

JULY, 1912

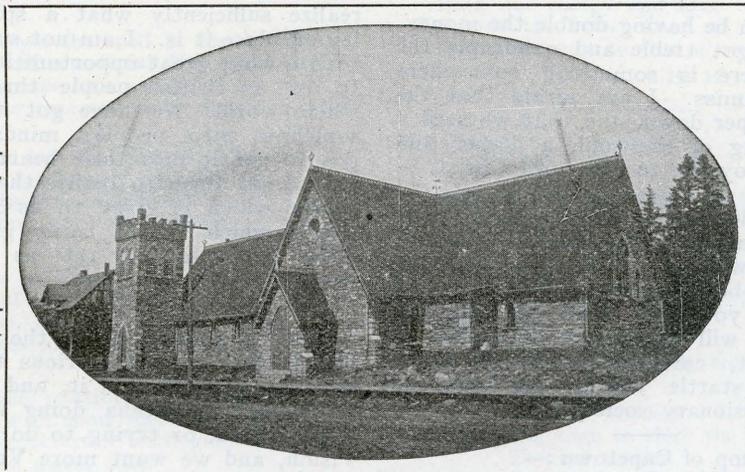
Now it is high time to
awake out of sleep.



He maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

ECHOES FROM THE S. P. G. ANNUAL.

BELLOW is given some extracts from speeches made at the annual meeting of the S. P. G. at the Church House, Westminster:—

The Archbishop of Canterbury:—

We always know that the caring for and the supporting of missionary endeavour usually follows most actively, and stands most firmly when it is based upon a foundation of knowledge about the region.

Missionary thoughts and missionary facts hold a place in the minds of men who have got big questions for our Empire to solve which they did not hold at all twenty or twenty-five years ago.

We ought to be having double the money, as we have got treble and quadruple the interest. There is something somewhere very much amiss. I am afraid that the cause lies deeper down, and that we need a deeper stirring of the soul, a deeper and more direct loyalty to the Lord Christ.

If a cathedral gets out of repair large sums are raised and the thing is done. A new organ is wanted, and there is no doubt that it will be provided. But is it not true that if you look down the subscription-list you will find scores of names of good, honest, earnest people whom it would quite startle you to see upon the list of a missionary society?"

The Archbishop of Capetown:—

In America they have a great negro population, but in America the white people outnumber the blacks by ten to one. In South Africa our position is this: that there are south of the Zambesi six black men to one white, and that is what makes our position difficult and makes it different. I am certain of this: that South Africa cannot be, in a sense in which Canada or Australia is, a white man's country.

I am certain also of this: that what will help to solve our great and difficult problem is the establishment and the development of the Christian character, brought about by the teaching of the Gospel of Jesus Christ.

It is an enormous mistake for people to think that they have a right or duty to

neglect the white man in order to do more work among the blacks. What you want, and what the Church is trying to do, is to work side by side among white and black, trying to provide what is necessary for one and the other, so that together, by the development of the Christian character, the problem which lies before us may be eventually solved in the highest possible way.

What we all of us need in the Church to-day is more Vision. I am not one who thinks that we ought to confine our work to the Empire.

The Empire is a splendid place to jump off from, and I am not sure that people realize sufficiently what a splendid jumping-off place it is. I am not sure that they realize what great opportunities are offered to us as British people throughout the whole world. We have got to get that somehow into people's minds; we have got to get it into their hearts; we have got to get them to realize that the opportunity which is given to us is an opportunity which is not being given to any other nation—at any rate as the world is to-day.

What a glorious thing the British Empire is, but it is a glorious thing only if we take advantage of it, and realize what it means. It means doing work for Almighty God, or trying to do it. We want Vision, and we want more Venture.

The Bishop of Madras:—

It used to be a reproach to the Church in India that she was a Church of the outcast and the ignorant and the poor. To-day it is its greatest glory, and one great reason why we feel that we should push on with this great work is this—namely, that there is no part of our work in India which has produced a more profound impression upon the educated classes than the work of the Church for the conversion and the elevation of the outcast.

Rev. E. A. Anderson, M.A., Rector of St. Matthias Church, Ottawa, has been assisting his father-in-law, Rev. Canon French, who has been laid aside through illness.



The Algoma Missionary News

New Series—Enlarged
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THE LAND OF PROMISE.

I KNOW there's the spell of the Yukon
That far-off wonderful West—
A land of prospectors and traders
All who for treasure make quest.

I hear of the lust for great riches,
The thirst for honour and fame;
Or passionate love of adventure
That nothing appears to tame.

They tell me of wealth quite unrivalled
In that soil bestrewn with gold;
Of mountains, and rivers, and gorges,
Frozen lakes and bitter cold.

So friends and relations have left me
To battle with snow and frost;
Not one have returned with gladness
But ever at awful cost.

The silence and grandeur appeal so;
Or hope of striking a seam;
Many perils are daily fought with
Yet danger as nought they deem.

All around me I read this craving
For great Yukon's golden strand,
But where do we see any faces
Turned towards the Holy Land?

That dear Holy Land of Promise,
The scene of an earthly strife
More terrible even than Yukon's
Deadliest struggle for life.

Holy Land, where Man, victorious
Over man's most cruel foe,
Won far wealthier fields of treasure
Than e'en Yukon's tracks can show.

Now, all together let us muster
Both our energy and love
Towards the better Land of Promise
Work our way to God above.
B. H. Stephenson.

WORK.

“Work your work betimes, and in His time He will
give you your reward.”

THE Master's call
To work your work with faithful heart
and true,
And in it all
To find the blessing which it holds for you.

To fear far less
To fall in doing than to shirk the deed,
Because success
Counts lower than the effort to succeed.

To rise again
And fight and conquer where you fought and fell;
In life's campaign
They find the blessing who are fighting well.

To strive, to climb,
Onwards and upwards till life's day is done,
And in His time
The strife is over and the victory won!

A. R. G.

A noteworthy legacy is that of the late Mr. H. G. White, of Melksham. He has left the residue of his estate, amounting to £210,000, to the Bishop of London, “to be used by him in any mode he may think advisable, for the benefit and advancement of the Church of England.”



DIOCESAN NEWS

AD CLERUM.

THE accompanying letter from the Bishop of Toronto speaks for itself. It is printed in these columns at the instance of the Bishop, in order that the clergy of the Diocese may have an opportunity of reading it. It is earnestly hoped that they will not only read the letter but interest themselves, and as far as possible the laity also, in the important Convention to which it refers.

Bishop's Room,
Merchant's Bank Chambers,
Toronto, June 14, 1912.

Right Rev. and Dear Brother,—

The Toronto Local Council of the Brotherhood of St. Andrew have passed a resolution, to which they have asked me to draw your attention, and also to request that you bring the matter before your Synod, viz:—That the Dominion Biennial Convention of the Brotherhood of St. Andrew will be held in the city of Toronto from the 19th to the 22nd September next inclusive.

This gathering, it is hoped, will be productive of great good to the Church, and more especially to the men of the Church, and if you can see your way to carrying out the above suggestion by bringing the matter directly to the attention of your Clergy, so that some of them and many of the Laymen may be present and attend the Convention, we shall be exceedingly grateful.

The influence of this Convention will, we hope, be of great value in leading a vast number of newcomers to our land to Christ and bringing them into closer touch with His Church and thus assist in building up loyal Churchmanship throughout the country.

I am requested to extend a most hearty invitation to all those who can be induced to come to our city and attend this important Convention. Believe me,

Yours sincerely,
JAMES TORONTO.

The Right Reverend,
The Lord Bishop of Algoma.

WITH THE RIVER DRIVERS.

AN Algoma missionary writes: Some time ago I left home to visit some members of my flock who were working on a river, which empties into the northern part of Lake Huron. They were driving logs down the stream from the neighbourhood of the bush where they had been working the previous winter, when I had visited their camp. I do not go frequently on such expeditions in the summer, because it seemed more difficult or more expensive to travel with a boat than with a horse and sleigh. For one thing the pay of a man to go with me in the sailboat seemed to amount to so much—for the man's pay was going on while he was waiting for me at the different places where I had to stop and minister—but when my own boys were big enough to help me in the boat this part of the expense was lessened.

However, on the occasion that I speak of my son was with me, a lad about thirteen years of age. We reached the mouth of the river and walked some distance up the banks to where the men were at work with long poles with iron points at the end, which they used to steer the logs in the river and prevent them from getting foul of the shoals and shore on either side. Some were working also with peevies, which are shorter implements with the steel points, and in addition to the points are furnished with hooks after the manner of a canthook. These were to roll off the logs from the shore when they were too hard aground to move with the lighter poles.

I found they had no camp in which I could preach, as they were on the move continually—just temporary tents in which they slept and which could easily and quickly be removed. Even the cook and his stoves, and kettles, and pans and kitchen were of a kind that could easily be moved. He performed his ordinary operations chiefly in the open air, but his lack of accommodation and convenience did not seem to lessen his skill. I was glad to know that they were just on the point of

preparing a meal of some kind, and I was asked to sit down with the rest, which I was very glad to do, being very hungry at the time. My son was hungry also.

Well, we all sat down either on a log or a stump or a stone or on a root or on the ground, and the cook and his boy passed round the "grub." It was indeed a picnic, the best I was ever at, because the food was better, and better cooked; a veritable banquet in the open air, everything hot and toothsome and good.

When it was over, before the men had time to go to their work or wander away during the noon spell or whatever it was, for river drivers have a great many meals a day, five or six at any rate, perhaps more, because they begin work at two o'clock in the morning and work till close on midnight. I got permission to preach and pray. I used the short time at my disposal in as profitable a way as I could, but I had hard work to keep the men awake, I remember, but I did my best. You see when men work twenty hours a day out of the twenty-four the only way to keep awake is to keep moving, just rest a moment and you are done for. Keeping this in mind I made a short exhortation. Then we rose to sing. Then I delivered a short discourse. Then we rose to pray. Then I made a concluding address before the men had time to sit down, using illustrations from the river and woods and work around.

DAILY SERVICE.

ONE at least of the incumbents of the diocese has laid to heart the matter of the "Daily Offices," which formed a subject for discussion at a recent meeting of the Algoma Deanery at Sault Ste. Marie. Having returned to his mission, at a given hour, he repairs to the church, and in accordance with the Prayer Book instructions tolls the bell, then dons his surplice and commences Evensong in an otherwise empty church. But in a moment his devotions are interrupted.

Some women in the village had heard the unusual sound of the church bell at 5 p.m. on a week-day, and thinking in alarm that the church was on fire or that the minister was taken ill, they rush to the church and are greatly relieved to find the minister calmly saying the Lord's Prayer—and they form the first evening's congregation.

Many days have passed since then; the bell no longer causes an alarm, nor does it draw a congregation; but still it reminds the villagers that the minister is saying the Church's service for them, his absent people, and beyond doubt his prayers are heard.

DIOCESAN NOTES.

THE Bishop, who went to Winnipeg last month to preach at the opening of the Rupertland's Synod, also conducted a Quiet Day for the clergy of that diocese on June 11th (St. Barnabas).

The Ven. the Archdeacon of Algoma (Dr. Gillmor) leaves Webbwood for Port Arthur, where for a while he will minister to the congregation of the Church of St. Ansgarius.

Our deepest sympathy goes out to Rev. Canon French, of Emsdale, upon the sudden death of Mr. Robert E. French on May 22nd last. Deceased left his father's home for Australia a year and a half ago.

Three men connected with the Church Camp Mission are working in Algoma on the Algoma Central and the Canadian Northern Railways respectively—Mr. Heber Green, Mr. Abbott and Mr. Morgan.

On Sunday, the 16th of June, a special ordination was held in St. John's Church, Port Arthur, at which the Bishop advanced the Rev. Frederick George Sherring to the Priesthood. Mr. Sherring continues his work in Port Arthur.

A confirmation was held at White River on the 17th June. Five were confirmed. Changes are being made by the C.P.R. which will seriously reduce the staff and consequently the population in this place. It will be a heavy blow to our Mission.

At Missanatic, on the 18th June, a bright service was held. The little church was filled to its utmost capacity with a congregation almost wholly Indian. The people here evidently appreciate and value the means of grace. Mr. Bruce is doing a good work.

On the 1st July the Rev. W. S. Weary is to leave his position as Priest in charge (under the Rev. C. W. Hedley) of St. Ansgarius' Church. The Archdeacon will, it is hoped, take up the work for a time. The rapid growth of Port Arthur and the certainty that the Parish Church of St. John will eventually perhaps, at an early date, be removed to the splendid site recently acquired, make the retention and development of St. Ansgarius important.

A new Mission church has been erected in the northern suburb of Port Arthur as a result of Mr. Sherring's ministrations. It bids fair to grow into importance.

A most valuable gift was used for the first time at the service on Ascension Day in St. James' Church, Cobalt. This is in the form of a brass altar desk given by Mrs. Kirby, in memory of two of her relatives who died in England.

His Grace the Archbishop of Ottawa summons a meeting of the Provincial Synod in Montreal on the 17th of October next.

Rev. S. M. Rankin, B.A., rector of St. Luke's Church, Fort William, left for England towards the end of May. He is to be absent four months. Mr. Rankin has been with us six years and his many friends wish him a pleasant and happy holiday. During his absence the parish will be cared for by Rev. Hugh Noel Nowell, of Manchester, England. We shall all welcome Mr. Rankin back. He could not settle down in the old world now, anyway.

DEATH OF REV. T. J. HAY.

NEWs has reached us of the death last month of Rev. T. J. Hay, which took place in England. Our deceased friend and one-time fellow missionary was Curate of Buckland and his body was buried in Buckland (Kent) Cemetery. The full choir was in attendance at the service and sang the hymns "On the Resurrection Morning," whilst in the church, and "Saints On Earth In Concert Sing" whilst proceeding to the graveside. The officiating clergyman was the Rev. T. Evans.

The coffin bore the following inscription: "Thomas Joseph Hay, died June 14th, 1912, aged 62 years."

The chief mourners present were: Miss Hay and Mrs. Evans.

On the (Sunday) evening, preceding the burial next morning, at Buckland Church, the Rector, the Rev. Turberville Evans, dealt with the death of the Rev. T. J. Hay in the course of his sermon, and paid a high tribute to his memory. Having commenced with some thoughts on the Resurrection, and the clear teaching on the subject that Christians received from the New Testament, the Rector said that he little thought when leaving for his holiday in April that so soon would his colleague's work be done, and he be called to his rest and to give an account of his stewardship. The Rev. T. J. Hay, whose loss they mourned, was born in Brussels in 1850, being the son of the Rev. Patrick Hay, who died in New Zealand. On his death his son returned to England, but in 1884 he emigrated to Canada, and after being engaged for years as a layman in Church work, he was ordained by the Bishop of Algoma, and devoted himself untiringly to work in the Mission field. During this period of his service for the Church he met with a severe accident, from the effects of which he never quite recovered. Returning to England in 1906, he was at first Acting Chaplain to the Convalescent Home at Hale, and after fulfilling posts at St. Paul's, Paddington, and St. George's East, Bristol, he came on August 1st, 1909, to Buckland, where, in spite of the altered conditions of work from the Colonies to a parish of 7,000, he had worked with a faithfulness and zeal which deserved great praise. He visited nearly every house in the parish, a work which, though trying, was of the greatest importance to the Church. He was most tender and affectionate in visiting the sick, among whom his experiences as Chaplain at the convalescent home were very useful. During his stay he organized and started a branch of the Church of England Men's Society and encouraged the members to volunteer to clean and paint the Church, in which novel work he took a whole-hearted interest. His spiritual work in the parish was of great value, and he constantly urged on parishioners the importance of confirmation and Holy Communion. Latterly, signs of ill-health were manifested by

the fact that he seemed weak and weary, and the smallest exertion fatigued him, with the result that there was a breakdown, and when he (the speaker) returned from his holiday it was to find his colleague in a nursing home. After a few rallies, he gradually began to fail, and on June 14th the end came, to the deep regret of all in the parish. In thinking of him who had so frequently occupied that pulpit, they could in imagination almost hear him speaking again to them. They knew the great grief it was to him to know of any divisions in the parish, especially amongst communicants, and if he could speak to them again would he not use the words of part of their text, which formed part of the Lesson of the day, in which St. Peter said, "See that ye love one another, with a pure heart fervently?" As they left him at the graveside on the morrow they would all pray, "Grant him, Lord, eternal rest with the spirits of the blest."

We are indebted to the report in the "Dover Express."

ROBUST LAYMEN.

SIR DYCE DUCKWORTH, M.D., F.R.C.P., Vice-Provost of the Guild of St. Luke, recently gave an address at a meeting of the Guild in London, on "The Position of the Guild of St. Luke in the Anglican Church." Needless to say he had many good things to say concerning the Church and the Doctors.

He did not agree with the old saying: "Ubi tres medici, ibi duo athei." On the contrary a close and intimate association with his brethren for forty years led him to the opinion that the profession as a body was religiously sound at heart.

He said medical men could never forget the claims of the mission field upon them, and in conclusion said:—"Could many of us but shed that strange timidity and shamefacedness, which is so peculiar to Englishmen, in respect of a bold and decided stand to represent ourselves as earnest Christians, given up to Christ with boldness and decision in all our relations of life and duty, we should be known as bright and robust laymen, and help to dispel that vulgar idea that the work of the Church is to be done chiefly by the clergy, and that the lay part of it may remain unactive, or at least indifferent to its needs and progress. This is our part of the

work, and many of us are not doing it, or but very little of it. Such a line of conduct and character calls for no chastened or unctuous sanctimoniousness, but it will give a vigour and cheery robustness to all our efforts in everyday life which no other than the Christian Faith and its influence can supply in this world. Our education, our ministrations, and the dignity of our calling all demand this from each one of us wherever we go, and in all circumstances, to take our part as 'priests of the body' among our common humanity. We may never forget that, like ourselves, our patients have souls as well as bodies. Let us determine and hope that our Guild may more and more fulfil its original design in the future, and ever hold up a high ideal among the active and useful agencies of our Church."

Bishop Bury, who has the care of the English Chaplaincies in Northern Europe, is now in Siberia, visiting the British mining settlement there.

The wooden screen which was placed in the Church of the Holy Trinity, Kilmarnock, is now finished. It forms a beautiful addition to an already beautiful church. The finely carved teak wood of which it consists was found in a local antique dealer's shop.

Here is a delightful story, the truth of which is vouched for. The Ven. Archdeacon Julius Hare, preaching to a rural congregation in his East Sussex parish of Hurstmonceaux, finished his learned discourse by remarking: "Commentators disagree on this point, but that need not trouble us greatly," etc. The next morning an aged parishioner, carrying a trug basket of fine potatoes, knocked at the door and asked to see the Vicar. After an awkward pause he advanced shyly, saying: "I hope you won't think it a liberty I'm takin', but we were so sorry to hear you say as common 'taters disagreed with ye: now these be some of a thorough good sort, and we feel sure they won't disagree with ye, if ye will but try 'em."

Archdeacon Iefroy is retiring from the General Secretaryship of the Australian Board of Missions, on account of the strain which the work imposed on his health.

THE HOLY CATHOLIC CHURCH OF CHINA.

AGATHERING large with possibilities for the future assembled on April 18th in the city of Shanghai. It represented all the missionary districts of the Church in England, in Canada and in the United States—eleven in number; and inasmuch as these are co-extensive with the nation, the Church of all China was literally present. The purpose of the gathering was the creation of a Chinese national Church, self-governing and self-perpetuating. That which was done some years ago in Japan was reproduced in China and the first synod of the Holy Catholic Church in China was solemnly convened.

This means far more than the mere amalgamation of certain missions. That in itself would be encouraging in these days when consolidation and Church unity are so much in the air. Naturally, the first step toward any larger union would be made by the coming together of religious elements which are of like character in themselves. Therefore it would be cause for congratulation that religious enterprises heretofore separate had been combined. But the thing which took place was far deeper. There ceased to exist in China a certain number of foreign missions, controlled from without and winning converts to themselves; there came into being a national Episcopal Church, endowed with a representative and self-governing character, to become the instrument of Chinese evangelization, with the aid of certain foreigners, so long as their presence might be needed. It was significant of this change that Bishop Huntington, the first bishop consecrated for the new Church of China, should have promised conformity both to the Church in the United States and the Holy Catholic Church in China.

Of course this change does not mean that there will be an immediate transformation in missionary methods or personnel. The Churches of England, Canada and America will still send their missionaries and their offerings—we hope to a larger degree than ever before, for the infant Church of China will need much nourishment and guidance. But a beginning has been made, and as the years go on it may be hoped that there will grow up in China a national Church more and more

adequate to the needs of the nation; better able each year to win men to the allegiance of Christ.

And the day will surely come—though it may not be our day—when China will no longer need the guidance of a foreign hand or the help of a foreign purse in her Christian work. And in that day the Church of the future will know, by the returning tide of Christian enthusiasm and service, how largely she blessed herself in bringing the blessing of the Gospel to China.—The Spirit of Missions.

The Rev. Dr. Manning of New York, has initiated a movement for having all seats in his great parish made free. In a sermon on the subject he said, "Does anybody really think, for example, that the system of rented pews, which still exists in some of our churches, is in accordance with what our Lord wants to see in His Church on earth? If any one does think so, I would suggest his reading again the first five verses of the second chapter of the Epistle of St. James. I hope to see the day when there will not be a rented seat left in Trinity parish."

The Rev. O. G. Lewis, B.A., a recent graduate of Bishop's College, has been appointed successor to the Rev. H. H. Corey, the present priest in charge of the Labrador Mission, who is resigning to take work elsewhere.

It is only a few years since the Diocese of Worcester was divided and the See of Birmingham formed and now the Bishop of Worcester states that owing to the rapid growth of Coventry another division is urgently needed to give Coventry a Bishop of its own.

The Bishop of Yukon not long since ordained an Indian to the ministry. The Indian immediately set out on a tramp of 800 miles in order to minister to his brethren up in the far north. This seems to be Apostolic method and succession.

A gift of £3,000 has been made to the Church of St. Mark, Leeds, by the Misses March, which has made it possible to abolish the pew rents. The Bishop of Ripon, in a sermon, referred to the gift and what it had accomplished, saying that pew rents, if necessary at all, were at best necessary evils.

GENERAL CHURCH NEWS

BY the death of Canon Charles Hill Wallace, of Bristol, King's College, Windsor, N. S., receives a legacy of £100, to found an annual prize for Greek Testament, in memory of his father, Charles Hill Wallace, who graduated from the College in 1823. Canon Wallace also left to the College Library all the maps, books and publications of the Palestine Exploration Society and other books in his library relating to Palestine. Canon Wallace was Commissary in England for the Bishop of Algoma. A notice of his death we published last month.

At a meeting of the Liverpool Cathedral Committee recently it was announced that Mr. F. J. Harrison had given a donation of £5,000 additional to his previous gift of £4,000. Mr. Harrison's family have subscribed among them £30,000 to the Cathedral Fund.

The Ven. Archdeacon Armitage has been appointed by the Dominion Government a member of the Manuscript Commission in the Archives Department at Ottawa. His appointment as a member of the Historical Manuscript Commission is a fitting recognition of the position of Nova Scotia in the domain of history. The manuscripts collected already number probably a million, only a small fraction of which can be published. To select the most necessary and important is the business of the Manuscript Commission, which meets once a year at Ottawa.

The mission on the Canadian Labrador will be greatly aided by the new launch which has just been built specially for the use of the mission. Hitherto the missionaries have had to depend on a sail-boat in travelling up and down the hundreds of miles of coast. Consequently the advent of a launch will add greatly to the efficiency of their work. The cost of the boat is \$1,000, which has been collected through the efforts of Rev. A. E. Burgett, Bishop's chaplain.

A mark of the 17th session of the Diocese of Ottawa was the resignation of Canon Hannington from the office of clerical secretary of the diocese. The worthy Canon has been Secretary ever since the organization of the Diocese. To his exertions in securing the necessary funds for the episcopal endowment is due the division of the old Diocese of Ontario into the two vigorous and successful Sees of Ontario and Ottawa. Financially and otherwise, the Diocese of Ottawa is as strong to-day as the undivided diocese was sixteen years ago. The illness of Canon Hannington last winter is the cause of his present retirement. He will still retain his position as rector of St. Bartholomew's with its royal parishioners and beautiful location near Government House.

At the annual meeting of the S. P. G. the Bishop of Madras, who was one of the speakers, told a story of an Indian Christian in the Diocese of Madras. At the time of his conversion to the Christian faith his only possession in the world consisted of a buffalo calf. When he became a Christian he at once went and sold his one possession, and brought the whole of the price—eighteen rupees—and gave it to the missionary as a thank-offering. The Bishop referred to another Indian Christian whom he had lately confirmed, whose hand had been burnt in boiling oil by his neighbours, who vainly attempted to make him give up his belief in Christ.

The Rev. A. Hume Smith, of the Bishop of Truro's staff of clergy, has decided to accompany his former vicar, the Rev. Henry Edwards, of St. George's, Truro, to his new work at the Church of St. James' Vancouver, B.C., this summer.

A first-class Church paper, to be known as "The Church Standard," is one of the latest projects of Australian Churchmen. To all such ventures intelligent Church people wish success.

UNIVERSITY OF TRINITY COLLEGE.

Annual Report of the University of Trinity College to the Synods of the Several Dioceses in the Province of Ontario for the Year 1911-12.

THIS year, 1912 Anno Domini, marks the Sixtieth Anniversary of the opening of Trinity College. On the Anniversary Day itself, the 15th January, a Dinner was held in the Convocation Hall to which were invited all the present men-students of Trinity College, the members of the Corporation, and the survivors of the first Graduating Class. Of these last, the Venerable Archdeacon Bogert, M.A., D.C.L., of Ottawa, and the Reverend Canon Williams, M.A., of Toronto, delivered addresses full of interesting and delightful reminiscences. There were other speeches also, including an admirable historical sketch of the University and its illustrious Founder, given by D. J. Goggin, M.A., D.C.L., Chairman of Convocation. In further commemoration of this Sixtieth Anniversary a garden party was held in the College Grounds on 8th June, when there was unveiled, in the Convocation Hall, a portrait of our late graduate and munificent benefactor, James Henderson, M.A., D.C.L. The portrait is the work of Mr. Wyly Grier, R.C.A., President of The Ontario Society of Artists.

The number of students this year is the largest in the history of the College, being an increase of 164 per cent. in twelve years. The numbers are as follows:—

| | |
|---------------------------------------|------------|
| Men, resident in Trinity College..... | 102 |
| Men, non-resident | 25 |
| Women, resident in St. Hilda's | 54 |
| Women, non-resident | 17 |
| Total | 198 |

Of these, seventy-five are proceeding towards Holy Orders, being classified academically as follows:—

| | |
|--|-----------|
| In the Senior Divinity Class | 30 |
| In the Arts Courses | 32 |
| In the First and Second Years of the L. Th. Course | 13 |
| Total | 75 |

The following students, having completed their respective courses of study this year, have received letters of testimonial for Holy Orders:—

- William Shaw Blyth.....Diocese of Ottawa
- William Burt.....Diocese of Niagara
- Francis Guy Coombs...Diocese of Montreal
- John Harkness Dixon...Diocese of Montreal
- *Seeley Edward Harrington . . Diocese Ont.
- Frank Herman.....Diocese of Toronto
- James Henry Hosford... Diocese of Huron
- Robert Samuel Jones.....Diocese of Ottawa
- *Alexander Ketterson.....Diocese of Niagara
- *John James Preston....Diocese of Toronto
- Charles Paterson Smyth.Diocese of Toronto
- Edgar Hugh Bowden Taylor ... Diocese of Toronto
- *Wm. George Osborn Thompson ... Diocese of Niagara
- Richard Simonds Tippet...Diocese Montreal
- *Priests. Remainder Deacons.

The new Endowment Fund, under the able direction of the Reverend J. P. D. Llwyd, D.D., Vice-Provost, shows subscriptions at the present date amounting to \$152,000, including two subscriptions which are conditioned upon a total subscription list of \$200,000. Other subscriptions paid in during the year ending 30th September last are classified as follows:—

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| Trinity University Fund (instalments on interest-bearing subscriptions, with interest to date) | \$11,700.00 |
| Trinity University Fund, other subscriptions per Rev. F. E. Roy | 664.82 |
| Subscriptions to income, per the Bursar of Trinity College..... | 7,688.50 |
| Convocation Fund | 2,139.86 |
| Total | \$22,193.18 |

Further details are given in the printed subscription lists.

For these generous contributions, which have come to us from many sources and in amounts large and small, the authorities of Trinity College desire to express their most grateful thanks. Without such help it would have been impossible to maintain the work of our Church University at the high standard which is rightly expected of

The Algoma Missionary News

EDITOR :

REV CANON PIERCY, STURGEON FALLS, ONT.

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The REV. CANON PIERCY,
Sturgeon Falls,
Ontario.

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

it. The cost of higher education is increasing rapidly year by year, and it is cause for much gratification that the support accorded to Trinity College throughout the Province is also increasing steadily. By unceasing effort on our part and by the continued support of members of the Church, we hope soon to be able to place our Church University on a thoroughly sound financial basis.

The fulfilment of this hope has been brought very much nearer during the past year by the munificent benefaction of the late Mr. James Henderson, who made Trinity College the residuary legatee of his estate. Under the terms of the will, Trinity College should receive next year, and annually thereafter for some years to come, the sum of about \$10,000 or \$11,000. Eventually (upon the cessation of the annuities which are a first charge upon the estate) a large capital sum will be received, the amount of which cannot yet be exactly calculated, but should exceed half a million dollars. This noble benefaction goes a long way to ensure the financial stability of an institution which the donor did so much to build up during his life-time and the work of which he regarded as essential to the best interests of the Church in this Dominion. Mr. Henderson's name and his

familiar features, engraven upon the minds of the present generation of students, staff, and corporation, will be kept before the eyes of generations to come by the oil portrait in Convocation Hall and by a suitable memorial brass to be erected in the College Chapel. The Henderson family, the members of which have done so much for Trinity College during many years, will ever be held in high honour by this University.

A most successful meeting of the clerical alumni was held in the College last January. About seventy-five members were in attendance, and the conferences and social reunions were thoroughly enjoyed by all of them.

Since the last report the degree of Doctor of Divinity has been conferred upon two distinguished graduates of Trinity College. The Right Reverend William Reid Clark, M.A., Lord Bishop of Niagara, received this degree, *jure dignitatis*, at a public convocation held on 15th November, 1911, and the Reverend Thomas Wesley Powell, M.A., President of King's College, Windsor, Nova Scotia, and Prolocutor of the Lower House of the General Synod, received the degree, *honoris causa*, at a special convocation held on 15th April, 1912.

With the humble and thankful acknowledgment of the Divine blessing which has rested so abundantly upon our work during sixty years, and earnestly commending the work to the prayers of the Church during the years to come,

I am, etc.,

T. C. S. MACKLEM,

Provost and Vice-Chancellor.
18th May, 1912.

I doubt whether there is any question more practically pressing than the more systematic co-operation of the laity in the provision and management of the voluntary finances of the Church.—Archbishop of York.

St. John's College, Winnipeg, is rejoicing in a new building of brick, trimmed with stone, large enough to accommodate fifty students in residence, with library, classrooms, etc., which will be ready for use in September.

GROWTH OF THE CHURCH IN SCOTLAND.

The Scottish Church Chronicle says:—"The figures for the whole of our Church in Scotland, given in the Blue Book of the Representative Church Council, are again encouraging. The number of Communicants rose from 53,246 to 54,751 during the year 1911—an increase of 1505, or about 3 per cent. It is interesting to notice that in the Established Church, with ten times the number of Communicants, the increase was about 750, or half what it was with us. The Editor of St. Mary's Magazine, Broughty-Ferry, says there can be no doubt that our Church is steadily growing, and if only larger funds were available—especially in the Diocese of Glasgow—the growth would be very much greater than it is. The same state of affairs obtains in England and in Wales, where the Church is growing much more rapidly than the other religious bodies. But, considering how many people are practically outside all religious influences, there is still plenty of room for effort. Returning to the Blue Book, it is satisfactory to find that the increase in the number of subscribers to the Sustentation Fund last year was 1074, but the total number of subscribers is still only half the number of Communicants. All the funds of the Church Council show an increase, the largest (£1360) being in the Foreign Mission Fund. It is to be hoped that 1912 will show still further advance as compared with the achievements of 1911.

The death of Archbishop Nicolai, the noble head of the Russian Orthodox Church in Japan, removes from us one of the great figures in the Mission field. No one has produced a more profound impression of late years as a missionary than the late Archbishop. He did not possess remarkable talent, but he possessed that simple faith and that complete sense of duty, coupled with common sense, which produces such effects in the world of action. During thirty-three years he only left Japan once. For years he was the only Russian in his Church, the members of which number about 35,000.

LANDS AND HOMES

Millions of Acres of fertile virgin soil to be developed

ONTARIO CANADA

CAN PRODUCE A GREATER VARIETY OF CROPS SUCCESSFULLY THAN ANY OTHER STATE OR PROVINCE IN AMERICA

"There is a tide in the affairs of men
Which taken at its flood leads on to fortune."

Now is your opportunity before the great land boom commences.

Southern Ontario produces, without an equal, all the tender and hardy fruits, such as peaches, pears, plums, grapes, apples, apricots, cherries, bush fruits, and also early vegetables. **Central and Eastern Ontario** is the greatest cheese and butter section in America; Ontario's cheese is **first** in the British markets. **Northern Ontario** raises excellent vegetables, potatoes, No. 1 hard wheat, oats, barley and hay in abundance, besides the hardier fruits. Wheat yields 30 to 50 bushels, oats 50 to 80 bushels, barley 30 to 60 bushels, and hay 2 to 4 tons per acre. Apples return from \$200 to \$400, peaches \$200 to \$450 per acre, strawberries \$100 to \$450, and currants \$125 per acre. Early tomatoes and vegetables are making many men rich; returns vary from \$300 to \$1,200 per acre. Tobacco produces \$150 to \$225 per acre.

Secure a piece of land now while it is cheap: \$40 to \$100 will purchase good land—it increases in value several times as development takes place. In the **Clay Belt** homesteads can be secured for 50c. per acre.

Ontario is centrally situated in North America—she is closely in touch with America's largest cities. Her markets are of the best. She has a large growing home market; within a few years Ontario will be a self-sustaining province. Her shipping facilities are excellent—three trans-continental railroads, with numerous lines and electric roads intersecting, and the greatest chain of lakes in the world on three sides.

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Ontario's school system offers equal opportunities to both rich and poor. Her agricultural college is the best in the world. Agricultural experts are placed in almost every district to aid the farmers. Libraries are located in all small towns and villages and in most of the rural schools.

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Great development will take place within five years.

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