, \$2; Church of Ascension S.S., Hamilton, per W. F. Ambrose, for Peter Menass to 31st March, 1900, \$37.50; Church of Redeemer S.S., Toronto, per A. G. Piper, for Henry Peters to March 31st, 1900, \$75; St. Paul's Church S.S., Port Dover, per Lawrence Skey, for Hymen Smith, \$5.

WAWANOSH BUILDING FUND.

Lunenburg, N.S. Class No. 1 of St. John's Church, etc., per Miss Stoyminer, \$24.

The Rev. E. Lawlor begs to acknowledge with many thanks, £3, of Sunday-school books from the Society for Promoting Christian Knowledge, also a box of books for the Sunday school from the Women's Auxiliary of Grace Church, Ottawa, per Bishop of Algoma, also 100 Prayer and Hymn Books combined, from the Church Bible and Prayer Book Society, per Archdeacon of Algoma.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

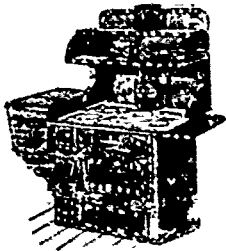
I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of....., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund, (2) The Widows and Orphans Fund; (3) The Superannuation Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.

Wrought Iron Range Co.



LIMITED
MANUFACTURERS
OF

"Home
Comfort"

STEEL AND MALLEABLE
IRON RANGES

With ordinary usage
will last a lifetime.

Factory—
70 76 Pearl St.

Office and Salesrooms—83 King St. W., Toronto.

R. J. Stanley,

Importer and Dealer in

WALL PAPERS, DECORATIONS, ETC.

House Painter, Grainer and Kalsominer Paper
Hanging a Specialty. Correspondence Solicited.

462 YONGE STREET, TORONTO.

KO-KO BUTTER

KO-KO BUTTER CO.,

52 Wellington Street W., Toronto

HENRY CARTER

Paperhanger
and Painter

Dealer in Wall Papers, Paints, Oils, Varnishes, etc.
348 Bathurst St., Toronto, Ont.

JOHN B. SMITH

JEWELLER

and ENGRAVER
Watch, Clock and
Jewelry Repairing.

Old Jewellery made over in the newest
designs at small cost.

289 COLLEGE ST. - TORONTO.

1000 Neatly Printed
Cards, Billheads,
Tickets or Dodgers
for 75 cts.

F. H. BARNARD

77 Queen Street East, Toronto.
Samples on application.

White Swan

BAKING POWDER

Makes Whitest, Lightest and Sweetest Biscuits and
Pastry. Get it from your Grocer and prove it.

SMITH & SCOTT, Toronto.

TORONTO ENGRAVING Co.
CUTS FOR ALL PURPOSES
BY ALL PROCESSES
92 BAY ST.

GEORGE BROWN

PAINTER
and
DECORATOR

11 Maple Grove Avenue, PARKDALE

Over 30 Years' Experience in the Mother Country
CHURCHES A SPECIALTY

TELEPHONE 1381

The ROLSTON LAUNDRY CO.

168 to 174 King St. West.

Goods Called for and Delivered to all parts of the city.

CLEARING SALE OF FURS



We are clearing out the
balance of our stock at very low
rate to make way for spring
hats.

TAYLOR'S Hats and Furs

632 QUEEN W.

Between Markham St.
and Palmerston Ave.

SIGN OF THE BEAR

Mrs. A. M. Purvis

DEALER IN

MILLINERY, FANCY
DRY GOODS, ETC.

301 COLLEGE COR
ROBERT ST. Toronto, Ont.

JNO. J. HALL

Carpet Cleaning Works.

CARPETS FITTED AND SEWN
OIL CLOTHS AND LINOLEUMS LAID

Price List: Cleaning and Re-Laying—Brussels,
5c. per yard; Wiltons, 6c. per yard.

758 Bathurst St., Cor. Lennox, TORONTO.

TELEPHONE 3484.

B. PEARSALL

Manufacturing Jeweller

17 KING ST. WEST, TORONTO

Diamond Setter and Ring Maker

Medals made to order.

Old Jewellery made over in the latest designs

GOLD PLATING.

Satisfaction Guaranteed.

Clearing Sale WINTER GOODS

OF
CHILDREN'S CLOAKS,
CAPS AND HOODS
LADIES' UNDERWEAR

at greatly reduced prices. Full lines in stationery.

MRS. MAHAFFY

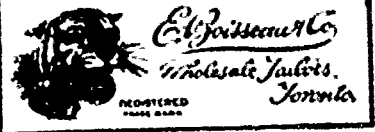
322 Queen West, TORONTO

A. B. PATTERSON

TAILOR

302 Queen St. East, Toronto

Cleaning, pressing and repairing a specialty.
All orders promptly attended to and satis-
faction guaranteed. An early call respect-
fully solicited.



FROM MAKER TO WEARER

"Tiger Brand" Clothing and Furnishing Goods for
men and boys—ready-made. "From maker"—that's
us—we're wholesale tailors—"to wearer"—that's you
—no middleman in the transaction—building business
on a high quality standard.

Your money back if you want it.

E. Boisseau & Co. Temperance and Yonge

The Only

BURGLAR PROOF SAFE

Is one that is protected by the
Holmes System of ELECTRIC
PROTECTION

10 MELINDA ST., TORONTO



X-RAYS. - This wonderful lit-
tle invention will both astonish
and amuse you. Looking through
its enameled boxes in your hand,
the lead in a pencil, the hole in a pipe-stem,
etc. Mailed post-
paid for 15c. or two
for 25c. Geo. A. Lowe, 61 King St. W., Toronto.

HERMAN & CO., ESTD. 1884.



DYERS,

TORONTO, ONT.

126 KING STREET WEST.

Long Feathers. Tip
Curling Only..... 25 cts. 5 cts
Dyeing One Color and Curling..... 20 - 10 "
Dyeing Shaded from Tip and Curling 30 - 15 "
Dyeing Dotted and Curling..... 60 - 30 "
Cleaning same as Dyeing.

Wm. H. Acheson

MERCHANT TAILOR

281 College St. - Toronto

A large and well-selected stock always
on hand. Satisfaction guaranteed.

Jno. Kay, Son & Co.

Wholesale
and Retail

Carpets, Oil Cloths,
Linoleums, Curtains,
Draperies, Etc., Etc.

Church Carpets a Specialty

36 & 38 KING ST.
WEST, Toronto

Renfrew's

... FURS ARE
... THE BEST

STYLES ARE UP-TO-DATE.

Pattern Book and Price List sent on application.

G. R. RENFREW & CO.,

5 King Street East, TORONTO.
35 & 37 Buede Street, QUEBEC



CROWN AND BRIDGE WORK

DR. A. J. EDWARDS

Graduate of Philadelphia Dental College
DENTIST

11 KING STREET WEST, TORONTO

S. L. FRAWLEY, D.D.S., L.D.S.

DENTIST

21 BLOOR ST. WEST - TORONTO

GRADUATE OF TORONTO AND PHILADELPHIA TEL. 369S

THE
TORONTO JEWELRY and REGALIA MFG. CO

198 Bay Street Room 2

Make all kinds of

REGALIA, BANNERS and BANNERETTES.

Painted or Embroidered in Gold and Silver Bullion. Boy's Brigade Caps, Belts and Stripes a specialty. All kinds of Fringes, Laces and Gimp kept in stock.

E. C. Morrison, Manager.

Money Advanced on Mortgage.
Values Carefully Estimated.

J. A. NESBITT,

(SPECIAL Y SELECTED)

REAL ESTATE & INVESTMENTS

Office: 9 Adelaide Street East
Office Telephone 1631.
House Telephone 3622 Toronto

H. DIXON

(Registered Attorney, No. 1761)

PATENT SOLICITOR

Mechanical and Electrical Engineering, Draughtsmanship, Blue Prints and Mining Maps. Home and Foreign Patents Procured. Patents Office Drawing a Specialty.

124 Victoria St., TORONTO

E. J. ROWLEY

PHOTOGRAPHER

High-Class Work. Satisfaction Guaranteed.
435 Spadina Av., 4 Doors South College St., Toronto.

C. H. Acton Bond

Sandford Fleming Smith

BOND & SMITH
ARCHITECTS

Temple Building, Toronto
Telephone 1973.

DRAFTS, MONEY ORDERS AND CHECKS ISSUED

R. M. MELVILLE

The Toronto General Steamship Agency

Cor. Toronto and Adelaide Sts.
Phone 2010 Opp. General Postoffice TORONTO
Local Steamship and Tourist Tickets issued to all parts of the World via Canadian, New York and London Steamship Lines

Paterson, Ritchie & Sweeney

Barristers, Solicitors, Notaries Public

N. F. PATERSON, J. C. GEORGE P. SWEENEY, F. E. RITCHIE
Telephone 2841. OFFICES: 312 TEMPLE BUILDING TORONTO

Henry Sproatt.

E. R. Rolph.

SPROATT & ROLPH
Architects

Bank of Commerce Building TORONTO
Telephone 8351

The **PERKINS**

PHOTO STUDIO is noted for good work.

114 Yonge Street Toronto

THE PATENT EXCHANGE AND INVESTMENT CO.

J. ARTHUR MACMURTRY,
Manager.

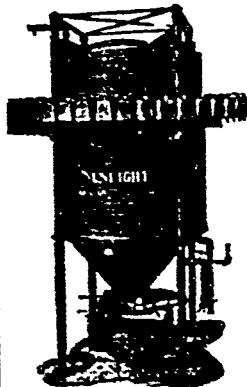
Solicitors, Negotiators and Promoters of Canadian and Foreign Patents.

Cor. Queen and Victoria Sts., Toronto, Ont., Canada

Established for advancing Industrial Enterprises and Practical Inventions.

"More money," says a well-known writer, "has been and always can be made out of patented inventions than by any other investments or occupation."

WHY PAY GAS BILLS?



When you can generate the most beautiful light ever produced for home and churches. Superior to electricity, and cheaper than common gas. Call and see it or write for catalogue.

GROFT ACETYLENE GAS CO., LIMITED

44 ADELAIDE ST. EAST TORONTO

DR. BUCHILL'S
DYSPEPSIA CURE

Never fails The clergy endorse it.
SOLD ONLY BY
JACKSON L. LITTLE,
Price 35c. Druggist, 73 Spadina Ave.

THE
"LITTLE BLICK" TYPEWRITER

This is a progressive age, and even private persons who have much writing to do should avail themselves of the improvements in invention to save themselves from writer's cramp, and to give outward neatness of expression and visible finish to their intellectual productions. They can do this in an appropriate and adequate manner in almost any modern language with the aid of the "Little Blick" for

ONLY \$35.00

Call, examine and test it for yourselves at

CREELMAN BROS. TYPEWRITER CO.

15 Adelaide St. East ...TORONTO
Mention the ALGONA MISSIONARY NEWS.

COMMON SENSE KILLS



Roaches, Bed-Bugs, Rats and Mice. Infallible remedy. No danger in using. No stench. No smell. Druggists, and Common Sense Mfg Co., 381 Queen St. W., Toronto.



"Glen Hawr," MISS VEALS' SCHOOL
COR. SPADINA AVE. & MORRIS ST., TORONTO.
PUPILS PREPARED FOR THE UNIVERSITIES.

St. Margaret's College
TORONTO

A Collegiate Boarding and Day School for Girls. For prospectus apply to
MRS. GEO. DICKSON, Principal
Cor. Bloor St. and Spadina Ave., Toronto

High-Class Dentistry

A. V. CASHMAN, L.D.S.
SURGEON DENTIST

Office: Cor. Yonge and St. Joseph Sts. Toronto.

ESTABLISHED 1884. TELEPHONE 1137.

Copeland & Fairbairn
House and Land Agents
14 Adelaide Street East, . TORONTO
MONEY TO LEND