

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

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

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.

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

“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.

December, 1899

CONTENTS:

Men Wanted—The Bishop Among Lake
Huron Indians.

The S.P.G. Bicentenary.

Conference at Sault Ste. Marie.—An Indian
Story.

The Bishop Sullivan Memorial Fund.

THE ALGOMA MISSIONARY PRESS
44-46 RICHMOND ST. WEST

TABLE and POCKET

CUTLERY

Atkenhead 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

KINDERGARTEN ...EQUIPMENT

ESTIMATES given for complete Kindergarten outfit.

BOUQUET 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 ½, 1 and 2 lb. tin-
NEVER IN BULK.

Remember the name, "MO-JA."

PUT UP BY

The Toronto Coffee & Spice Company
Limited

BEST

Coal 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 re-
moved by Electrolysis.

The Foster Dermatological Institute
No. 2 Collette 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,

202 Yonge St., TORONTO



CASAVANT BROTHERS

(Established 1879)

CHURCH ORGAN

St. HYACINTHE, BUILDERS
P.Q.

Organs built with all the latest im-
provements. Electric Organs a speci-
ality. 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 ALGOMA MISSIONARY NEWS.

B. M. & T. JENKINS

Importers and dealers in
**ANTIQUE MAHOGANY & ROSEWOOD
FURNITURE**

Bric-a-Brac, Old Silver, Bronzes, Etc.

422 & 424 YONGE ST. } TORONTO
2 & 4 JOHNSTON ST. } BRANCHES

2 Phillips Sq., Montreal Birmingham, England

When
Writing
to
Advertisers
Mention

The Algoma
Missionary News

English Silverware

Our collection of goods of British manu-
facture is possibly the largest and most
varied in the city of Toronto.
We show Bread Boards, Biscuit Boxes,
Lemon Squeezers, Ink Stands, Manicure
Sets, Toilet Bottles, Hair Brushes, Etc.
Our Low Prices are a marked feature in
our business.

WANLESS & CO.

Established in 1840. TORONTO.

Fine Furs

We make all the fine
furs we sell—and we
guarantee every garment
we make. We are show-
ing the neatest assort-
ment we've ever had—
fine seal garments to
order a specialty.



J. W. T. FAIRWEATHER & CO.

Successors to J. & J. Lugsdin

84 YONGE ST. . . . TORONTO.

SITUATIONS

in the business field are constantly opening to those who
are qualified to fill them. The

Central Business College

TORONTO

Received these calls for help within three days from Oct.
30th: Bradstreet's Agency, lady, stenographer; H. H.
Williams, real estate, young man, clerk and stenographer;
J. D. King & Co., lady, stenographer; Gowans, Kent &
Co., lady, bookkeeper; King, Darrell Produce Co., young
man, bookkeeping and stenography.

Our students secure such places as soon as they become
qualified for them. It will pay to prepare for them.

Correspondence invited.

W. H. SHAW, Principal.

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma

NEW SERIES, FIRST
VOLUME, No. 11

TORONTO, DECEMBER 2, 1899

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 is 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 THORNELOU, 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 LEY KING, ESQ.,
Principal of the Shingwauk and Wawanosh 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 December.

1. Friday.—Train to Montreal.
2. Saturday.—Lachine.
3. 1st Sunday in Advent.—Danville and Richmond.
4. Monday.—Durham.
5. Tuesday.—Preach before the St. Frances District Association at Sherbrooke.
6. Wednesday.—Address missionary meeting at Sherbrooke.
7. Thursday.—Sherbrooke.
8. Friday.—Train to Quebec.
9. Saturday.
10. 2nd Sunday in Advent.—Preach in Quebec.
11. Monday.—Address a meeting at Quebec.
12. Tuesday.
13. Wednesday.
14. Thursday.
15. Friday.
16. Saturday.
17. 3rd Sunday in Advent.
18. Monday.
19. Tuesday.
20. Wednesday.— Ember Day.
21. Thursday.—St. Thomas, Apostolic Martyr.
22. Friday.—Ember Day.
23. Saturday.—Ember Day.
24. 4th Sunday in Advent.—Sault Ste. Marie. Take part at St. Luke's.
25. Christmas Day.—Sault Ste. Marie. Take part at St. Luke's.
26. Tuesday.—St. Stephen, the First Martyr.
27. Wednesday.—St. John, Apostle and Evangelist.
28. Thursday.—The Innocents Day.
29. Friday.
30. Saturday.
31. 1st Sunday after Christmas.

Various points in Eastern Townships

THERE are four churches in course of erection in the diocese.

The Church people at Webbwood hope to erect a fence around the church plot there next summer.

STEPS are being taken to provide a small parsonage for the incumbent of Oliver Mission, Rev. T. J. Hay.

EVERY one who is acquainted with human nature knows full well people are never enthusiastic for any cause which makes no demand upon them, to which they contribute neither of their substance nor of their works.

From the S. P. C. K. monthly report we learn that a grant of £10 has been

made, under usual conditions, towards the cost of veneering with brick the church of All Saints, Burk's Falls. The cost was estimated at £90.

The women of the Church congregation at Nairn held a sale of work on Saturday evening, November 18th, and realized over thirty dollars, which it is purposed to use in the erection of a fence around the church lot at Nairn.

Among the teachers of the common schools of Ontario there will be more Churchmen and Churchwomen when churchpeople look with more favour upon the teaching profession as a suitable vocation for their children.

REV. C. J. A. BATSTONE, whom we said recently was the missionary on St. Joseph's Island, is located on another mission field, viz., Thessalon and Bruce Mines. His post office address is Thessalon, Ont. Mr. Batstone was warmly welcomed by the clergy, who last month met him at the Sault Conference.

At a meeting held in the Mansion House, York, in September, the Very Rev. the Dean of York, in speaking of the spiritual destitution of the colonies, said the least we can do is to try to send our people abroad the same blessings we enjoy at home. It was absolutely impossible for thousands of those who go out to provide these things for themselves.

The gathering of clergy and representative laymen (would it were laymen) of the Algoma District at Sault Ste. Marie last month was the third of the kind this year. The gatherings at Sandridge, Port Arthur and Sault Ste. Marie have given opportunities for all the clergy, church wardens and Triennial Council representatives to meet in conference under the Bishop's presidency, and to take counsel concerning some of the problems that

interest us all and are of importance to the Church's work in this missionary diocese. The journeys to be made in not a few cases involve the travelling of hundreds of miles, but the church, and the individual gentlemen who attend, are much profited. Those who have made sacrifice of time and money and have looked upon these gatherings as a means of advancing Christ's Kingdom in Algoma have not returned home before passing resolutions asking the Bishop to make these district conferences annual affairs in those years the Triennial Council does not meet. Success can, so far, be stamped upon the Bishop's action in this matter, though it be but a day of small things. In the future there will surely be growth in this as in other directions.

The Need of Men.

The Bishop needs at the present time some three or four missionaries for centres of work more or less remote. He trusts some whose eyes rest upon this notice may be moved to offer themselves.

Allusion was made in a recent issue to his desire for a number of young men who, being unmarried, would be freer to move about and better able to live on the small stipend offered them. He hoped that a few such men, ready or nearly ready for ordination, full of physical vigour, and of the ardent love of souls, would devote themselves to the work at least for the first few years of their ministry. If for some years to come, in a continuous stream of supply, young men just entering on their ministerial life could be induced to give thus a small percentage of their life service to Algoma's mission fields the Bishop would not be far from the solution of one of his hardest problems. And surely the men themselves actuated as they would be by high, unselfish motives would be gainers, not losers, by this course. Their gain in spiritual power and in width of experience would far more than compensate them for any trifling temporal loss they might be called upon to sustain. Who will have the honour of being first?

The S. P. G. Bicentenary.

The Bishop has received the accompanying letter from the Rev. Prebendary Tucker, Secretary of the venerable Society for the Propagation of the Gospel, which will celebrate the 200th anniversary of its career of usefulness next year. He

commends it to every parish and to every Churchman in the Diocese. The just and reasonable proposal of the Society that we should join in thanking God for its noble work; in praying that He may continue to bless its labours; and in making some offering according to our ability as an acknowledgment of our unspeakable indebtedness to it.

Churchmen in Algoma need hardly be reminded that to the S. P. G. they owe a debt which can never be repaid. Ever since the foundation of the Diocese the grant of the S. P. G. has formed a chief part of its income. Many of our missions owe their very existence to its fostering care. In the aggregate the society has contributed not less than \$75,000 towards the maintenance of our work. And, although its grant is now being reduced annually in order that it may be able to extend adequate aid to those new fields which God is opening so wonderfully in darkest Africa (and who can complain that after all these years of beneficence towards us they should desire us to set their offerings free that people unspeakably more needy than ourselves may reap the benefit)—it is giving this very year some \$3,000 to our Mission Fund. At least we must show our gratitude for all this generous aid!

Oct. 2nd, 1899.

MY DEAR LORD,—I am desired to invite your Lordship's earnest co-operation in the observance of the Society's approaching bicentenary, June 16th, 1900-1. I send a little handbook and other literature, which will, I hope, be of use. The Society has expended on British North America nearly \$1,900,000, and it feels that it has a great claim on the several dioceses, which it has helped so long and so largely. There must be many laymen in Canada willing to give large donations for an occasion of such great interest. The Standing Committee confidently rely on every parish, which has at any time benefited by the Society's means, observing the year of Jubilee and giving offerings to the Bicentenary Fund both in 1900 and in 1901.

I am, my dear Lord,
Your faithful servant,
HENRY W. TUCKER,
Secretary.

The Lord Bishop of Algoma.

The Bishop Sullivan Memorial Fund.

Amount required..... \$50,000 00
Amount received..... 9,877 38
Yet needed..... 40,122 62

This month we acknowledge subscriptions to the amount of \$217 92, and before the year closes confidently trust the sum in hand will exceed a total of more than \$10,000, or one fifth of the desired sum so necessary to continue the Church's work in this backwoods missionary diocese. We ask all friends to give to this fund of their means and of their prayers.

Rev. E. Lawlor	\$ 1 00
Nairn Centre offering	2 76
Spanish River Indian Reserv.	1 56
Massey collecti ns	5 00
S. H. Ferris, Birch Island	5 00
John Kezhegoopenas	0 50
Birch Island offering	4 10
Walford offering	1 05
Mrs. Muncaster, Walford	1 00
Thank offering, York Mill, Toronto, being part of a gift of \$50	25 00
Rev. Dr. Jones, Toronto	25 00
A. F. Gault, Montreal	
1st instalment of conditional subscription of \$500	100 00
Sucker Creek	2 65
Sheguiandah (St. Andrew's)	0 70
In memory of a dear little boy	42 00
	\$217 92
Previously acknowledged	9,659 46
Total received	\$9,877 38

Rural Deanery of Muskoka.

The Rev. C J Machin having resigned the Rural Deanery of Muskoka on his departure for England in September last, the Bishop has appointed the Rev. W. A. J. Burt, of Bracebridge, to be rural dean for the unfinished portion of the present term of office, that is, until the next meeting of the Triennial Council, when the election will take place in the usual way.

Notes of a Recent Episcopal Trip.

On Sunday, October 22nd, the Bishop visited Webbwood, and at the morning service held a confirmation, when three persons were presented for the apostolic rite. This place is still weak from removals and depression in business. The congregation is considerably thinned, and there is no immediate prospect of marked improvement. In the afternoon the Bishop was at Massey for a service. At this point things are reviving somewhat, but still improvement is not certain. There is some activity in mining hereabouts. In the evening the Bishop was at Nairn, where there was a good congregation and a hearty service. There were four persons confirmed. Though smaller than Webbwood, Nairn is a more thriving place. In this vicinity lumbering is active.

The day following (Monday) the Bishop visited the Spanish River Reserve, where we have a little mission school for Indians. He held an interesting service, at which twenty-five Indians were present. Two Indians were confirmed, namely, William Wahsashkung and Mrs. James Wahsashkung. Owing to intermarriages with Roman Catholics there is great danger of these Indians being perverted to the Roman Catholic faith. Rev. F. Frost, of Garden River, accompanied the Bishop. After a night's sleep in the schoolhouse they arose early (Tuesday) for a celebration of Holy Communion. Then the party set out for Birch Island, twenty-five miles distant, in a small canoe—only ten feet—having Wahsashkung as

guide. Two or three portages were made, and two small lakes crossed before the waters of Lake Huron were reached, only to find a good fresh wind blowing. It took the remainder of the day to reach Birch Island, as it was necessary to follow the shore and take advantage of the shelter of islands owing to the smallness of their craft. It was dark when Birch Island was reached. Mr. Ferris, the teacher—who seems to be doing a good work there—received his visitors with much heartiness, and they again spent a night in a schoolhouse.

The next morning (Wednesday) was beautiful and bright. The Bishop had a splendid service in the schoolhouse, which was full of Indians. One Indian was confirmed—Alexander Nahwegahbow. At the celebration of Holy Communion following there were twenty eight communicants. It is a grievous pity that this settlement has become divided, a part of the band living at Whitefish River, four miles away. It is impossible for the Whitefish Indians to send their children to school at Birch Island, where the teacher lives and where the schoolhouse stands. The Government is unwilling to establish another school, and the Whitefish Indians are unwilling to join those at Birch Island. The children of the Whitefish band are, therefore, in danger of growing up in ignorance. However, one or two have been sent to the Shingwauk Home. It is not easy to know what to do. The Indians generally are restless in their habits, and bands are frequently broken up in this way. It is one of the missionary's trials. The Indians at Birch Island seem to be intelligent and progressive.

In the afternoon the party embarked for Little Current—18 miles away—and there had a service in the evening. There was a good congregation and evident signs of good work going on in this place. The incumbent, Rev. W. J. Eccleston, has charge of five stations, three of which are Indian.

On Thursday morning, early, the Bishop and Mr. Frost set out on the mail steamer for Cutler, on the north shore of Lake Huron, where the boat meets the train on the Sault branch of the C. P. R. From that point a short run brought the Bishop to Walford, at which place there was Evening Prayer and Confirmation. Walford is a promising agricultural settlement—one of those stretches of fertile soil found here and there throughout Algoma. The village is small, but some of the farmers seem to be doing very well. We have no church there, our service being held in the union building. The use of the union building serves to increase our sense of the value of a building of our own in which we can inculcate reverence and the true idea of worship. Rev. E. Lawlor, M. A., incumbent of the mission of Webbwood and Walford, is decidedly in better health than he was some months ago. He is able to keep all his appointments and is doing a faithful work. The lumber camps

in this vicinity are active. Indeed, there seems to be a revival of lumbering throughout the district.

One of those sad accidents, unfortunately too common in lumber camps, occurred a short time before the Bishop's visit. A young man, in seeking to escape a falling tree, was literally impaled upon a sharp stake and was suffering intensely at the time of the visitation. The dangers attending the occupation of the lumberman emphasize the importance of our clergymen doing all they can to reach and influence the men who at any moment may be victims of some grievous and possibly fatal accident. For this reason, as well as for others, such as the isolation of the camps and the lack of spiritual influences within them, it is very desirable that our clergy throughout these districts should visit them as often as possible.

After a most interesting tour, the Bishop returned home on Friday, the 27th October.

Conference of Clergy.

A Conference representing the District of Eastern Algoma was held in St. Luke's Pro Cathedral, Sault Ste. Marie, on Tuesday and Wednesday, Nov. 14th and 15th. Besides the Bishop, there were present, Revs. Messrs. Piercy, Batstore, Graff, Frost, Eccleston and Capp. Mr. Hagan, of Tnessalon, was also present, and Rev. Mr. Johnston, the rector of the Michigan Sault, attended the conference and took part in the discussions. The proceedings opened with a service in the Cathedral on Tuesday evening, when the Bishop delivered a meditation on the work of the ministry. The first service on Wednesday was a celebration of the Holy Communion at 7.30 o'clock, followed by Morning Prayer at 10 o'clock. The Conference proper was opened in the School house at 10.30 a.m. when papers were read as follows:—

1. "Hindrances and Difficulties in the Way of the Church Work in the Diocese of Algoma."—Rev. W. J. Eccleston.
2. "Our Financial Position in reference to the withdrawal of Grants by the English Societies."—Rev. A. J. Young.
3. "Parochial visiting with special reference to visitation of the sick."—Rev. F. Frost.
4. "The Printing Press as an aid to Missionary Work."—Rev. Laurence Sinclair.
5. "Church History in connection with Church Teaching."—Rev. E. Lawlor.
6. "The Church's Work among the Young."—Rev. E. H. Capp.

Mr. Eccleston pointed out the difficulties arising from the scattered nature of the settlements, the tremendous distances to be covered by the clergy in their ministrations, and the apparent apathy on the part of many of the laity. The first difficulties were seemingly unalterable, but the indifference of the people, might, he argued be overcome by (1) Restoration of Family Worship; (2) Increased attention to the Sacrament; and (3) By direct Church Teaching.

The second paper was read for Mr. Young who was unable to be present. It stated that in the early days of the diocese's existence, funds had been supplied not only by the English societies, but by the Eastern Dioceses of the Dominion, who on the opening up of the North-West withdrew their contributions from Algoma that they might send them farther afield. But a worse event confronts us: it is the final withdrawal of the English grants which have been contributed so long and so liberally. The position of the diocese now being the loss by closing, of two missions per annum until the time the grants finally cease unless money is forthcoming from some new source to carry on the work. The remedy would be found in (1) Prayer definitely offered with this difficulty in view; (2) An increased effort to develop the financial positions of the various parishes in the parishes themselves; (3) Hearty support of the Bishop Sullivan Memorial Fund; (4) Appointment of a delegate to visit Eastern Canada to solicit funds; (5) Appointment of a self denial week throughout the Diocese, and (6) The convening, if possible, of an annual conference of clergy and laity to discuss important phases of the diocesan work.

The third paper, by Mr. Frost, dealt with modes and methods in missionary visitation. Mr. Frost thought Saturday visiting, where possible, had the effect of bringing people to church on Sunday. The men could be reached in the house only in the evening, therefore evening visits must form a large part of one's work. One important phase of visiting was the instructing of the children in the Catechism and the teaching of hymns and also the closing of one's evening visit with family prayer. One often has opportunities of speaking to the men as they work in the fields or while they are chopping in the woods. Being benighted at an Indian cabin gives many opportunities of speaking personally to the inmates. At such a time the neighbouring families may be brought in and a service held.

The visiting of the sick is one of the most important of all duties. Christ spent most of His time among the sick. "I was sick and ye visited me," Christ will say at the last day. The visits to the sick afford opportunities of speaking of holy things which are not to be had at any other time. These opportunities should never be missed.

Rev. Mr. Sinclair's paper, "The Printing Press as an Aid to Missionary Work" (read by a brother clergyman), pointed out the tremendous power of that agency as a means of extending the knowledge of Christ and His Church. Among other points he mentioned the output of Bibles and hymn books printed on the presses of the B. and F. B. Society, whose works are sent to every nation, and of their consequent influence upon those who may not listen to the exhortations of the missionaries. The paper also asserted the importance of Sunday School literature

and tracts, also the outcome of the printing press, whose aid cannot be estimated. The publication again of missionary appeals and missionary papers, such as our own ALGOMA MISSIONARY NEWS, bears fruit whose abundance may not even be guessed.

Rev. Mr. Lawlor, though absent, sent his paper on "Church History in Connection with Church Teaching," which was then next read. It emphasized the importance of keeping before all men the unbroken history of events which have identified the Church in every age with the Church of to day and after showing the correspondence, after centuries of struggle, of the Church at present with the Church of the Apostles, made a plea for the teaching of her history, especially in the Sunday School, that the difference between her position and the attitude and history of the religious bodies about her might be recognized and remembered by the children. The teaching of Church History would, the writer thought, tend to do away with individualistic eccentricity and unify thought and sentiment.

Rev. Mr. Capp then presented a paper on the "Church's Work among the Young." This was the most holy ground the Church worker had to tread upon. It was important because the children would carry on the work where we left off and would do it more or less perfectly according to our training. The Church must have the affection of the children centred in her. Such might only be by the efforts of workers to win their confidence and esteem. They must be taught sound doctrine, and such would be received by willing and attentive minds if imparted by teachers and clergy who were loved by the little ones. Catechising from the Sunday-school platform must be indulged in where possible. Catechising in the home must also be practised. The duty of parents to their children in regard to religious training and teaching must be kept constantly in sight. Children could be given duties to perform in and about the Church buildings. Girls could be formed into a Church Guild, whose duties would consist of dusting and cleaning and beautifying the church under proper direction; they could also be formed into Junior Auxiliaries to sew for missionary districts, to collect money for various church needs, to gain information on missions and to hear instructive chats from the Incumbent or others from time to time. Boys could become the choristers to lead God's flock in worship; could bring other lads to Sunday school; could keep the church grounds in a tidy state befitting the ground about the temple. Such deeds for the Church would be the outward and visible signs of an inward and developing grace.

Rev. Messrs. Piercy, Batstone and Capp were appointed a committee to draw up a Cycle of Prayer for the District.

The following resolutions were passed:

Resolved, That the Lord Bishop be

asked to make this Conference a yearly affair.

Resolved, That his lordship be requested to communicate with the Rural Deans of the Diocese as to the placing in operation of a Diocesan Cycle of Prayer.

Resolved, That the Secretary make a full report of the proceedings of the Conference to the A.M. NEWS.

The delegates were entertained at the rectory by the ladies of the Cathedral immediately after the afternoon service, and in the evening a choral evensong was sung, the Rev. Mr. Batstone, of Thessalon, being the preacher.

EDWARD H. CAPP,
Secretary.

Diocesan Collections for the General Mission Fund.

Among the additional diocesan collections which the Bishop has felt it his duty to inaugurate is an annual house to house collection for diocesan missions. During the past few weeks the returns have been coming in. Appended is the list of contributions so far. It will be seen that a good number of missions have yet to report. There is no doubt that this collection will become an important source of revenue if it be loyally and faithfully taken up throughout the diocese.

Beaumaris.....	\$25 00	
Huntsville.....	9 25	
Sudbury.....	25 00	
Dufferin Bridge—Seguin.....	23 30	
Korah.....	\$ 6 10	
Goulais Bay.....	3 20	
Port Sydney.....	20 25	9 30
Beatrice.....	2 75	
Newholme.....	8 00	
Novar.....	4 10	31 00
Ravenscliffe.....	1 50	
Ilfracombe.....	1 25	
Rosseau.....	10 00	6 75
Ben-riverdale.....	22 00	
North Cardwen.....	6 00	
Parry Sound.....	0 00	38 00
Christie.....	4 50	
Port Carling.....		13 50
Aspden.....	6 84	3 00
Allansville.....	4 35	
Stanleydale.....	2 00	
Baysville.....	3 85	13 19
Dorset.....	2 25	
Stoneleigh.....	2 00	
Webbwood.....	95	8 10
Massey.....	5 75	
Bracebridge.....		6 70
		32 40
		\$244 49

Oliver Mission.

REV. T. J. HAY, INCUMBENT.

A correspondent at Stanley Junction, a station in the most westerly mission in the diocese, tells us that the Bishop visited that place on September 12th last. He says:

"The people of this village having

universally resolved to set apart this day as a holiday to do honour to the Bishop, who had for some months past been looking forward to visit here, early in the morning flags were set afloat, thus showing our loyalty to Canada, the British Empire and our Gracious Majesty the Queen. In the afternoon a large table was erected on Mr. W. F. Marcy's lawn and a most creditable feast of good things was prepared by the ladies of the village, which was much enjoyed by all present. Before the gathering sat down to tea with His Lordship and Rev. T. J. Hay, an appropriate address of welcome was read to the Bishop by Mr. Chas M. Neve, to which he made a gracious reply.

In the evening, service was held in the Station warehouse, which had been specially fitted up for the occasion. After the usual service of Common Prayer, the Bishop preached an eloquent sermon from the Psalms, "They that sow in tears shall reap in joy." The audience listened to his discourse with rapt attention, eagerly catching every word that fell from his lips that they might profit thereby. He viewed to those who did not appreciate the Church's idea of worship how that those who come to church did not come to sit as if glued to their seats, but to take a most important and prominent part in the service to their soul's good. During the service Holy Baptism was administered—a party of Baptists, who had decided to come back to the Church, had their little boy baptized. At the close of the service the Bishop thanked all present for the kindness extended to him on the occasion of his visit. The following morning the Bishop administered the Sacrament of the Lord's Supper."

English Church Congress Echoes

The Bishop of London :

What a man is, and what he is striving to do, can only be expressed in terms of his relationship to God.

I say that our Imperial position is forcing upon us the duty of realizing fully what is meant by Christian civilization. We cannot carry civilization without Christianity. Foreign Missions can no longer be regarded as a luxury, the hobby of a few enthusiasts, a tolerated appendage to our civilizing work in the world. They are of the very essence of that work.

The Church has created Christian civilization, and must be the chief agent in spreading that civilization in other lands.

The history of the Christian Church is a record of effort and aspiration—by no means continuous, I admit, and sometimes perverted—for the good of society. Take any object of public benefit, now recognized as necessary, and follow it back; you will find that it came into being under the protection of the Christian Church. The Church educated the State, or educated public feeling, to see

its necessity, until it was taken over as an avowed object of universal pursuit. It is well that this process should go on, that the whole community should be saddled with duties which it recognizes as its own, whether it be conscious of their Christian origin or not.

We of the Church of England are in close touch with the vigorous life of a free people. The great work which God in His providence has assigned to us is to labour for, and with, and through that people. To wish to abandon such a work seems to me little short of treachery, to hope to replace it by a cosmopolitan mission seems to me more than folly.

For myself—shall I venture to confess it?—I have an ideal of the Church of England which has steadily grown with my growth. I see in it a Church, not existing in indefinite space, and founding claims to universality on the ground that it has no particular home, but a Church rooted in the minds and hearts of the English people. I am not ashamed to say that, as I look round the world, I see no other home so well suited for a Divine institution. From that home it can go forth courageously, and face the world as it is, believing that God's revelation of Himself, once made in the person of Christ Jesus, is being continually explained to man by that progressive revelation of God's purpose which is continually being made by the Divine government of the world. Steadfast in its hold on the faith and on the sacraments by its unbroken link with the past, it exists for the maintenance of God's truth and its application to the needs of man—not for the purpose of upholding its own power.

Sir John H. Kennaway :

Any review of mission work is incomplete without an acknowledgment of the translation of the Holy Scriptures and other standards of the Church into the vernacular languages by the S.P.C.K., while we owe it to the British and Foreign Bible Society that in no less than 364 languages or dialects has the translation, printing, or distribution of the whole or part of the Scriptures been promoted.

If the shortcomings of some of his converts and failure of his hopes did not prevent St. Paul from thanking God, what need is there for us to be disheartened if progress is not so fast as we had fondly hoped and our Rome is not built in a day? . . . Let us not be content with sending missionaries abroad, let us be missionaries ourselves, educating our countrymen at home on this question and inducing them to join with us in forwarding the cause.

The Bishop of Sierra Leone :

It is a lamentable fact that nearly one-half of the human race has not yet heard the Name which is above every name—the precious name of Jesus. Although there is the universal need and the Divine supply, yet the messengers to carry the provision are sadly lacking in numbers and in strength.

There must be something wrong in our Christianity when those who return from foreign service have to spend their time at home, not in telling of what the Lord is doing and desires to do, where previously His Name has not been known, but in seeking to persuade men to awake: arise and do their simple duty. If regions, at present unreachd, are to be won for Christ, the soldiers for the warfare must be sought in our churches at home. This must be done in our own pulpits and among our own congregations.

There is little difficulty as regards the methods. Open doors and open countries lie before us on every hand. The difficulty of the present day is not so much the way to advance as the where withal to advance as regards means and men. Of the former I will say nothing, for I believe that God will do His part when we do ours. We withhold our Isaacs, and God cannot bless us. We withhold our tithes and offerings, and in so doing shut the windows of heaven against ourselves.

The Dean of Worcester :

We owe to this wonderful people (the Jews) a duty we cannot evade—a debt we can never pay. As we value the Holy Book of God—"the most precious thing the world contains"—we will remember that the illapse of the inspiring Spirit, so far at least as the canon of the New Testament is concerned, was never received by any one but a Jew.

Then there is our Incarnate Lord Himself. No Gentile woman gave Him birth—no Princess of Imperial Rome had the unspeakable honour of carrying the Holy Child upon her breast. . . .

Yes, we Gentiles owe a debt incalculable to the Jews. Let us rise to the measure of our responsibilities in this matter. Let us not rest until all Israel is saved; and, "if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?"

The Spirit of Unity.

Giving diligence to keep the unity of the Spirit in the bond of peace.—Eph. iv., 3.

To sow the seeds of discord and disagreement amongst brethren, whether in the nation, the family or the Church is pre-eminently the work of the evil one from whom, all Christians, every day, pray to be delivered. No chain is stronger than its weakest link. The weakest point in human nature is, therefore, precisely the one selected by the enemy of souls for attack, and only too often with fatal success. In the Church our "unhappy divisions" are a source of scorn and reproach from the world, a byword among the heathen, and a terrible hindrance to the advancement of Christ's Kingdom, that Kingdom for which we profess to look and long.

In their train they bring the disease of religiosity, of party spirit, and the consequent wasting away of the spiritual life. For the spiritual life means growth in holiness, and holiness and the spirit of discord cannot flourish in the same ground. One must give place to the other. You must either destroy the weeds in your garden or they will destroy it. Let them have their way and your garden will become a barren wilderness. So it was with the once great and glorious Churches of North Africa. The sin of division crept in, bringing many other sins in its train, and we know the result. *Every Kingdom divided against itself is brought to desolation* (a). Christians, men claiming to be followers of the Perfect Man, the Divine Lord, forgot the very essence of His teaching; lost sight of His grace, the Love of God, and the Fellowship of the Holy Ghost, in bitter and angry, nay, soul destroying disputes over doctrinal formulæ. They failed to remember that unity is a duty, and we, too, are in grave danger of forgetting it now.

Once let the flood-tide of discord rise in the name of religion and what shall be the end? The logical end of mutual recriminations, of false accusations, of wilful misunderstandings, of intolerant denunciation of others whose opinions are not precisely our own, of divisions—with whatever specious and high-sounding motives they may be bolstered up—the logical end of all this is persecution. The spirit thereof is the very same spirit which prompted the fires of Smithfield and the tortures of the Inquisition in by-gone ages, and if it be said that the day for such things is past and that we live in more enlightened times, it is nevertheless true that whilst we recoil in horror from such cruelties, we have hardly begun to learn the lesson they should teach us, the lesson of brotherly love, the love that *seeketh not its own, is not provoked, and never faileth* (a), *giving diligence to keep the unity of the Spirit in the bond of peace* (b).

How, then, is the spirit of unity to be attained?

First of all by setting it before ourselves as a distinct aim, and by being sensitively watchful against the least breach, whether in thought, word or act. By a wise silence in times of heated feeling, and a resolute refusal to accentuate differences by irresponsible discussion of them either in public or private. By as resolute a determination always and everywhere to look for points of agreement, to distinguish with extreme care between fundamentals (the great verities of our Faith which we all hold in common) and mere matters of opinion, personal proclivities and tastes, not claiming for the latter the same place as the former, remembering that God has cast men's minds in different moulds, and that the spiritual horizon is not confined to that

a. Matt. xli 25
 a. 1 Cor. xiii. 5, 8
 b. Eph. iv. 3.

which we only can see. In scrupulously refraining from a harsh judgment of those who differ from us, from "labelling" them, or accrediting them wholesale with opinions which we have taken singularly little care to ascertain that they really hold. By being willing to learn and to see from their point of view as well as our own. By bearing well in mind that in proportion as we take part in, or help by a hair's breadth to intensify division, we are hindering the spread of Christ's Kingdom. *It is impossible but that occasions of stumbling should come, but woe unto him, through whom they come* (a).

And then again, by persistently seeking a common meeting ground. It is surprising how often that is to be found when it is looked for. The root of difference nearly always lies in misunderstanding and misconception. But so long as we are ready coldly to turn our backs upon one another, to refuse to work together, pray together, worship together, so long, we may be sure, we are failing to put in practice the governing principle of our religion—the *new commandment* (b), active and energising, which our Saviour gave us—and without which all else is as *sounding brass or a clanging cymbal* (c.) One great meeting-ground we all have. The Mission Field cries aloud to us to sink our differences, to *beat our swords into plow shares and our spears into pruning hooks* (a) and come to the help of the Lord against the mighty. Here lies the cure for our ills. Let us pray God that we may have grace to see that they are ills, and take our cure before it is too late. Some day, when our eyes are opened, how infinitely little, how miserably small it will seem to us that we ever could have wasted our time in wrangling and disputing on questions of ritual or "high" Church or "low" Church, when all the while the one important business of our lives was waiting for us, waiting for the right use of all our misdirected energies,—the winning of souls to God, making others Christians.

In this way we may indeed learn that *we are all one in Christ Jesus* (a) and our prayer will rise up before God—the prayer our Lord has taught us—accompanied by "the sweet incense of obedient days," the offering of ourselves in very *deed and in truth* (b) for our brethren's sake.

A. B. TUCKER.

The Anglican Church has of late years enormously increased her Episcopate. When Queen Victoria came to the throne in 1837, there were but seven Bishops of our Church in the colonies and mission field. Now there are 91, and the S.P.C.K. can record with thankfulness that it has been permitted to have a share in the endowment of 55 of these, at a cost to its funds of over £95,000. Large sums have also been given for the endowment of mission clergy abroad.

a. Luke xvii. 1. b. John xiii. 31. c. 1 Cor. xiii. 1.
a. Isa. ii. 4.
a. Gal. iii. 28. b. 1 John iii. 18.

The Hand of Justice.

A TALE OF NEPIGON INDIAN WILDS.

It had been a warm day, and as at length the sun sank languidly to rest, gently unrobing itself of its scarlet mantle, it seemed to mock the lone watcher who gazed upon its fading brightness by the waters of the Nepigon. Had the watcher been at all familiar with English literature there might have come to her the words of the great poet:

"I see the mystery of your loveliness."

But she was only a poor Indian, and the beautiful ending of the day brought back no familiar lines of poetry; though it was evidenced as she turned away with bowed head, that the scene had brought to her mind some thoughts that moved her deeply.

Just two years before she had stood on the same spot, and at her side had stood a man—not an Indian, but one "*Waseet Nesagetween*"—from the "Far East," as he had told her. How eloquently he had pleaded that he loved her. Half mockingly she had repeated to herself his imperfect attempts to express his feelings in a language in which he was only two years old. But, though his utterances were imperfect, his gestures left no room to doubt his meaning—they were unmistakable. She realized all this as she stood there watching the setting sun. She was not broken hearted, she mused—hardly that—possibly a little disconsolate—offended—"If he was satisfied, why, so was she," and she shrugged her shoulders as if to satisfy herself of her perfect indifference to the course events had taken. She reflected on his words—"I cannot live without you"—"Ah, then, she said, smiling, "I saved him; poor fellow."

Fortune had smiled upon him of late, and the determination to become rich had taken possession of him; but he had gone and left her, and her friends said he would not return. And yet she was his wife. Slowly her soul began to burn within her. The indifference she had striven to assume gradually deserted her, she felt herself scorned, insulted. "He will regret it," she cried. "I will assuredly be avenged." Savagely she tore the neckerchief from her throat and flaunted it jeeringly in the wind. Then, with the fierce passion peculiar to her people, she rent it to shreds—his gift. The evening had become quite dark; shuddering in the cold wind, she drew her shawl close about her, and turned towards her little home. Late into the dark watches of the night, she sat, carefully stitching together a little birch bark box. The bottom she strewed with dead leaves. In this she placed the ring from her finger. She would send him this little casket. It should reach him. It must. Then she sat gazing into the fire in deep thought, though with the expressionless face peculiar to her race, till slowly she fell asleep.

Twenty years had rolled by echoing many a glad song, yet saddened by many a melancholy moan; garnished with

bliss, yet stained with tears; richer by the soft soothing airs of spring, yet chilled by the icy breath of winter. The luxurious *laissez faire* measures of summers and the deep, solemn moan of autumns, had followed each other in quick succession. Things had changed among the Indians of Nepigon Lake. Houses stood where wigwams had been pitched. Here and there was a brave attempt at cultivation. But the whole presented an aspect suggestive of a vain effort to shake off the characteristics, which each descending generation continued to display. In full view as one entered the settlement, stood the house of the "*Makedaywekonyah*" the faithful shepherd, who for twelve long years had watched over his sheep with unflinching solicitude and care. On a certain occasion the "*Makedaywekonyah*" stood outside his door. Evidently time had pressed heavily upon him, wrinkles were conspicuous above the corners of his eyes and mouth, and the black hair had become steely grey. He was not only a little sunburnt by the glare of life, but weather-beaten by its storms and hardened by its blasts. Just now the sunburnt veteran of the cross was gazing anxiously down the footpath, as he watched the long expected visitor, Mr. ———, who with his wife had promised to spend a day or two at Nepigon. He could not possibly stay longer. The old clergyman had long awaited this visit. Mr. ——— was now a fur trader and had grown very rich of late, with his young wife he was visiting for the first time in twenty years, as he said, the old hunting ground and he was much interested in it yet. Hearty was the hand shake, joyous the welcome, and with becoming pride the old man bowed them into his humble home.

The evening meal was finished. The gentlemen sat smoking their pipes and reclining in their chairs. The young wife finding herself somewhat alone, arose and excusing herself, passed out into the cool night air. The men continued their conversation. Gradually the subject drifted back to those good old days—the visitor asked: "Do you know a woman, *Niqua*, I think they call her"—he had really forgotten—"tall, stately, rather fine looking." "Was she rather delicate; large, sad, searching eyes?" "Why, yes," he had known her, "she is buried just outside." He turned abruptly and pulled aside the curtains. "Yes you can see the spot from here."

Night folded her starry curtains upon the earth—darkness settled upon hill and vale. It was late September, autumn winds rose eager for their work of death and moaned sorrowfully among the trees. It was a solemn, melancholy night, full of dreary phantoms presaging a dark and dismal morrow.

"Yes," continued the old clergyman, "she always puzzled me. Quietly she passed away in the faith, in perfect peace." He paused and slowly took his pipe from his mouth. "One circumstance which impressed me much at the time, he con-

tinued, was her selection of the striking passage of Scripture she insisted I would place over her grave—*Romans, xii, 19, I think.*"

The visitor for the first time lifted his head and half tremulously his lips parted. His face was drawn and pale. The speaker too much absorbed by his own thoughts, did not notice him. "Slowly he rose and walking towards the chimney, leaned his elbows on the mantle. But the clergyman remained silent. The trader's mind went back in thought through many years. And the faint, delicious perfumes of violets seemed to steal up from the odor on the hearth, and the face of a queenly woman rose before him. The clergyman now arose. In one hand he held his own Bible, with the other he pointed to the verse, and with solemn emphasis his words fell on the ears of the anxious listener. "*Vengeance is mine; I will repay, saith the Lord.*"

Suddenly the distant rumblings of thunder fell into one tremendous crash. The lightning flashed in at the window—it had grown quite dark—but the flash threw its celestial brilliancy about the room and reveals the deathly pale face of the man who had fallen to his knees, as the rumbling thunder re-echoed the words of the reader, "*Vengeance is mine; I will repay, saith the Lord.*"

One heartrending scream rose at this moment above the murmuring winds outside, striking panic to the heart of visitor and host alike. Wildly the trader rushed in the direction of the cry. With unerring guidance the vengeful goddess seemed to direct him to the grave. The old clergyman struggled bravely to keep up with his excited "avant coureur." But when he did arrive at the grave his eyes fell on a scene, before which time recoiled defeated with its all encircling curtains of passing years. On the lonely grave lay the bride, her face upturned to the heavens which had so cruelly scathed her with its fires. She was dead. One hand lay across her breast, the other pointed in majestic silence to the epitaph. "*Vengeance is mine, I will repay, saith the Lord.*"

Is It Reasonable?

Ask this to yourself, honestly, fairly, and squarely: How much last year did my amusement cost me—the club, theatre, sports, balls, dinner parties, even cards?

How much was I obliged to spend in medical advice and medicine for the safety of my body?

How much was I obliged to spend on legal help for the safety of my person and property?

How much did I spend on religion for the happiness, health, and safety of my soul?

How much every week or month do I give for the support of the ministry, the administration of the Sacraments, and the preaching of the Word?

Are your clergy overpaid? Ought they

to get much less than the professional man in law, medicine, or commerce? Do they actually receive half as much? Are they less educated, less able, less worthy as citizens than the judge, the barrister, the physician, surgeon, or merchant? Have they fewer or more charitable call? Have they less to be exact in paying their monthly bills? What are their prospects in old age? What provision can they make for their widows and children?

Is it fair that absentees from church (who at least expect the Church's services to be ready for them at call) should escape their rightful share of yearly Church expenditure?

Is it fair to leave the burden of responsibility on the shoulders of a few generous people, who actually have to pay for other people's religion?

The Jews in Palestine have increased from 8,000 in 1841 and 20,000 in 1883, to over 80,000 at the present time.

The Christian should not forget that thanksgiving is not summed up in giving thanks. It includes also what is all that and more, thanks with, and through, giving.—*The Living Church.*

This Church of ours is called, as by the call of a trumpet, to go forth on the great task which she—above all other Churches—has received from God Himself the means of fulfilling.—*Archbishop Temple.*

While the population of the United States of America in the last fifty years has increased about four times, the number of communicants in the American Church has increased about twelve times. This remarkable growth is attributable to the Church's *Missionary* labors.

We can never hope to rise to the measure of our opportunities, and of our obligations to meet them until every baptized man, woman and child shall give freely, systematically, conscientiously, to the support of the Gospel and Kingdom of our Lord Jesus Christ.—*Pastoral Letter of the American Bishops.*

If thou desirest a noble and holy life, and unceasingly prayest to God for it, if thou continue constant in this thy desire, it will be granted unto thee without fail, even if only in the day or hour of thy death; and if God should not give it thee then, thou shalt find it in Him in eternity; of this be assured.—*St. Bernard.*

We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half-century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened.—*The Lancet.*

The year of the Queen's Diamond Jubilee gave birth, among valuable publications, to "Canada: An Encyclopedia of the Country," a work edited by Mr. J. Castell Hopkins, and capable of supplying interesting facts concerning the historic relations, the natural resources, the material progress and the national development of our fair Dominion of Canada. At this moment a reviving lumber trade is conscious to the Canadian, who is appreciating more and more the great value of the forests in all parts of his country. In this Province of Ontario men are less willing than heretofore to see our timber cut and floated to the United States for manufacture. Not only is this the case regarding pine, but also with regard to spruce, the material from which is made the pulp for paper and other manufactures. In this connection, from the authority above-mentioned, it is not without interest to note that our timber and lumber trade with Great Britain was given a great impetus by Napoleon I. After Canada was conquered by the British, the Mother Country disregarded our forests, being well supplied from the forests of northern Europe. "But the issuing of Napoleon's Berlin Decrees, for bidding the continental nations to trade with England, caused Britain to look to other and friendlier sources for her timber supply. Then she saw that the unheeded colony was richly forested," and the trade which then began has steadily increased, until in 1896 it mounted up to some twelve million dollars. It is not a far look into the future when our wood-pulp will be a most valuable export, unless, indeed, much of it is made into paper, and in that form placed on the world's market. Canada is rich in fine spruce, and possesses unsurpassed water-power. In this growth this northern part of Ontario, that is to say, in the Diocese of Algoma, will bear a part. It is to be hoped that, as English and other capital takes our power and our raw material, and develops these natural resources as a financial investment, the money-holders and profit-sharing investors will remember that the best interests of their employees demand that they should liberally support the ministrations of the Church in this diocese.

"If it is only some who are called to the heathen, ALL are called for the heathen."

He liveth long, who liveth well;
All else is life but flung away.
He liveth longest, who can tell
Of true things truly done each day.

Then till each hour with what will last,
Buy up the moments as they go.
The life above, when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure,
Sow peace, and reap its harvest bright:
Sow sunbeams on the rock and moor,
And find a harvest home of light.

H. Bonar.

The Church and Her Ways.

IV.—BAPTISM, OR HOW TO BECOME A MEMBER OF THE CHURCH

Baptism is a Sacrament. A Sacrament consists of two parts, the outward and visible sign, or form, and the inward and spiritual grace, or help. The outward part of Baptism is water, in which a person is baptized in the name of the Father, the Son and the Holy Ghost. The inward part is a death unto sin and a new birth unto righteousness, for by it we are born into God's family, the Church.

Every one must be baptized. The Baptism must be administered in the name of the Father, the Son, and the Holy Ghost. No other Baptism is valid. The mode of Baptism is for each one to determine. The Church practises both immersion and affusion, or pouring. The mere method is the minor part; the act of Baptism by water is the essential thing. Christ said nothing about the mode; He instructed the disciples merely to baptize in the name of the Trinity. Baptism, whether performed in infancy or in mature years, makes one a member of the Church. A person can be baptized but once, as the Scripture says, "There is one Baptism."

V.—WHAT IS CONFIRMATION?

Confirmation, or the Laying on of Hands, is the complement of Baptism. A person is made a member of the Church by Baptism. The Holy Spirit is communicated in Confirmation. In the Acts of the Apostles we read that those who were baptized by Philip, the deacon, in Samaria, were afterwards confirmed by St. Peter and St. John. Acts viii. St. Paul also confirmed certain disciples at Ephesus. Acts xix. 6.

Confirmation, though not one of the two Sacraments generally necessary for salvation, is still sacramental in its character, in that it is an outward and visible sign of an inward and spiritual grace. By the laying on of the Apostles' hands, the Holy Ghost was imparted.

In Hebrews vi. 2, Confirmation is enumerated as one of the principles of the doctrine of Christ. These are as follows:

Repentance and Faith.

Baptism and Laying on of Hands.

Resurrection and the General Judgment.

The time of Confirmation is taken advantage of for, 1st, a renewal of the baptismal vow; and, 2nd, a public confession of Christ.

It is the general custom of the Church to administer Confirmation to such persons only who are old enough to know the Creed, the Lord's Prayer and the Ten Commandments, and who can understand what it means to renounce the world, the flesh and the devil, to believe the articles of the Christian faith, and to keep God's holy will and commandments.

The proper age for Confirmation depends upon the maturity of the child.

Confirmation is administered by a Bishop. We have no instance in Scripture where this rite was administered by a priest.

Last year a party of young Indians connected with the mission at Lytton, British Columbia, travelled all night in order to be in time for the Good Friday services.

"In fifty years the whole of South Africa will be nominally Christian. It is for us to make the Christianity more than nominal." Thus writes the Rev. A. Bathe from Bulawayo. Mr. Bathe says the progress of Christianity in Africa has been very great amongst the natives. In reality there is little prejudice against it, and the white man's religion is naturally an object of respect to those who look on the white man as a superior being. At one of the mines in Matabeleland, Mr. Bathe recently saw a party of natives at work, all of whom, including their ganger were Christian.

The clergyman in his parish is the best advocate for missions. If his heart be aglow with love for souls, with zeal in his Master's service, and with fervent desire to sustain and foster the missions of the Church of which he is a minister, he, better than anyone else, can call forth a response from his people. As he goes from house to house, from one to another, pleading the cause of the perishing, he will be helping indirectly, but none the less surely, the works which lie nearest to his hand, and his own support will come more freely out of the unselfish effort which he makes for others.—*Spirit of Missions.*

Acknowledgments.

Receipts for October, reported by the Diocesan Treasurer:

MISSION FUND.

Grant from Col. & Con. Ch. Society, £75; grant from S.P.G., £101 5s; grant from Diocese of Montreal, \$125; Diocese of Fredericton, \$101.60; Diocese of Nova Scotia, \$34.10; grant from Domestic Foreign Missionary Society, \$2,100; Bishop's College, Lennoxville, \$15.60; St. Paul's Church, Halifax, per T. Mortimer, Treas., \$2; Diocese of Huron, \$175.

GENERAL FUND.

Algoma house to house collection: Kurah, per Mrs. Moore, \$9.10; Port Sydney, Miss Forrest and Miss Thomas, \$20.25; Beatrice, per Miss B. Johnson, \$2.75; Novar, per Mr. Page, \$4; Ravenscliffe, per Mr. R. Hall, \$1.50; Hracombe, \$1.25; Roseau, \$10; Utiwater and Rennieville, \$22; Parry Sound, \$9; Christie, \$4.50; Newholme, per Miss E. Ferguson, \$8; Port Carling, \$3; North Carlwell, \$9; Aspdin, \$9.75; Allanville, \$4.35; Stanleydale, \$2; Bayville, \$3.85; Dorset, \$2.25; Honeycomb, \$1.60; Webbwood, 95c; Massey, \$5.75.

SUPERANNUATION FUND.

Hracombe, \$1.37; Ravenscliffe, \$1.20; Novar, 97c; Duffin Brook, \$2; Parry Sound, \$9.50; North Carlwell, \$1.95; North Bay, \$1.30; Callander, 64c; Gravenhurst, \$4.81; Duffin Bridge, \$1.75; Huntville, \$4.25; Roseau, \$4.98; Sand Lake, 47c; Aspdin, 42c; Allanville, Nov. Stanleydale, 50c; Lantelou, 50c; Little Current, \$2; Powassan, \$1.54; Trout Creek, \$1.10; Bayville, \$1.26; Dorset, Nov. Sault Ste. Marie, \$5.

CHURCH AND PARSONAGE FUND.

Mr. H. A. Elkins, Sherbrooke, \$50 (acknowledged last month).

Toronto W. A. Thankoffering, Thornloe Church Building Fund, \$5

FOR SICK CLERGYMEN.

Per Bishop of Algoma, \$20; from North Bay, \$9.

WIDOWS' AND ORPHANS' FUND.

From Diocese of Quebec, \$27.75.

INDIAN HOMES.

St. Paul's S.S., Port Dover, per L. Skey, \$5; Diocese of Montreal, \$6.55; Diocese of Nova Scotia, \$12.50; Domestic and Foreign Missionary Board, \$500; W. A., Lennoxville, per Samuel Lucelle, \$25.

GENERAL FUND.

Stanley, \$2; Slate River Valley, Soc., Oliver, \$2.31; Port Carling, \$1.50; Gregory, \$1.91; Port Sandfield, \$1.81; Port Arthur, \$10. Contributions received by Principal direct during October, 1899.

FOR SHINGWAGK.

St. Paul's S.S., London, per J. M. McWhumey for Charles Johnson, \$75; St. Paul's Branch of the W.A., Lachine, per Rev. R. Hewton, for Elijah, \$15; St. John's S.S., York Mills, per Miss E. Osler, \$3; St. Philip's S.S., Toronto, per D. Kemp, \$12.50; St. Paul's S.S., Toronto, per D. Kemp, \$37.50; Church of Epiphany, Parkdale, \$9.

FOR WAWANOSH BUILDING FUND.

St. Stephens, Toronto, per Mrs. Grindlay, \$25.

Geo. Ley King,
Principal.

The Rev. J. Pardoe, Novar, Ontario, begs to acknowledge with many thanks the gift of \$5 from Elmes Henderson, Esq., of Toronto, towards the cost of a suitable Lectern for Christ's Church, Hracombe.

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.

PATRONIZE OUR ADVERTISERS

**THE ACME SUNLIGHT
GAS GENERATOR**



Produces the most beautiful light ever discovered. Machine easy to manage, and free from odour.

Just the thing for lighting churches, houses, hotels, and large institutions

Write for catalogue, or call on

THE CROFT ACETYLENE COMPANY, Limited
Office - Room 97, 60 Victoria St.
Warerooms - 331 Spadina Ave.
TORONTO

**The Best
None too Good**

You keep a catfish in a cage where it cannot get nature's food except as you furnish these. They are found only in Brock's Bird Seed and Bird Treats. 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 veterinarians.

NICHOLSON & BROCK,
Toronto, Ont

H. ARNOLD

195 YONGE ST., - TORONTO

Leave your orders with us for

**GLOVES, FUR GAUNTLETS,
AND NEW FURS**

Repairing ready-made, and old style furs made into new styles.

Cocoanutene.

A PURE NUT-FRUIT FAT.

Use it for Shortening and Frying.
It has no equal.

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 5311

Money Advanced on Mortgage.
Values Carefully Estimated.

J. A. NESBITT,
(SPECIALLY SELECTED)

REAL ESTATE & INVESTMENTS

Office: 9 Adelaide Street East
Office Telephone 1031.
House Telephone 322
Toronto

White Swan

BAKING POWDER

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

SMITH & SCOTT, Toronto.

E. PEARSALL

Manufacturing Jeweller

17 KING ST. WEST, TORONTO

Diamond Setter and Ring Maker

Medals made to order

Old Jewellers made over in the latest designs

GOLD PLATING

Satisfaction Guaranteed.

MRS. MAHAFFY

522 Queen West, TORONTO

CHRISTMAS NOVELTIES

IN GREAT VARIETY. Our Toy Department is replete with all kinds of beautiful goods. Dolls, dresses and undresses, Tin Animals, Iron Toys, Mechanical Toys.

**CALL AND SEE OUR STOCK.
PRICES LOW.**

Furs or Xmas



Another-All Seasons are alike to those who always dress for the season. For winter furs are the apparel to keep one comfortable. A lady never looks so smart as in her fur, especially this year when the styles are so becoming. We have them all and will be glad to show them to you. Special Prices for Xmas goods.

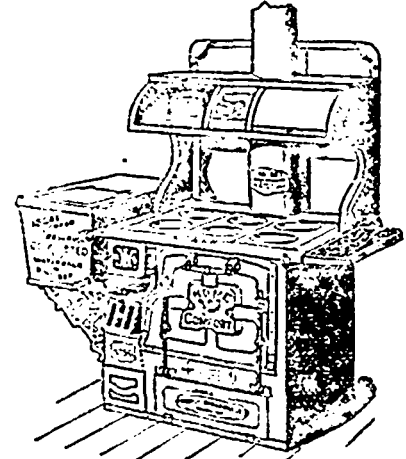
TAYLOR'S Hat and Fur,
632 QUEEN W.

Between Markham St. and Palmerston Ave.

SIGN OF THE BEAR

Advertise in the Algoma Missionary News.

Home Comfort Ranges



Highest Awards at the
World's Columbian Exposition
Industrial Exposition, Toronto

The Range illustrated is made from heavy wrought steel and malleable iron; has a besto-lined flues, improved combination grate, extra heavy fire bricks, dust-proof oven, quick baker, easy to manage, economical with fuel, and with proper care will last a lifetime.

WROUGHT IRON RANGE COMPANY

Office and Salesroom - LIMITED
83 King St. W., TORONTO, CANADA

HENRY CARTER

**= Paperhanger
and Painter**

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

JOHN B. SMITH

MANUFACTURING

JEWELLER & ENGRAVER

289 COLLEGE STREET.

Appropriate Presents for Christmas. Send in orders early. Will be promptly attended to. Inscriptions as desired.

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

F. H. BARNARD

77 Queen Street East, Toronto.
Samples on application.

ADVERTISE IN THE ALGOMA MISSIONARY NEWS

Toronto Phone 1814

Montreal Phone 2721.

The **Anglo-American Novelty Co.** of Toronto, Limited.

Manufacturers of

Shipping Tags and Counter Check Books
84 Adelaide St. East, Toronto.
Montreal, 708 Craig Street. New York, 341 Pearl Street.

Patronize

Our

Advertisers

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.

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

ADVERTISE IN
THE
ALGOMA
MISSIONARY
NEWS

Floral Emblems
Table Decorations
Bouquets a specialty

'PHONE 8008

FRED. BROWN, Florist

506 Queen St. W. Opposite Portland St
Late of DUNLOP'S TORONTO

ESTABLISHED 1871

LUMSDEN

Manufacturer of High-Grade Bread, Cakes, Pastry, Confectionery and ICE CREAM, Charlotte Russe, Jellies.
Corner Queen and Ontario Streets TORONTO
Wedding Cakes a Specialty PHONE 8224

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

GEORGE BROWN

PAINTER
and
DECORATOR

11 Maple Grove Avonuo, PARKDALE

Over 31 Years' Experience in the Mother Country.
CHURCHES A SPECIALTY

H. DIXON

(Registered Attorney, No. 1761)

PATENT SOLICITOR

Mechanical and Electrical Engineering,
Draughtsman, Blue Prints and Mining
Maps. Home and Foreign Patents Pro-
cured. Patents Office Drawing a Special-
ty.

124 Victoria St., TORONTO

TELEPHONE 1381

The **ROLSTON LAUNDRY CO.**

168 to 174 King St. West.

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

THE

MENDELSSOHN

Unrivalled for purity of tone. Beauty of design.
Thorough Workmanship.

CANADA'S STANDARD PIANO.

Factory: 110 ADELAIDE ST. WEST

H. W. BURNETT

City Watertoons :

No. 11 Queen St. East - Toronto

Pianos sold on "easy terms," or CASH.

Mrs. A. M. Purvis

DEALER IN

MILLINERY, FANCY
DRY GOODS, ETC.

301 COLLEGE, COR. TORONTO, Ont.
ROBERT ST.

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.

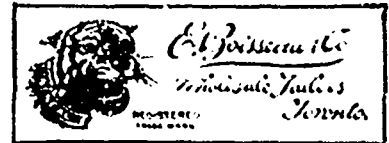
758 Bathurst St., Cor. Lennox, TORONTO.

TELEPHONE 5451.

A. B. Patterson TAILOR

CLEANING PRESSING and REPAIRING
A SPECIALTY.

302 Queen St. East, TORONTO.



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

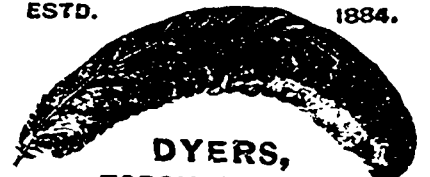
The one that is protected by the
Holmes System of ELECTRIC PROTECTION.
10 MELINDA ST., TORONTO.

FREE



We give this elegant solid Gold Ring free. Send us your name and address and we will send you 2 dozen of our lever collar buttons to sell for us at 10c. each. Return the money to us when sold and we will give you this gold ring free. We also give watches, violins, &c. National Watch & Jewelry Co., 32 Adelaide East, Toronto.

HERMAN & CO., ESTD. 1884.



DYERS,

TORONTO, ONT.

126 KING STREET WEST.

Long Feathers. Tip.
Curling Only 10 cts. 5 cts
Dyeing One Color and Curling 20 " 10 "
Dyeing Shaded from Tip and Curling 30 " 15 "
Dyeing Bordered and Curling 40 " 20 "
Cleaning same as Dyeing.

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

ESTABLISHED 1884. TELEPHONE 1137

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

CHURCH

MEMORIAL

& DOMESTIC

STAINED GLASS

McCAUSLAND CO
LIMITED · 87 KING ST
ESTAB. 50 YRS · TORONTO

CROWN AND BRIDGE WORK

DR. A. J. EDWARDS

Graduate of Philadelphia Dental College
DENTIST

11 KING STREET WEST, . TORONTO

XMAS... EVERGREENS

and
DECORATIVE GOODS
FOR THE HOLIDAYS.

Bouquet Green, Holly, Smilax,
Immortelles, Cape Flowers,
Mistletoe, Club Moss, Etc.

J. A. SIMMERS,
147-149 King St. East, TORONTO.

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. G. Morrison, Manager.

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 & Sweeny

Barristers, Solicitors, Notaries Public
N. F. PATERSON, Q.C. GEORGE R. SWEENEY, P. R. RITCHIE
Telephone 8001. OFFICES. 312 TEMPLE BUILDING
TORONTO

Henry Sprcott 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."

Secure
Business
by
Advertising
Here

DR. BUCHILL'S DYSPEPSIA CURE

Never fails The clergy endorse it.
SOLD ONLY BY
JACKSON L. LITTLE,
Price 35c. Druggist, 72 Spadina Ave.

XMAS... CONGREGATIONS! SUNDAY SCHOOLS!

ARE YOU IN A QUANDARY as to the most suitable present to make your worthy and progressive Pastor this year? Surprise him and Delight him with the "Little Blik" Typewriter in an Elegant Case. Plate engraved with brief inscription Free of Cost.

ONLY \$35.00

Order EARLY from

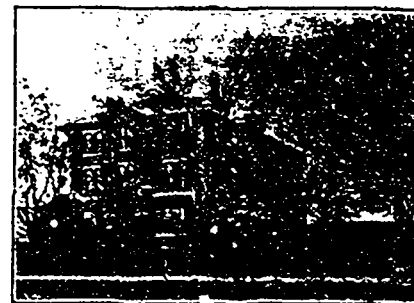
CREELMAN BROS. TYPEWRITER CO.

15 Adelaide St. East ..TORONTO
In so doing mention the ALBION 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., 331 Queen St. W., Toronto.



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

High-Class Dentistry

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

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

JETTE COTTINGHAM

201 YONGE ST. (opp. Trinity Square)

Stamping in the Latest Designs

All kinds of Perforated Patterns for Stamping
Wholesale and Retail

Designing in Church and Lodge Work a Specialty

Lessons in Art Needlework:
\$5.00 a Term. 25 and 50 cents a Lesson.