

# The Algoma Missionary News.

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## The Algoma Missionary News.

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. G. H. GAVILLER, Parry Sound, Algoma, Canada.

### Editorial Notes.

IN another column will be found a letter from Judge Mahaffy, of Bracebridge. The subject on which his honor has given the public his views is a most important one, and we trust that the question of lay help, at least in this diocese, may be further examined, and that laymen may be utilized to a greater extent than at present. Judge Mahaffy makes some good points in his letter: one is, that although laymen are required to read printed sermons, yet scarcely any oversight is exercised as to whose sermons they shall read, or what they have actually been reading. This we know to be true, perhaps more so in older dioceses, where there are more lay helpers than in Algoma.

It would be premature to discuss editorially the wisdom of allowing lay readers to prepare their own addresses until some further expression of opinion has been given, lest intelligent laymen should feel that their opinions would be unwelcome in the columns of THE NEWS. The subject is one which concerns the interests of the Church, not only in Algoma, but in all places.

Now that so much is being done in foreign lands for the conversion of heathen and pagan nations to

the Christian faith, there is a danger that the claims of the Red Indian of Canada may be overlooked, especially when we are told from time to time that he will soon be a thing of the past; that like the buffalo of the western plains, the Indian is rapidly disappearing; and that, therefore, little care need be given to the improvement of his lot. But it is by no means certain that the Indians are dying off, and even if they are on the decrease, is it not the duty of the Christian Church to seek to carry to them a knowledge of the Saviour, and to convert them to Christianity? This is just what the Diocese of Algoma is seeking to do by means of the Shingwauk Home, seeking to train Indian boys and girls, and then to send them forth as teachers, tradesmen, and missionaries. But for this work funds are needed, and the manager of the Shingwauk Home, the Rev. E. F. Wilson, once again finds his hands tied, and the work crippled, by lack of contributions. All British subjects have benefited directly or indirectly by the possession of British North America. Is it, then, too much to ask all, Churchmen or Dissenters, to come to our aid in this great Christian and philanthropic enterprise? Without the generous alms of the friends of the Red man, the doors of the Shingwauk Home will need be closed, and what a stain upon our history would such an event be! Then let us all once again freely give to God's work, even as we have freely received.

### Notes and Comments.

THE Rev. P. St. M. Podmore desires us to correct the list of stations in the Port Carling Mission, as given in the February issue of THE NEWS, by stating that there are, in addition to the four then mentioned, also the following, viz., Beaumaris, Fairmont, Well's Point, Bala, and Glen Orchard. The latter is only a winter station.

THE General Mission Fund of the diocese is at present heavily taxed, and the drain upon it must increase as the work of opening new missions progresses. It is earnestly hoped that all friends of mission work will continue their interest in Algoma, and seek to enlist the sympathies of others.

THE Rev. F. W. Greene has left Sault Ste. Marie for his new field in the State of Michigan. Our American

friends have secured a faithful worker. May Mr. Greene be long spared to carry on the Master's good work.

### A Special Appeal.

*To the Editor of the Algoma Missionary News :*

SIR,—I regret to say that I find myself very unexpectedly confronted with a financial crisis connected with our Mission Fund, the gravity of which compels me to appeal once more to the sympathies of the well-wishers of the Diocese of Algoma. The facts are simply as follows : Last September, at the date of my report to the Provincial Synod, our clerical staff consisted of nineteen presbyters and seven deacons (one of the former has since removed to England). Since then, in the firm belief that our funds would prove equal to the increased demands made on them, two deacons have been added by ordination, and five catechists appointed to fields which must inevitably be lost to the Church of England if left any longer unoccupied : all at very scanty stipends, ranging from \$200 to \$500 per annum, of which from one-third to one-half was to be paid by the people, according to their ability.

It now appears as the result of a special examination of the books, made by the Treasurer at my request—illness and overwork had hindered the preparation of the monthly statements formerly furnished by his predecessor—that at the beginning of the present month (March) our Mission Fund had been overdrawn by the sum of \$2,081. This, however, means even more than appears on the surface, for not only are we so much in debt, but, until the Mission Board makes its next appropriation, in September, there will be nothing in hand, save half the amount of the two grants of £650 and £285 from the English Societies, and the possible offerings of a few individual contributors, with which to pay the quarterly stipends that will fall due on March 31st and June 30th respectively. In other words, not less than \$6,000 will be needed to pay our present indebtedness and meet current expenses up to July 1st. Such, briefly, is the crisis that confronts us. Where shall we find a solution of the problem?

Some, doubtless, will remind me of the old proverb as to prevention, etc. Perhaps so, but I believed it, it may be wrongly, to be my duty on the Church's behalf to occupy these vacant districts, and, if possible, arrest the leakage which has already lost her hundreds, if not thousands, of her children all over the diocese. Others, again, will recommend an immediate reduction in our working force, both lay and clerical. Such a step will certainly reduce our expenditure, but it will do more ; it will inflict a grievous cruelty on a number of faithful and devoted toilers in the harvest field, it will deliver over their missions into the hands of other religious communions, to the lasting reproach and loss of the Church of England, and, worst of all, will betray

such a lack of faith in God's promises as may provoke Him to withdraw His blessing from us altogether.

Well, then, it will be said, reduce the stipends of the missionaries, if not their number. Yes, this could be done, nor do I think a word of complaint would be heard from a single sufferer, but before it is done be it remembered that their stipends, at the best, only suffice for meat, drink, and raiment, and these of the simplest and plainest.

Other and wiser solutions suggest themselves :—

1. Algoma herself will be called upon to do what little in her lies to meet the emergency. A pastoral letter is now being prepared for this purpose in view of the approaching Easter meetings.

2. This done, may I not ask special contributions from individuals and congregations in other dioceses to meet the present distress? The "child of the Canadian Church" is in a sore strait, a little effort on the part of her friends will lift her off the shoal on which she has run, and set her floating easily in deep water again. Thousands, nay, tens of thousands, are being expended elsewhere, and rightly, in improved church architecture and decoration. What Algoma asks is simply bread for the wives and children of a body of missionaries whose superiors are nowhere to be found, for loyal maintenance of the Church's order and discipline, for patient endurance of hardness as good soldiers, and for faithfulness in preaching "Christ and Him crucified."

3. Could not the Incumbents of many parishes in which the story of Algoma's work and wants has never yet been told place their pulpits and school-room platforms at our disposal in this emergency? I will gladly hold myself in readiness for such invitations, so far as my other duties will permit, between April 15th and June 1st, while in cases beyond my personal reach I know I can count on the assistance of several of our clergy, whose experience thoroughly qualifies them for the task of describing our missionary work, with its varied difficulties and discouragements.

Here, then, I leave the matter. "I can no more," save to commit our cause in faith and hope into the hands of Him whose are "the silver and the gold," praying Him, as Hezekiah did in his distress, to "undertake for" us, and supply all our needs, according to "His riches in glory by Christ Jesus."

E. ALGOMA.

Sault Ste. Marie, Ont., March 24th.

### Notes by the Way.

THE Rev. A. W. H. Chowne, B.D., has been ill, but is now recovering. He is living, for the present, at Burk's Falls, about eight miles distant from his new mission. Vacant houses are apparently rare articles in Emsdale.

OWING to the serious deficiency in our Mission Fund, announced elsewhere in our columns, the

Bishop will probably have to resume his functions as a "Mitred Mendicant" after Easter. More "hardness."

SEVERAL church and parsonage building schemes are just now suspended, owing to lack of funds. With such help as our own Church people can give us in money, material, and labor, we can put up either, plainly but substantially, for \$600.

THE Bishop hopes that every clergyman in the diocese will secure the voluntary services of a parishioner as a canvasser for the "A. M. N." The silent appeal is a most effective means of maintaining the interest taken in our missionary work, both in England and the older Canadian dioceses, and thereby of securing substantial aid for it.

A LARGE-HEARTED Toronto Churchman, who has aided the diocese generously for several years past, has promised the Bishop \$800 per annum, for three years, to pay the stipend of one ordained alumni of Wycliffe College as travelling missionary for the supply of services in scattered places hitherto unoccupied by resident clergymen. The Bishop has thankfully accepted the proposition. Will no layman make a similar offer in favor of a candidate from Trinity?

#### Clerical Changes.

THE Rev. F. W. Greene has severed his connection with St. Luke's Church, Sault Ste. Marie, and accepted the charge of the parish of Escanaba, Diocese of Western Michigan.

THE Revs. A. J. Young and P. G. H. Robinson have decided to remain at their respective posts, viz., Magnettawan and Thessalon, at the earnest request of their several congregations. Numerously signed petitions to the Bishop have been the order of the day in both cases.

THE Rev. Rural Dean Chowne, B.D., took charge of the newly-formed Emsdale Mission at Easter, but until a parsonage is built there, he is compelled to go into temporary residence at Burk's Falls. In consequence of the change of territory, Sundridge is now attached to the latter place, under the charge of the Rev. E. A. Vesey.

THE Rev. Chas. Piercy has been appointed by the Bishop to the charge of Sudbury, and will occupy his new field on the opening of navigation. The appointment will involve his separation from his family for a year, probably, as a residence is not obtainable, but an Algoma missionary is always ready to "endure hardness, as a good soldier."

#### Written for the A. M. N., by a friend of Missionaries.

"I am not able to bear all this people alone, because it is too heavy for me."—NUM. XI. 14.

"I have laid help upon one that is mighty."—PS. LXXXIX. 19.

"I am not able to bear all this people alone, because it is too heavy for me." These are the words of a discouraged and disheartened servant of God. We have not far to seek the cause—"he remembered not His hand, nor the day when He delivered them from the enemy" (Ps. 78. 42). Only so short a time had elapsed since Moses had joined in singing the triumph song in Ex. 15., but now he was weak and dejected. The difficulty which lay before him was different to the one at the termination of which he sang, "I will sing unto the Lord, for He hath triumphed gloriously." Then the Red Sea must be crossed, and the foe behind made retreat impossible, but when Jehovah said, "Go forward," he found the stupendous difficulty vanish, and the Lord made a path in the waters. *Now* it was a question of food, the people craved flesh and he could not supply it there in the wilderness, and instead of looking to God again for help, he says these despairing words: "I am not able—it is too heavy." Yes, indeed, a great deal too heavy for unaided human strength! Let us turn from Moses' difficulty to our own. We, too, are servants of the living God. We, too, may be, have seen in the past what He can do and that "nothing is too hard for the Lord," for "who can work so wondrously as an Almighty one?"

And yet do we not also grow disheartened and discouraged when lesser difficulties cross our path? We, too, are weary and over-wrought at times, as Moses was, for the harvest *is* great and the labourers are few, so very few in comparison to the work to be done; and when congregations are cold, and classes inattentive, and people unsympathetic, and perhaps home troubles pressing heavily on the wearied labourer, he feels as Moses did, "I am not able to bear all this alone, because it is too heavy for me." The Master whom we serve knew the work would be "too heavy" alone, and so He laid help upon One that is mighty. There is the mighty, efficient help, but we must lay hold of and appropriate it, and when the burden in the heat of the day teaches us how small *our* strength is, let us turn to Him, the Mighty Saviour upon whom God has laid help—just the help we need to meet the difficulty now pressing upon us.

What was the Lord's answer to this cry of Moses? "Is the Lord's hand waxed short?" No, you may have forgotten it, but that Hand has the same power to-day to supply your need as to lead you through those unpassable waters! "Thou shalt see *now* whether My word shall come to pass to thee or not," and again the mighty Help proved sufficient, and again the difficulty was surmounted and another step of faith was taken.

Take *your* difficulties and come to this true conclusion, that they (like your sins) are too heavy a burden for you, and then grasp by faith the fact that He who laid on Christ the *iniquity* of us all, has also laid help on the same mighty One, that in all things we may be "more than conquerors, through Him that loved us."

"My grace is sufficient for thee." Put it to the test, and "see now whether My word shall come to pass unto thee or not."

H. A. W.

### Parry Sound Mission.

The Wednesday evening services in Trinity Church, Parry Sound, during Lent, were attended by greater numbers than any previous year of which there is any record. Daily service was held during Passion Week, for the first time during the past five years. The attendance was remarkably good. The churchwarden's Easter report showed that the mission is in a healthy state. This mission is now looking forward to becoming self-supporting in the near future.

### Port Sydney Mission.

BRUNEL.—On Monday, March 17th, the Bishop travelled from North Bay to Utterson, where he was met by the Rev. A. H. Allman, and driven to the parsonage, Port Sydney, in time for breakfast. During the morning the Rural Dean of Muskoka (Rev. T. Llwyd) drove over from Huntsville, accompanied by his son, and joined the Bishop. Mr. C. Gale (warden of Christ Church) also interviewed the Bishop and Rural Dean, and the interests of the mission and duty of Church members were discussed. After having dined, the Bishop and Rural Dean, the Rev. A. H. Allman and Mr. Herbert Llwyd, proceeded over Mary Lake to Holy Trinity, Brunel. A congregation of 34 persons ultimately assembled, when the Rural Dean commenced with the ante-communion services. The Rev. A. H. Allman presented five candidates for confirmation, and the Bishop preached a very powerful and impressive sermon upon the duties, privileges and blessings of those persons who publicly confessed Christ in confirmation, and the terrible loss, risk, and responsibility incurred by each one who neglected, or refused, thus to come forward and acknowledge the love and justice of Christ's claim. His Lordship's sermon being ended, the offertory was taken up, and the service for Holy Communion was continued, when 15 persons partook of the Lord's Supper. Immediately after the conclusion of the service, a Church meeting was held, at which the Rural Dean presided by the Bishop's request. Enquiries having been made about accounts, clergyman's stipend, etc., and very satisfactory replies having been given, the Rev. A. H. Allman submitted to the Bishop the plans and specifications (drawn up by Mr. Morgan) for a new church on Hill's corner. After many questions had been asked and answered, both as to plans and specifications, and the whole matter freely discussed, the Bishop kindly gave his consent, complimented Mr. Morgan, and promised \$100.00 towards the erection of the new building. The afternoon's work was a most cheering one, and we all returned to the parsonage gladdened. Shortly after tea the Rural Dean left for Huntsville, and the Bishop (having had no rest the night before) retired to bed. The following morning the Bishop left Utterson by the 4.55 train, on his way to Sudbury and Sault Ste. Marie.

### Ilfracombe Mission.

On Tuesday, the 25th ult., his Lordship the Bishop of Algoma arrived at St. John's Church, Stanleydale, accompanied by the Rev. T. Llwyd, R.D. of Muskoka, the Rev. H. P. Lowe, B.A., and Tom Lakeman, Esq., clerk of Stisted township. The Bishop was received by the Rev. L. Sinclair. At the close of the service the church was

transferred to the Aspdin Mission, as an addition is being made to Ilfracombe in another direction. The Rev. Mr. Lowe returned to Aspdin, and the Bishop with his clergy were entertained in the house of Councillor Armstrong on their way to Charlinch, where commendable hospitality awaited them for the night in the house of Mr. John Fair, Fair Villa, in McMurrich. Next day service was held in St. Jude's Church, Hoodstown, after which a reception was given, and much appreciated by the Bishop, Rural Dean, and Incumbent. In the evening his Lordship and the Rural Dean were provided for in a very creditable fashion by Mr. Charles Smith, of Ilfracombe. The service in Christ Church on Thursday will be mentioned in a future paragraph, in consequence of its more important character. The residence of Mr. Stotesbury contained the Bishop on the evening of the 27th. Mrs. Stotesbury kindly entertained the clergy and Bishop in the former part of the day. Novar was favoured by the Episcopal visit on Friday, and after service arrangements were made to forward the completion of St. Mary's Church, of which more will be said on a future occasion. His Lordship expressed much satisfaction regarding the love and appreciation which he found existing towards the Rev. L. Sinclair by the various congregations in the mission of Ilfracombe, his pastoral charge. His Lordship left by the north train for Sundridge, and the Rural Dean drove south to Huntsville.—COM.

### Port Carling Mission.

BEAUMARIS STATION.—On Thursday, Feb. 27th, a good day's work was accomplished in getting out the foundation timber for St. John's Church. The neighbors met together and worked bravely, giving their time free of charge; these united efforts are called in Canada "bees." Mrs. Prowse kindly provided dinner and tea. In the evening the guests indulged in a little music and evening prayer, after which they left for their respective homes, well pleased with the day's work, and full of hopes for the early completion of their church. Mr. Riley has been commissioned by the Incumbent to purchase timber for the new church on the following conditions: That no money be paid for such until it is delivered, and secondly, that even after delivery it is to be inspected by a competent judge before being finally accepted. Some time about two months ago, the Rev. P. St. M. Podmore started from Port Carling to pay a visit to distant parts of his mission. The day was fine, the sun shining down upon the glistening snow, and the temperature, which had fallen during the previous night to several degrees below zero, had risen somewhat; sleighing was good, and in a short time Glen Orchard and adjoining settlements were passed, and after two hours and a half of good driving the friendly house of Mr. Barrett was reached, who, aware of the missionary's journey, had carefully provided warm coffee and food for temporary refreshment. Bala was reached at 4.30 p.m., but here disappointment awaited; the guide who had promised to lead the way through the bush did not appear to fulfil his engagement—further, an extravagant account of a man having been eaten by wolves the previous week while absent from the shanty where service was to be held did not help to brighten prospects. It is strange how reports circulate: the foundation for this wolf story arose from the fact that three men while engaged in the bush some few miles

from the shanty were chased by wolves, and one of the men had a very narrow escape. This was reported by Mr. Sale, the foreman. The scenery for some four or five miles through the woods past Bala is very wild and picturesque, the virgin forest remains in its primitive state, huge rocks and trees are on every side. For one long hour and a half the drive was continued in silence, broken only by the occasional bark of a fox, or scream of wild birds; once the unmistakable track of a wolf was passed, but nothing eventful occurred until the Indian village of Gibson was reached at 6.30 p.m. Here a brief halt was made, and a short time spent in visitation. The missionary, who has been the pioneer of the Church to Bala and neighborhood, was requested to administer the sacrament of Baptism. Just as he was about to proceed, under the guidance of an Indian, he was met by two young people, whose earnest appeal to be joined in holy matrimony, as well as the exceptional circumstances, warranted compliance. Accordingly a consultation was held with the parents, the bride and bridegroom individually, and a unique wedding was the result, both parents and newly-wedded being made happy by the arrival of the missionary. The lumber shanty was reached about 8 p.m., and after a hearty meal and warm welcome from Foreman Sale and Mr. Bud, the missionary services commenced. The long room was well filled, several Indians from the settlement being present. The singing was very hearty, and the reverence and marked attention of the men would lead us to hope that when the Word of Life was proclaimed many received it gladly. Mr. Podmore preached from his favourite missionary text, St. John ix. 4, and at the conclusion of the service shook hands with all, and exchanged a few private remarks. At 6.30 a.m. on Monday a start was made for Muskoka Mills, which is under the supervision of Mr. F. M. Webb. After a long weary drive over rock and stone, when again and again the missionary was forced to cut steps in the ice with his axe for the horse, and lead him down the almost perpendicular hills to make way, the destination was reached at 11.30 a.m. Mr. Webb gave the visitor a most hearty welcome, and a special missionary service by his request was held that evening. —COM.

### Uffington Mission.

PURBROOK STATION.—The children attending the Sunday-school at Christ Church, Purbrook, had their annual treat on January 1st. Although there was an almost constant downpour of rain, yet some thirty children duly arrived. The state of the roads was such that it was impossible for the missionary to reach Purbrook. It is with much regret we have to mention that Mrs. Hillman is about to leave the station. In her we lose a teacher whose place it will not be easy to fill. On Ash Wednesday there was, as usual, a good congregation to take part in the commination service. Purbrook has always been out of debt, but the Church now needs some repairs, etc., and some \$50 are much wanted.

OAKLEY STATION.—On Saturday, January 4th, the children of this congregation had the first of what, it is hoped, will become an annual treat. They arrived in goodly numbers, accompanied by their parents. The missionary addressed some kind words to both young and old, referring especially to the kindness of the ladies of the W.A.M.A. The treat was much enjoyed by all present. Oakley is without a church, but a site has just

been obtained, and two "bees" have met for work upon what will, we trust, become, by God's grace, a church before the year ends. \$500 at least are required, which amount it is quite impossible to raise at the station, or in the mission. At present we hold services once in four weeks in the school-house. When we get a church, services can be held weekly, alternately by the missionary and a lay reader.

UFFINGTON (the home) STATION.—On January 2nd the children attending St. Paul's Sunday-school had their Christmas entertainment and Christmas-tree in St. Paul's hall. This Sunday-school is most successful, there being over fifty children on the book; the attendance is such that ten scholars have never missed an attendance, and a like number but one. As a test of knowledge gained, eleven children have just passed a satisfactory examination on the Prayer-book. There is a Bible class (in connection with this Sunday school) attended by some twenty young persons, and held in the church. During the evening a somewhat long programme was gone through, consisting of songs, recitations, dialogues, etc. The missionary, in his address, spoke strongly of the debt of gratitude due to those who had so kindly sent the many useful things, etc. At this point, a messenger having arrived with the mail, a letter from the S.P.C.K. was noticed and opened. It told us the Society had sent a grant of books for St. Paul's Sunday-school. This information brought three hearty cheers from the children. The doxology brought a very happy evening to a close. The Sunday-school library, both here and at Purbrook, is all but useless by reason of the smallness of the number of volumes.—On January 17th the Bishop arrived in the mission, and after partaking of refreshments inspected the new church. The next day he held an inquiry into the cost, indebtedness, etc., of the building, with a view to its consecration. It was, he said, astonishing to him that so beautiful a building could be erected for so little money. It was found that the whole cost of the building was paid, with the exception of \$54, for which two members of the congregation becoming responsible, the Bishop consented to consecrate the next day. There is also a debt of \$80 for seats, etc. At 7 p.m. a reception was held by the Bishop in St. Paul's hall, and later he gave a most interesting address on mission work in the diocese. On Sunday, January 19th, the Bishop consecrated the new church at 10.30 a.m.; morning service and a celebration followed, at which latter there were 39 communicants. In the afternoon the Bishop addressed the congregation, and catechised the children at the children's service, and in the evening again preached. Of course, the services were, as usual, crowded with worshippers. St. Paul's Church and graveyard are in great need of a fence, a driving-shed is sadly wanted, beyond this St. Paul's hall is much out of repair, and the parsonage is without a kitchen or wood-shed; so, although much has been done, still more is left undone.—The missionary begs to thank the ladies of the W.A.M.A., and also Mrs. O'Brien, for the boxes of clothing, etc., sent for distribution and for the Christmas trees. During January and February the missionary has paid nearly one hundred house to house visits, has covered on foot, or in cutter, some 836 miles, has officiated at fifty-nine services, and delivered fifty-one sermons and addresses, besides presiding at ten meetings, each of which, of course, he has had to address more or less.

### Huntsville Mission.

The congregation of All Saints', Huntsville, which has hitherto been worshipping in a temporary hall, and is feeling greatly the need of a church, as also its own inability to build one unaided, are uniting together with the intention of building a stone church from plans approved by the Bishop of the diocese. This youthful congregation, settled where but a very few years ago the wild and virgin forest stood, has, during the five years' incumbency of the Rev. Thomas Llwyd, proved its love for the historic Church of their fathers, and their capacity for work by the prompt provision—through the offertory—of all finance necessary for the current working expenses of each year; for two years last past, voluntarily increasing the subscription to the stipend fund from \$200 to \$300 per annum. In addition to this step towards self-support, the congregation, which has never exceeded 32 families, all working people, has in the five years purchased a bell, substantial oak furniture of Church design for the chancel, a beautiful set of sacred vessels, with brass alms dish, a vestment cupboard, all preparatory to a church. It has also built a hall for Sunday-school and general purposes, with kitchen behind, having all necessaries for social gatherings of the Church family; also a driving-shed for the convenience of country members, besides many minor works too numerous to mention, but one and all practically useful, and indicative of their true love for their Church—the struggle to provide themselves a home, and yet to have their Church and her services keeping pace the one with the other. A cemetery of five acres has also been cleared up and fenced, laid out in plots and consecrated. All these works were begun and completed over and above the annual and regular working expenses of the Church, at a cost of over \$2,000, and all clear of debt.

Is it then, it may be asked, not reasonable and natural that this mission congregation, that has for five years, unhesitatingly following the lead of its clergyman, worked so nobly and so successfully against such odds, too, as are always incident to a settlement in the bush, should turn an appealing glance to their more favored fellow-Churchmen and Churchwomen in other places for help in the great work to which they are now bending all their energies—"to build an house unto the name of the Lord their God"? The congregation themselves undertake to raise \$1,000 towards the estimated cost, \$5,000. The proposed church is to be of stone, obtainable in the neighborhood, and will consist of nave, chancel, vestry, and bell tower, with a seating capacity of 300. A most eligible site has been secured and paid for. The congregation, though small and weak, is an united one, and is desirous of helping itself to the utmost of its ability, but this work is beyond their powers unaided, and it now makes its first public appeal for help. "Then He said unto them, go your way; eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." Donations from our brethren and sisters in the faith, offertories in church or Sunday-school, will be most thankfully received, and promptly acknowledged in the Church papers and ALGOMA MISSIONARY NEWS by the Bishop of Algoma, Sault Ste Marie, Ontario; David Kemp, Esq., Treasurer of Algoma, Synod Office, Toronto; or by the Rev. Thomas Llwyd, Incumbent of Huntsville, Ont. Huntsville, July, 1889.

I am very glad to be able to give my most cordial endorsement to the appeal made by Rev. Rural Dean Llwyd in aid of the erection of a church in Huntsville. The church is sorely needed to take the place of the hall hitherto occupied. The congregation has, so far, done nobly in the support of all the different departments of Church work, under the inspiration of Mr. Llwyd's leadership, and now, in guaranteeing \$1,000 towards the building fund, they are giving up to the very maximum of their ability. I can, therefore, recommend this appeal to all to whom it may come, as in every way and on every ground worthy of a favorable reception.—E. ALGOMA, *Bishophurst, Nov. 16th, 1889.*

### Lay Help in the Church.

A LETTER FROM JUDGE MAHAFFY.

*To the Editor of the Algoma Missionary News:*

DEAR SIR,—The December number of your paper has come to hand, and I beg to congratulate you on the Church news it contains of the diocese, comparing most favourably with a sample copy of a Church of England paper of same month sent me, and which actually contains nothing but partial biographies and woodcuts of various reverend gentlemen of the Church militant in Canada.

In addressing this letter to you, Mr. Editor, I find myself troubled by a considerable degree of timidity, that anything I say might chance to offend some well-wisher of our Church, or be misunderstood by others, or above all, should lead to anything of the nature of a controversy, a species of warfare into which I hope never to allow myself to be drawn.

However, I do not consider that any institution, whether human or Divine, is in the most healthy condition merely because of the absence of suggestions for its improvement, or of friendly criticisms of its present working, but rather that its life and vigour may receive a tonic stimulant from the knowledge that its efforts are not passing unnoticed by those whose attention they deserve.

I am emboldened to express my views on some matters in connection with our Church because of the utterances of the Bishop of Algoma at the Jubilee services held recently in Toronto, of which a short extract was given in the *Burk's Falls Arrow*, in which he is reported to have said, that the Church of England appeared to be more suitable for, or better adapted to the requirements of an old country than to those of a new one like Canada, and that it lacked what he would call a "conservative flexibility" in that respect.

I am quoting merely from memory, as I have no desire to restrict the reverend gentleman to the words above used, but merely to give you the idea which I inferred he desired to convey, and also to say that the words used expressed an opinion which I have held strongly ever since I have been able to form an opinion on the subject. The chief reason which led me to this conclusion is the fact, or which I submit is a fact, that the Church of England started out in Canada with advantages superior to those of any Protestant Church in the country.

I submit that there were more men and women of education and culture in the fold of the Church of England in Canada than were to be found within the pale of any other Church in our country up to, say, twenty years ago, and I venture to think that up to the present day more Churchmen and Churchwomen have settled in Canada

than persons formerly belonging to any other single denomination ; and still the Church of England has not, I submit, attained to the position which such a commencement would have warranted her friends in expecting her to reach, which, in my humble opinion, should be that of the most powerful Church in the country, instead of which it has actually lost ground, as compared with other Churches in our midst, and does not to-day command the respect or regard of the people generally, as from her antecedents Churchmen might have a right to expect. In fact, it is not going too far to say that the Methodist Church has grown up from the smallest beginnings to its present prosperous state mainly out of Church of England material, that it has drawn Churchmen and women out of our ranks to such an extent that in the new parts of Ontario I believe more, originally Churchmen and women are to be found in that Church than are left in our own ; certainly that is the case in the place from which I write, and in the old parts of Ontario I believe there would be found more descendants of Church of England parents in the Methodist Church than of all others combined.

The only place where our Church really thrives, in my opinion, is in the cities, and even there it has all it can do to maintain a status of equality with its neighbors, and, in my humble opinion, is a long way from holding its own.

The Church of England does not seem able to meet the needs of certain classes of people. The mercantile community, the mechanics and artizans, the labourers, the factory and working girls generally, and the farmers and farm hands, near towns and villages, swarm into the Methodist Church, and are conspicuous in the Church of England only by their absence, while the professional men, as a class, and the better educated of the people who formerly belonged to her, find themselves year by year left in her fold more and more by themselves, and separated from the rest of the Church-going class.

Now, the great majority of any people are the working classes, and it seems to me that a Church not reaching and being able to hold the great majority of a people is not equipped for the fight as she should be, and, such being the case, should seriously face the question, is she doing the work she was intended to do, and if not, why not?

It is always very much easier to point out defects than to suggest efficacious remedies, and immensely easier than to suggest remedies which will commend themselves even to those most concerned, and at the risk of provoking a lot of unfavorable comment I shall venture to state where, in the humble opinion of the writer, the Church has not been wise. It has always seemed to me that the Church has not drawn the help from its laity which it might.

In many places where a clergyman could not be sent, a Scripture reader or catechist has been made use of where the Methodist Church would have placed a local preacher, and great loss, I submit, has been the result to the Church by reason of the way in which the Scripture reader's influence has been curtailed. The Scripture reader, or catechist, when conducting service has to read a sermon, or give none at all ; consequently, no matter how intelligent or well-educated he may be, he has no chance to improve himself as a speaker. He may be a born orator naturally, but would be compelled to hide his light under a bushel, and he never succeeds in gaining any force or place in the Church, no matter how zealous he may be, or how long he may officiate ; while the local preacher who starts out by giving, no matter how lamely, his own ideas in his own words to the people, always improves in fluency, interests his hearers from the start, and, if possessed of good qualifications, may, and often has, succeeded in building up a congregation until they could maintain a properly qualified minister, and even then the local preacher, if he has not drifted altogether into the clerical ranks, has become a power to be used effectually on many occasions when a minister would be wanted. Now, in the Church of England there has always been an abundance of the very best material for local preachers, and they have been quietly and persistently ignored,

while our Bishops, crying out for ministers, have scoured England, Ireland, and Scotland, for clerical recruits to fill the places in this country, which could not be filled by any so well as by men "to the manor born"—native Canadians, and men who had lived long enough in the country to have got over early prejudices.

Why an educated orthodox Churchman, of any age, cannot be trusted to give his own ideas of the way to salvation in his own language to his fellow-Churchmen, but must be restricted to some sermon written by some one else, has always been to me a conundrum, and the more difficult because almost no supervision is exercised over his choice of a sermon. As frequently as any other they preach Spurgeon's, Talmage's, Beecher's, or any other eloquent divine's sermons, as I have heard them, and have seen them being culled out ; and the fact is, there are few printed sermons to be had which will greatly interest a congregation to hear read, but still anything seems to be regarded preferable than for a live man outside the clerical ranks to give his own ideas of religion in his own words, and as the Scripture reader is prohibited from giving his own ideas, he endeavours to hunt up some enlivening discourse which will interest his audience, and frequently has to go far afield to supply his needs. This, I submit, is a mistake in many ways. Those interesting discourses are mostly given by city clergymen to city hearers, and their illustrations are adapted to those surroundings, and often fail in effect when read to a different class of people, contending with an altogether different kind and variety of circumstances.

A sermon which would excite great interest in a cathedral congregation may be altogether wide of the mark when read by another man to a backwoods' assembly, and how foreign to their ideas when compared to the words of one of themselves, who, no matter how homely his ideas or illustrations, still knows and feels just how to place his words to suit the local requirements of his hearers and the surroundings generally.

If the local preacher wishes to meet a certain difficulty, or to make a particular point, he can go at it boldly and state his views, and whether his hearers quite agree with him or not, they certainly give him their attention, and that is more than even clerical readers can always command.

As the local preacher warms to his work, he finds himself as time speeds by becoming more effective, and he takes a larger interest in the work generally in proportion as he excites interest in himself, and both his Church and himself are correspondingly benefited thereby.

This system has, I am convinced, wonderfully assisted to build up the Methodist Church in new districts, and becomes a bulwark to her, long after she has covered the field with properly qualified men, and is one of the leaves from her book which the English Church would, in my humble opinion, do well to adopt.

W. C. MAHAFFY.

Bracebridge, 1890.

### Acknowledgments.

*Huntsville.*—The librarian desires to acknowledge with many thanks, the gift of a number of valuable books by Mrs. Macdougall, from the library of the late Rev. Dr. McCaul, for the Algoma Diocesan Clerical Library.—*Thomas Llewellyn, Librarian.*

Acknowledgment of contributions for Church Building Fund : Church of Redeemer, Toronto, \$38.25 ; Church of All Saints', \$25 ; All Saints' Bible-class, \$35.50. Results of appeal in All Saints', Toronto : A friend, \$10 ; H. G., \$100 ; W. S., \$5 ; Mr. A., \$5 ; Mrs. G., \$20. Per Rev. A. H. Baldwin : A. W., \$1 ; H. W., \$10 ; W. L., \$25 ; A. H. B., \$10 ; Anon., \$1 ; Glen Road, \$2 ; S. G. W., \$20. Grandmother, per G. S. W., \$5.

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Will you kindly allow me space to acknowledge the sum of \$8.30 from Rev. Alfred Chowne, B.D., Rosseau Mission, which, by mistake, was not acknowledged with other subscriptions in Church papers.—*Robt. Renison.*

The Rev. A. H. Allman desires to make very hearty and grateful acknowledgment of a splendid bale of valuable goods, sent to him by the St. James' (Kingston) Woman's Auxiliary, through Mrs. A. L. Rogers, Hon-Secretary, for the express benefit of Mrs. Allman and family. The Rev. A. H. Allman has the further pleasure of thanking an old schoolfellow (H. Rodwell, Esq.) for sending out from England a donation of 10s., to be used for what he thinks best.

The Rev. G. H. Gaviller desires to thankfully acknowledge the receipt of a number of copies of *Church Bells* from Alex. Gaviller, Esq., of Hamilton, also copies of the *Morning Post* from Miss Campton, London, Eng., and copies of *Canadian Churchman* from Miss Murray, Niagara.

#### DIocese OF ALGOMA.

Received by the Treasurer, Toronto, for the months of February and March:—

*For the General Fund*—London, New St. Paul's W.A., \$10; Mr. R. McAllister, \$3; Stratford W.A., 88c.; Galt Sunday-school, \$31.61; Mr. D. Sawbridge, £1, 10s.; Mr. Muggridge, £1; Mr. John Sumner, \$40; Montreal Diocesan Branch W.A., \$5.25; Miss Eyre, £13, 13s., 6d.; Port Hope, St. John, \$29.70; Toronto, St. Paul, \$1.50; All Saints', \$10; Miss Oxby, \$5; J. Dobson, \$5; Lindsay, St. Paul, \$10; "A.F." New Brunswick, \$40; R. A. A. Jones, \$50; Mrs. S. M. Williams, £40, 3s., 6d.; Mrs. Quinton, £3, 9s., 6d.

*For Church and Parsonage Fund*—Montreal Branch W.A., \$11; Grant from Burnside Bequest, Diocese of Toronto, \$50.

*For Foreign Missions*—Oliver, St. James', 46c.; Fort William, \$1.65; Fort William West, \$4.65; Sheguiandah, \$2.

*For W. & O. Fund*—Sault Ste. Marie, St. Luke, \$8.43; Anon., Toronto, \$5; Powassan, \$8.55; "F.B." thank-offering, \$10; Mrs. Bere, £10.

*For Church Extension Fund*—Parkdale, Epiphany, \$3.43.

*For Episcopal Endowment Fund*—Lady Augusta Onslow, £5, 5s.

*For Special Purposes*—For South River Mission: Box 41, Wroxeter, \$5; Clinton Branch W.A., \$15. For Rev. R. Renison: Strathroy W.A., \$3; Ingersoll W.A., \$4.50. For Rev. R. Renison, parsonage: Friend, per Rev. B. Bryan, \$5. For Nepigon New Mission House, Collingwood, \$17.10. For Nepigon Missions: Toronto, St. James' Cathedral, collected by Mrs. Strachan and Mrs. Heward, \$57.50. For Beaumaris Church Building Fund: Mr. Wolstan Riley, \$20. For Uffington Mission: S.P.C.K. grant, £25; Brantford, St. Jude's W.A., \$10. For Parry Sound Mission: Rev. W. Craig, \$5. For Sudbury Church Building Fund: Per Mr. T. R. Johnstone, \$36 and \$85.50; Mrs. Bere, £15. For Huntsville Church Building Fund, Toronto, Redeemer, \$13.75. For Rev. E. F. Wilson, for ALGOMA MISSIONARY NEWS and *Our Forest Children*, Lady Augusta Onslow, 60c. For Temiscaming Catechist, Toronto Diocesan Branch W.A., \$5.

D. KEMP,  
Treasurer.

The Bishop desires to tender his most cordial thanks to the following friends of his diocese, who have kindly

forwarded contributions of clothing, hymn books, general literature from England, through the Colonial and Continental Church Society, of Sergeant's Inn, Fleet Street, London. For obvious reasons addresses are not given. In some cases, for lack of accurate information, names are omitted, and only the locality of "working parties" reported: Mrs. and Miss Skrim; the Misses Bruce; Rev. Geo. E. Laws; Mrs. S. C. Griffith, Mrs. E. L. Adams, and Miss Swansborough; Mrs. Gilberts; the Misses Shephard; Miss G. M. Home, and Mrs. Brown; Mrs. Firth; Mrs. Darwin Fox; Mrs. Kirby; Miss A. C. Day; Miss A. F. Keene; the Misses Wilson, Miss Bowly, the Misses Johnston, Miss Warren, Miss M. Shephard, and Miss L. Fenning; Mrs. Dennistoun and Mrs. Watson on behalf of the Edinburgh Committee; Mrs. S. R. Thompson; Miss Tatham; Miss Kemble, Miss Jeaffreson for "working party" at vicarage of Rev. L. E. Sheldford, M.A.; Mrs. Cruikshank; Mrs. Pennethorne; Mrs. Lee, per Mr. Davidson, St. John's, Downshire Hill, Hampstead; also from Uckfield and Warbleton. Errors and omissions may possibly be found in this enumeration, but it is hoped that allowance will be made for the fact that over and above the official duties which properly fall to his lot, and which of themselves involve most incessant travelling, a missionary Bishop is compelled to "serve tables" in innumerable little matters of detail which, in other dioceses, would be attended to by their several committees. Under these circumstances mistakes are, at times, inevitable. Such, however, will always be gladly acknowledged and corrected when attention is called to it. One or two explanations are called for: (1) Contributors sometimes wonder that their gifts reach their destination so slowly. This is simply because (a) the society referred to, forward parcels to the Bishop only once a year, viz., in October or November; (b) Even after their arrival on the seaboard, their transmission to Sault Ste. Marie by freight train is necessarily a slow process. (2) Inasmuch as shipment from London so late in the year involves the landing of the cases at such distant points as Halifax, or Portland, U.S., and thus largely increase the railway charges, the Bishop has suggested to the society the advisability of shipping during the summer, and so securing the advantage of free ocean passage as far as Montreal. The Bishop would, in conclusion, assure the friends of his diocese in England that the value of their gifts cannot be measured merely by their financial worth, large as this is. The benefit they render is manifold, followed, as he is sure they are, by many and earnest prayers for himself, his fellow-missionaries, and those to whom they minister. Such gifts of warm, serviceable clothing as come to him, not merely bring warmth and comfort to the bodies of our poorer settlers and their children, shivering as he has often seen them in the bitter winter cold, they give them new cheer and courage in their struggle for existence by the sympathy so plainly manifested for them among their more favored brethren beyond the sea; while, better still, they strengthen the bonds of attachment to their own communion, because proving that the Church of England, while holding a pure faith which is able to save their souls, cares also, like the Master, for the physical comfort of her children, and not content, "if a brother or sister be naked," with saying "Depart in peace, be ye warmed and filled," give them "those things which are needful to the body." Surely those whom God has used as the instruments in sending us so much of blessing may well count on the Master's verdict of approval and benediction, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Bishop-hurst, April 2nd, 1890.

#### BIRTH.

ALLMAN.—On February 27th, at the parsonage, Port Sydney, the wife of the Rev. A. H. Allman of a son.

#### MARRIAGE.

ROLLSTON—EDWARDS.—At St. Thomas', Ullswater, on March 26th, 1890, by the Rev. A. H. Allman, Port Sydney, David Dermott Rollston, of Rosseau, to Louisa Marret Edwards, eldest daughter of Wakeman J. C. Edwards, Ullswater.