

SEPTEMBER, 1913

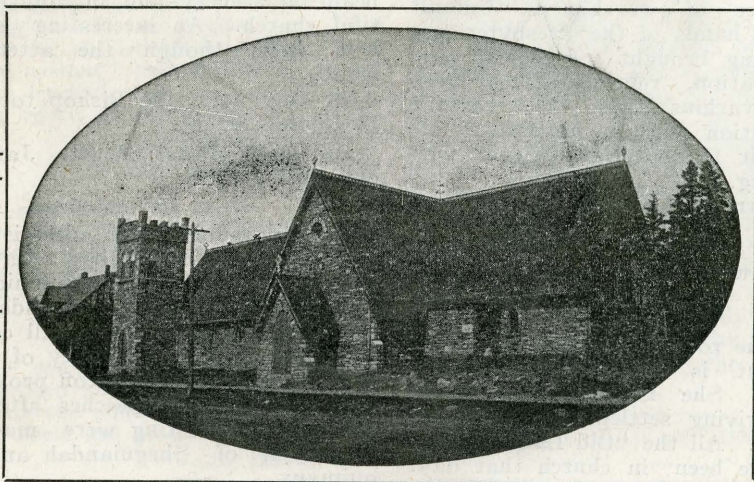
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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

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THE BISHOP ON THE MANITOULIN.

AFTER an evening at Kagawong, the Bishop returned to Gore Bay, where he bade the brethren who had been in attendance at the deanery meetings God-speed on their homeward ways. He then drove

TO MILLS

where he held Confirmation in the little church which is served once a fortnight by Rev. H. A. Sims, of Silverwater, thirty miles distant. Three candidates were presented, and the Bishop preached.

Sunday, July 20th, found the Bishop at

PROVIDENCE BAY.

It is the chief point on the south side of the Island—and on a sandy shore. This village of two or three hundred people have the one place of worship—a "Union" church, in the hands of the Presbyterians. Sunday morning brought together a very good congregation, representatives, however, of very various faiths. The warmth of the reception and the hospitality afforded by our Presbyterian friends was most gratifying.

Sunday afternoon was spent at

BIG LAKE

fifteen miles away. Here again there was confirmation: There were three candidates.

Retracing the road five miles, one truly beautiful sight is the ("Old Woman") "Mindemoya." She is the lake around which the thriving settlement of farmers have gathered. All the "Old Lady's" family must have been in church that day. Our joy would be greater if the majority recognized their true Mother Church. For years no Anglican service had been held and this was a first effort to recover—may it be fruitful. The Bishop in each case preached.

Next day, July 21st, the Bishop drove to

"THE SLASH."

Here on the 22nd, this vigorous though not wealthy, yet hard working folk, showed their usual readiness to attend divine service. Matins, Confirmation and Holy Communion occupied the morning, the Bishop's text being Psalm cvii. 8: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." One excellent feature of "The Slash" is the large number of children to be seen and met.

In the afternoon a six mile drive brought the party to

SOUTH BAY MOUTH.

At this point a bay nearly severs the Island. South Bay Mouth is a little fishing hamlet, of some thirty or forty people. In the school house a hearty and interesting service was held. The night was spent in the houses of the fishermen.

HILLYGROVE

was reached next day and at the afternoon service the Bishop preached in the little church which is newly built, but—alas! not finished and in need of seats and other appointments. Two candidates were confirmed.

MANITOWANING

cannot be said to be a growing settlement, though it has its full share of the Island's beautiful scenery and in addition a beautiful church. An interesting service was held here, though the attendance was small.

On July 24th, the Bishop took the boat to Little Current.

July 25th (Feast of St. James), found our chief pastor

AT SUCKER CREEK.

Holy Communion was administered at 10 a.m., after the Bishop had received a member of the Roman Communion into our Church and accepted a candidate for confirmation. There was a full congregation of Indians. The hospitality of the Reserve was shown by the luncheon provided by the Indians. Of the speeches after the feast the most interesting were made by Chief Papewash of Sheguiandah and John Esquimaux.

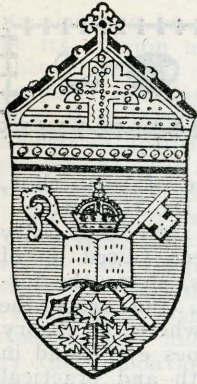
In the evening a splendid service was held in "Holy Trinity Church,"

LITTLE CURRENT.

Mr. Wallace, the organist, and the choir gave excellent music. There were eight persons confirmed. The subject of the Bishop's address was the request of the Apostles St. James and St. John.

Little Current and Sucker Creek are under the care of the Rev. C. C. Simpson, who at this juncture was suddenly called away to London, Ontario, where his mother has met with a very serious accident. The horse she was driving took fright at a motor car and overthrew the buggy with such violence as to cause fractures and dislocation of a most serious nature. Our sincerest sympathy goes out to Mr. Simp-

(Continued on page 107.)



The Algoma Missionary News

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SOME THOUGHTS.

Lo! the fields for harvest whiten,
All along each distant shore;
Seaward far the islands brighten;
Light of nations! lead us o'er:
When we seek them
Let Thy Spirit go before.

—Church Hymnal.

When my eyes were fed
By looking on Him, with such solemn pledge,
As impels belief, I devoted me
Unto His service wholly.

—Dante—Purg. xxvi.

Now the sowing and the weeping,
Working hard and waiting long,
Afterward—the golden reaping
Harvest home and grateful song.

—F. R. Havergal.

Then the Black-robe chief, the pale face
With the Cross upon his bosom
Told his message to the people,
Told the purport of his mission.
And the chiefs made answer saying
“We will think on what you tell us,
It is well for us, O Brothers,
That you come so far to see us.”

—“Hiawatha.”

What if to the trumpet's sound,
Voices few come answering round?
Scarce a rotary swell the burst,
When the anthem peals at first?
God hath sown, and He will reap;
Growth is slow when roots are deep.

—Keble.

Drudgery is the gray angel of success.—
Gauguin.

SAULT STE. MARIE.

ST. Luke's pro-Cathedral held their annual Sunday School picnic in connection with the Mission of St. Stephen's on Bruce Hill and Tarentorus. All went to Point aux Pins about seven miles up the higher stretch of the St. Mary's River. Part of the entertainment consists in being locked through the great locks, and experiencing what we are so constantly watching from the park. The boat “City of Chatham” made two trips, and so brought those who could not leave till the early closing of the stores. The management and success financially and in every way was largely due to the forethought of Mr. T. J. Foster and the efforts of the teachers.

MAGNATAWAN MISSION.

AFTER three months' stay in this mission the Rev. W. H. Trickett goes to other fields, a fact that is very much regretted by every one here. Not only have the services been bright and refreshing, but also strong and helpful. He has been a constant visitor at the homes of the members of the Church, thus coming into sympathetic touch with all. To do so, he has had to walk many miles in the bush as the families are scattered and far apart. He has searched out those requiring baptism and in his painstaking way given advice and counsel. He will be very much missed, for he has shepherded his flock well. The prayers of those he leaves behind will certainly be his.

The rector of St. Luke's pro-Cathedral of St. Luke, Sault Ste. Marie, was laid aside for a couple of weeks by illness.



DIOCESAN NEWS

“THOSE THINGS WHICH ARE MOST SURELY BELIEVED AMONG US”

A SERMON PREACHED BY
THE LORD BISHOP OF ALGOMA

In the Chapel of Bishop's College, Lennoxville, Que., at the Diamond Jubilee Convocation Service.

JUNE 19TH, 1913

St. Luke 1:1. “Those things which are most surely believed among us.”

BISHOP'S College was established in 1843 as a School of Theology. But ten years later, in order that its students might receive a broader training, it was expanded, by Royal Charter, into a University.

For 60 years therefore it has given itself to the wider purposes of university work, and its graduates have filled with credit positions of importance in various walks of life. Not only clergymen but business men, professors, school masters, medical men, and lawyers, look with affection and gratitude upon Bishop's College as their Alma Mater; and by their successful careers have added lustre to her reputation.

As we celebrate our Diamond Jubilee to-day there crosses the stage of our imagination a procession of distinguished figures, many of them from the buried past, all inseparable from the University's story. First the founder, the great bishop, George Jehoshaphat Mountain, of Montreal and Quebec. Then in order the Rev. Lucius Doolittle, endowed with characteristic New England energy; Dr. Nicholls, learned and beloved, for the first 32 years—Principal of the college; Dr. Williams, the great headmaster of our school, and later Bishop of Quebec; Dr. Roe, burning with zeal and missionary ardour; Principal Lobley, intellectually forceful beyond his strength; Principal Adams, genial, helpful and enterprising; and of more recent days, Dr. Whitney, Dr. Waitt, and our present able Principal Dr. Parrock; not to forget hosts of benefactors whose names, such as Hamilton, Price and Reid and King, will live through the years to come; and rulers, such as our gracious President, the present Bishop of Quebec, and among others the three able men who have suc-

cessively adorned the office of Chancellor, Dr. Hale, Dr. Heneker, and Dr. Hamilton.

These men, of whom any University might be proud, have been raised up of God to uprear the walls, shape the fortunes, provide the means, and order the work of this University, where, in theory at least, sound learning goes ever hand in hand with Christian faith and practical piety. Shall we not show ourselves worthy of such leadership by following in their footsteps? We are told to-day that \$100,000 are needed to strengthen the University's teaching power in such subjects as History, Philosophy and Natural Science. Surely, if any measure of their predecessors' spirit rests upon them, this is but a trifling sum for the many friends of Bishop's College to give!

But the question may arise, “Is such a combination of the secular and the religious as we find at Bishop's College desirable or even defensible? Does not the basis on which the institution stands require to be broadened? Is it an ideal state of things, for the University to be, not merely a Christian but a Church University? It is a pertinent question and deserves consideration.

Of one thing we may be certain, the comradeship, in residential colleges, of those who differ widely in aims and temperaments is no small asset in the business of training men. And there can hardly be a question that they, who in this place, have been prepared for Holy Orders have gone forth better fitted for their work by reason of their daily association with men of secular aims. Nor do I for a moment believe that they who have been trained here for secular avocations have suffered in any serious way—rather they have been gainers—by reason of the ecclesiastical atmosphere they have been compelled to breathe! Be this as it may he would be a bold man who should deny that religion, and in particular the Christian religion, has a rightful claim to a place in the curriculum of a University!

Consider! A University, in order to be true to its name, must be comprehensive. It is obviously a place devoted to the pursuit of all knowledge legitimately attainable by man. And any University which deliberately excludes a recognized department of knowledge forfeits, to that extent,

its claim to be ideal. Whatever then may be its opinion as to the primary importance of secular knowledge it will be only partially fulfilling its purpose as a University if it excludes deliberately from its scheme of operations the study of spiritual phenomena, the science of Divine Revelation—in short religion!

Accordingly, as a matter of fact, we find Universities everywhere making some provision for religion. The ancient Universities of Christendom interwove historic Christianity with the very texture of their constitutions and made Christian Theology the foundation on which they upreared the superstructure of general knowledge. But in modern times universities have imbibed the modern spirit. Slowly but steadily the old Universities in England have advanced in the broadening of their foundations until to-day almost all the old tests and safeguards have been abolished. And now in many quarters universities are springing up in which religion plays no very definite part—like one I read of recently—whose education was chiefly valued as being so readily translated into dollars and cents. Yet even so there is still some recognition of religion in the normal University.

One sign of the times is the prominence given the study of "Comparative Religion." Of course there can be no doubt as to the benefit of this study. It has shown us the good existing in systems radically different from our own. It has helped us to realize that nowhere has God left Himself without a witness. And it has taught us that while we Christians enjoy His special light and favor, the Almighty has those who honour Him, and those He recognizes, even amid the shadows of gross heathen systems. But, on the other hand, comparative religion has undoubtedly served to give point to anti-Christian arguments. "Christianity" it suggests "is not the only widely prevailing religion. What of Hinduism, accommodating itself, with wondrous flexibility, to the varied Polytheism of India? What of Buddhism adapting its profound philosophy to savage and civilized races alike? What of Mohammedanism spreading its sway, and tightening its grip, over vast areas of population in Asia and Africa to-day? None of these ancient religions is absolutely devoid of truth, or utterly wanting in virtue. Some of their teachings deserve a place beside our own. What right have we to set forth Christianity, which represents only a third of the earth's population, as the one

true religion of the world?" Such is the plea.

It is well we should be on our guard against arguments like these, and ready with an answer. It is not enough to say we believe in Christianity—we must justify our faith. The other day I met an intelligent man who asserted that the world is flat. I could not satisfy him by saying I believed it round. He required me to justify my faith which I did by showing that the theory of the earth's rotundity alone explained the facts. So may our belief in Christianity be justified. For it alone explains the soul's experiences, gives adequate solutions of life's great problems, and accounts for the facts of history. And though two-thirds of the human race are yet outside its pale we may proclaim it confidently as a faith that will work wherever it is adequately tried, and which is able to reckon among its fruits true civilization and enlightenment themselves. For truth is not a matter of majorities, but of expert knowledge.

We are bold then to assert that a Christian University has solid ground to rest upon and that while the science of "Comparative Religion" may be a splendid handmaid to, it can never be a substitute for, the Gospel of the Crucified Redeemer.

But the place of religion in the University, and especially of religion in its highest form, Christianity, may be defended on other grounds.

Knowledge after all is not an end but a means. It is part of the equipment with which a man confronts his world and addresses himself to the discharge of his duty. He employs it for good or for ill according to his character. The wider the range, and the more profound the depth, of a man's knowledge the more beneficent his life, if he be a man of integrity, the more harmful if he be unscrupulous. More important then than the acquisition of knowledge is the formation of character which determines the use of knowledge.

It is idle to say that the University is concerned only with the acquisition and imparting of knowledge, and that men are themselves individually responsible for their character. For though it is undoubtedly true that men are thus responsible, yet it can hardly be denied that those who train them are inextricably bound up with such responsibility. A University that should refuse to pass beyond the limits of secular teaching into the fields of motive and conscience would be, to say the least, a non-moral institution. A University is for

education, and education is far more than the acquisition and imparting of knowledge. It is the development of the man. In commercial phraseology we might say a University is a factory for making men. And the kind of man it turns out—his attitude towards moral questions, his sense of duty, his personal ambitions—is a far weightier consideration than questions as to the completeness of its secular curriculum, the perfection of its methods, or the standing it gives its students as learned men!

It is conceivable that a University may place its men in the front rank of those who have traversed the wide fields of knowledge, and yet that these men may add nothing to the stability of the state, the happiness of mankind, or the moral wealth of the world, because, with all their learning, they lack that which alone can make learning a blessing—namely character.

Character is not a chance growth. It cannot be safely left to itself to develop. It is the fruit and outcome of forces that lie beyond the range of intellectual or physical experience. It is a plant of rare delicacy. The roots are indeed within us, but they need cultivation. No education can be complete in which means of grace have been ignored. And that education should be completest which is based upon the noblest pattern. It is because the supreme perfections of Jesus Christ, and the all-sufficing power of His Holy Spirit, are here set forth as "the things most surely believed among us" that we feel unbounded confidence in the future of this University!

But this University is not merely Christian; it is a Church University.

How can such an institution claim to fulfil the university idea? Is it not necessarily narrow in scope? Is it not bound to confine itself to the Creeds and forms of antiquity? What about modern systems and new theologies? Are they to have no recognition? In view of the radically divergent doctrines of the various Christian bodies should not a university content itself with setting forth all the views and theories propounded leaving the student to decide for himself as to the truth?

Something not unlike an approximation to this method seems to be taking shape around us. In many quarters to-day we find the colleges of different religious bodies grouped together in affiliation with the same university, each teaching its own distinctive system of theology.

And from certain points of view this plan has undoubtedly much to commend it.

It stands for economy, since one university will satisfy the requirements of many affiliated colleges. And, so far as secular work is concerned, it no doubt tends also to efficiency. For it must be easier to maintain in effective condition one university, enjoying the sympathetic support of all sections of society than several each dependent upon its limited denominational following. Moreover, there is an appearance of fairness and liberality about the plan which, to say the least, is an attractive feature. The various bodies represented enjoy an absolute equality of rights in the university. There is no discrimination either for or against any particular denomination or its tenets. It is of the essence of the plan that although the university sets its seal upon the general principle of religion it occupies neutral ground in respect to points upon which the affiliated colleges differ.

I wish to emphasize this. Do we realize what it means for a university thus to occupy neutral ground? What can it mean but that the university leaves the point in dispute an open question?

In the religious world to-day one of our most threatening dangers is doctrinal vagueness. Distinctive teaching is not only neglected but distrusted. The meagre residuum of doctrine remaining when all that is distinctive has been eliminated is becoming the religion of an increasing number of professing Christians. Now a university that is neutral in distinctive questions may at least encourage this tendency. We are wont to think of a university as clothed with authority and as possessing a mind of its own. If such a university as we have in view were asked its mind on the Christian Faith what could it reply? Its authority is thrown equally over all its affiliated colleges; yet one college asserts what others flatly deny! After all the value of $a - a + b - b + x$ is only x . And that must be the University's answer. Its mind on Christianity would be represented by x . Would it be strange then if, over wide areas of student life, x came also to represent personal religious convictions?

A Church University at least avoids this danger. It may tend to setness and rigidity. It may lack sympathy with those who are without. But its teaching is definite. In religion as elsewhere it has convictions and a mind of its own. It teaches what it believes. Within its precincts the spectre of division is laid. The element of doctrinal competition is eliminated. Religion, like other subjects, is taught with authority and becomes a powerful instrument for the shaping of men.

It is to my mind the chief recommendation of this beautiful seat of learning that Historical Christianity, the religion of the Ancient Creeds and the Canonical Scriptures, safeguarded by Apostolic Order and nourished by Sacramental Grace, is here inwoven into the very texture of the daily life. Its influence pervades the place. In lecture room and hall as well as in chapel; in the pursuit of secular as well as of religious knowledge; yes even on the recreation ground and in the gymnasium,—its standards, its attitude of mind, its way of looking at things, and its methods of interpretation, are always present and usually felt. It is not strange that they should tend to possess and mould a man's very being.

We do not fail to recognize the beauty of holiness in other systems of faith, or to thank God for souls rescued, and characters built up, by those who walk not with us. Our loyalty to Historic Christianity is based on the conviction that as it has stood the test of ages past so it will stand the test of ages to come and that it explains the phenomena of spiritual history, and satisfies the needs of the human soul, as no newer form of Christianity can do. Hence we feel it our duty to teach it and to put the impress of the university upon it as the very truth of God.

In doing this we freely admit that, in numbers and financial support, and therefore in equipment and teaching-power, the Church University may find it difficult to keep pace with its more widely representative sisters. But if it be true that the highest achievement at which a university can aim is to produce men, not merely of wide learning and liberal culture, but of invincible integrity, unflinching moral courage, and a spiritual-mindedness beyond the reach of sordid greed or sensual sin, then we feel justified in believing that the chances of ultimate success lie rather with the university of one settled faith than with those which leave distinctive questions open.

After all, religion treated only as an academic enquiry, however fully its philosophy may be mastered, is worth little. It is when it gets into our hearts and lives that it reveals its transforming power. Then there is no force on earth to equal it. Turn where you will in a place like this, if you have ears to hear, a voice pursues you.

"Speak to Him now for He hears,
And spirit with Spirit can meet;
Closer is He than breathing,
Nearer than hands and feet."

Who can fail to connect the marvellous influence and Empire of Great Britain with her wide-spread network of parishes and the countless and wonderful churches which witness on every hand to the constraining love of Christ in the hearts of past generations?

Thomas Carlyle describes the effect of a sudden view of St. Paul's seen through a narrow opening in Cheapside. "Its gilded ball and cross piercing through the vapours of earth, it stands silent, gigantic, beautiful, enduring, frowning with rebuking pity on the vain scramble of humanity below; the very embodiment of eternal truth; proclaiming its message of warning and hope through all the frivolous and fluctuating city."

So the religion of the Crucified looming up in awe-inspiring grandeur through every opening and avenue in university life should impress the student in his innermost being, building him up in abiding reverence towards God, in unflinching obedience to duty and in enduring nobility of soul. There is no other factor in the perplexing problem of human education that can take the place of this spiritual experience, this vision of Christ. This only will enable a man to stand, rocklike, amid the storms of time and the vacillations of the fickle multitude. This and this alone will bring a man peace at the last.

Surely we should not look in vain for these results in a university such as this—where in this solemn and beautiful chapel, unaffected by any jarring note of competition, reverent worship is offered morning and evening continually to the Ever Blessed Trinity, and where the spirit of Historic Christianity inweaving itself into the daily life of the student impregnates, with the odour of sanctity, the very atmosphere he breathes.

Strong in my conviction that its splendid past will prove to be the promise of a yet more splendid future, I commend this University to the liberal support of its many devoted friends; and I pray most earnestly, that the day may never dawn when, through lack of means or loss of faith, it will cease to bear its steadfast witness to those things which from the beginning "have been most surely believed among us." "Finis coronat opus." We have but to be faithful and on work, and worker alike God will place the crown of His acceptance at the last. Yet must we be always ready to say with the Psalmist: "Non nobis Domine, non nobis, sed nomini tuo da gloriam."

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.

THE BISHOP ON THE MANITOULIN.

(Continued from page 98.)

son, and our prayers for the aged sufferer. In the meanwhile Venerable Archdeacon Gillmor, D.D., generously filled the breach.

SHEGUIANDAH AND BIDWELL.

St. Andrew's Church on the Indian Reserve was next visited, the Rev. G. Prewer and the Bishop having a very full day. In this, Indian Church five persons were confirmed and Matins and Holy Communion administered in the morning of July 27th. An altar was dedicated in memory of the Venerable Archdeacon Vincent, for many years a devoted missionary in the Diocese of Moosonee. The altar was the gift of Mrs. Prewer, the late Archdeacon's daughter. There were forty communicants and some eighty Indians present.

In the afternoon the Rev. G. Prewer drove the Bishop to Bidwell. The Rev. E. H. C. Stephenson and Mrs. Stephenson, of Schreiber, also attended the service here and were instrumental in the improvements made in the neat little altar and its drappings. Our Church here is a

LOG HOUSE

which is rented for the purpose. After tea at Mrs. Body's came the return drive to Sheguiandah for Evensong at 8 p.m. The day closed with another confirmation—five persons. An overflowing congregation of white people filled the church. The day was the more interesting as being the last visit when the Bishop will find Mr. Prewer at his post. He is leaving for Moosonee Diocese and is to be succeeded by Rev. W.

H. Trickett, formerly a missionary in Athabasca.

Monday, the 28th, was a day of intercourse and recreation with the Indians of Sheguiandah Reserve. As customary a generous feast was spread and speeches and games followed. Much regret was expressed at the approaching departure of Mr. and Mrs. Prewer, and many were the expressions of good wishes. In the evening a business meeting of the "white" congregation was held, to arrange the matter of the parsonage, on which there still remains a somewhat heavy debt. The business was satisfactorily settled and it is hoped will all end well.

Tuesday, July 29th, was a day of fresh air for the Bishop. A great day for driving—forty miles to Kagawong—thanks to Mr. Prewer and his excellent team. Thence to Gore Bay—thanks to Mr. Hutton's true steed. Then on to Silverwater—thanks to Mr. Sims and his "Horsedealer's Surprise" seventy miles!

The following day, (30th), was perhaps the most interesting in the visitation of the Island. Together with the Rev. Messrs. Sims and Hutton the Bishop drove to

SHESHEGWANING

the home of the group of Indians who have recently been received in a body into our communion from that of the Roman Church.

In the morning Matins, Holy Communion and a confirmation of four Indians, took place in the school house.

In the afternoon followed a "powwow" of the Indians. Speeches were made by the Bishop and by the Chief, John Niganiwina and by the Wardens of the Church, David Sampson and Peter Niganiwana. The speeches of all the Indians showed (1) their determination to remain steadfast to the Church of England in Canada, (2) they desired that the department should approve their action and recognize the movement, (3) their anxiety to secure proper buildings for school and church services. They decided to take no definite steps until they had received the department's sanction. The Bishop assured the Indians that he would do his utmost for them, both to keep up the school and to maintain the services. The proceedings were characterised by quiet but marked enthusiasm and earnestness.

Next day the Bishop drove 18 miles to MELDRUM BAY for Evensong. A thunder storm interfered

both with the drive and the service, but a fair number attended. Meldrum Bay is not growing, nor very active at present. It is one of those difficult places in Algoma Diocese of which it is hard to say whether it has a "future."

In the little Silverwater church a most helpful and encouraging service was held. The interest and harmony of the work were shown by the numbers present. The Bishop preached on "Diversities of Gifts" (1 Corinthians xii 4.)

The Bishop then returned to Sault Ste. Marie after journeys strenuous and taxing and calling for an output of energy physical as well as moral, mental and spiritual.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Diocese to 31st July, 1913:—

BISHOP SULLIVAN MEM SUST. FUND

Richard's Landing, \$2.10; Copper Cliff, \$5.36; South River, \$1.30; Eagle Lake, \$1.36; Seguin and Broadbent, \$2.09; T. J. Kennedy, \$50; per Rev. E. H. C. Stephenson, \$40.54.

M. S. C. C.

Blind River, \$7.05; New Liskeard S.S., \$5.12; Gravenhurst S.S., \$20.73; Gravenhurst, \$16.64.

CHURCH AND PARSONAGE FUND

Lloyd Bowen, \$1; Huron W.A., \$39.33; Miss Edgill, \$5.

MISSION FUND

Michipicoten S.S., \$15; Ufford, \$5; English Association (£100), \$486.63.

EXPENSE ACCOUNT

Gravenhurst, \$15; Providence Bay, \$5.30; Big Lake, \$2.90; Nundemoya, \$2.75; South Bay Mouth, \$1.60; The Slash, \$1.95; Hilly Grove, \$1.25; Manitowaning, \$2.25.

DOMESTIC MISSIONS

Emsdale, \$11.83; Kearney, \$3.

SUPERANNUATION FUND

English Association (£50), \$243.31.

SPECIAL PURPOSES

Port Carling—English Association (5s.), \$1.22.

Schreiber—English Association (6s.), \$1.47.

Krugersdorp—English Association (£5), \$24.33.

INDIAN HOMES

English Association (£3 2s. 6d.), \$15.19.

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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.

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 460 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

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.

Ontario's climate is ideal—cool winters and warm summers. The extremes of the west are unknown, the large bodies of water have an ameliorating effect.

Ontario lands are good investments. Cheap to-day—will be dear to-morrow.

Great development will take place within five years.

Now is **your** chance to lay a foundation for a home and a fortune.

Remember—Ontario offers you more than any other district.

Detailed information can be had from

HON. JAMES S. DUFF, Minister of Agriculture, Parliament Buildings, Toronto.	MR. H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto.
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