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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.

NEXT month's issue will complete the first year of the new series of the ALGOMA MISSIONARY NEWS. Some little fear was entertained when the present eight page monthly publication was undertaken, especially as the increase of expense would, unless all went well, also increase the outlay of the diocese, but so far every hope has been realized, and though we cannot at this moment state the actual condition of the publishers' account with the diocese, yet we can say, that if all subscribers who have not paid their subscription will kindly do so before the 31st inst., we will then be able to show a most satisfactory return in our first number of the second year, which will be the September issue.

THE thanks of all our missionaries are due to the Bishop of Algoma for his prompt and able effort to restore the mission fund to a state of efficiency, and the most hearty feelings of gratitude towards our many friends in Canada and England are felt by the Bishop and clergy. It is most encouraging to find that there are so many and such warm friends of Algoma. The only matter to be regretted in connection with the Bishop's late tour in search of funds

is, that his time should have to be occupied in "tending tables," or looking after financial affairs; however, at present there is no escape from it; not that Dr. Sullivan wishes for one moment to eat the bread of idleness, but his clergy would like to see their Bishop afforded such leisure as would enable him to enjoy a few weeks well-earned rest, after a long winter's journeyings to and fro among the scattered missions of Algoma.

Notes by the Way.

OUR INDIANS.—"Our Indians in a New Light" is the title of a pamphlet containing the substance of a lecture delivered by the Rev. E. F. Wilson of the Shingwauk Home. The price is 10 cents, single copies, or seven for 50 cents, and copies may be had of Rev. F. H. Almon, Halifax, N.S.; Rev. Canon Brigstocke, St. John, N.B.; Rev. R. Lindsay, Montreal; Rowsell & Hutchison, Toronto; Miss W. L. Wilson, Sault Ste. Marie, Ontario.

IN last month's issue we were glad to be able to inform our many friends that it is proposed to make the new church at Sault Ste. Marie a memorial of the completion, in 1892, of the first ten years of our present Bishop's service in the Diocese. If this rumor be correct we will some day give further particulars.

IN this connection would it not be well to connect the completion of the new "Cathedral" with the assembling of the Diocesan Council, which is to meet in Sault Ste. Marie in that year?

IT is impossible in a new country to forecast the development of its resources, or to tell which and where will be the most populous towns, and best centres for civil and ecclesiastical government; would it not then be well to think and enquire carefully and "wait" a few years before permanently establishing and locating the Cathedral town for Algoma?

THE following is related by the missionary on Lake Nepigon, the Rev. R. Renison; "Poor old Oshka-

pikida, the father of 'the Nepigon boy' who is buried in your little cemetery, took me into the church the day of our fire and prayed with me; this was his prayer: 'O Lord, if an Indian kills a pack of fur and a dog eats it, he is not discouraged, he goes out to hunt again and kills another pack; and now, O Lord, the Mission House which was Thy gift, is burnt down; the missionary must not be weak-hearted, for Thou wilt give him friends to build another new one, for Jesus' sake. Amen.' This fire occurred last October.

Indians and the Franchise.

The Ontario Indians are reported to be averse to the exercise of the franchise; also to the introduction of the system of municipal government among them. The objection to the franchise is based on the belief that they are not Canadians in the complete sense of the word; but allies of the Canadians. They form, it seems, a series of nations living under treaty agreements on friendly terms with their neighbors the whites. This Indian notion is, however, an altogether erroneous one. Indian titles have been recognized, but the quieting of a title is not equivalent to the acknowledgment of separate nationality. The Indian is a subject of the Queen and a citizen of this country. If the franchise is conferred upon him, he has no reason other than that a white can give for rejecting it. The objection to the municipal system would appear to emanate from the chiefs. Under the tribal system the chief is the ruler; under the municipal system the *vox populi* controls. The democratic plan is not liked, though it is difficult to understand why civilized men should oppose it.—*Mail (in our Forest Children).*

Ordination at Gravenhurst.

On Sunday, June 1st, the Lord Bishop of Algoma held his Trinity Ordination in St. James Church, Gravenhurst. His Lordship arrived on the previous Friday morning, and in the afternoon the Revs. W. Evans, D. H. McLeod and H. Rollings; on Saturday the Revs. A. H. Allman, Rural Dean Llwyd, J. Boydell, M. A., examining chaplain, and Canon DuMoulin, M.A., Rector of St. James' Cathedral, Toronto, arrived. The Bishop had interviews with the candidates, and together with the Incumbent completed arrangements for the following day.

Sunday, June 1st, began with morning prayer and confirmation at 9 a.m., at which the Bishop and clergy (nine in all) were present. The Bishop delivered a very solemn address to the confirmees. At 11 a.m. the Ordination service commenced with a hymn, followed by a very powerful and impressive sermon, delivered in a graceful manner, with a very sweet and pleasing voice, by the Rev. Canon DuMou-

lin, from Romans xi. 13, "I magnify mine office." He said: "No man ever succeeded in any calling or profession, the due importance of which he undervalued." He contrasted the Christian ministry with the various pursuits and professions of mankind. The merchant's aim is to get wealth; the lawyer's, to defend the rights or the wrongs of mankind; the politician's, to gain place and power, avowedly in the interests of his country, but in attaining this end there are strong temptations to adopt questionable means; the soldier's aim is to attain honor and fame, which when won—even in defending the best interests of mankind—involves bloodshed and murder; and the physician, whose high and responsible duty it is to care for the bodies of men, deals only with the mortal and perishable part. All these, though important in their own peculiar spheres, are infinitely inferior to the high and holy calling of the Christian minister, whose care is immortal souls, created by God and redeemed by the life blood of the Son of God. He next showed how Paul, the great Apostle to the Gentiles, magnified his office, and in the fulfilment of his duties sacrificed every interest, every comfort, and finally life itself. And while thus magnifying his office, he earnestly sought the prayers of Christian people, that the gospel might have free course and be glorified. "How much more," added the Canon, "do we poor mortals need the prayers of our people in our responsible work."

After a hymn, the four candidates were presented by the examining chaplain; then the Bishop said the litany. Another hymn having been sung, the art-communion service was read by Rural Dean Llwyd, the Rev. W. T. Noble reading the epistle. Then the Bishop proceeded to examine the candidates according to the service for the ordination of priests. After a few moments of silent prayer, the "Veni Creator" was sung by the Bishop and choir alternately, in a very impressive manner; and the candidates were then ordained by the Bishop, the clergy assisting in the laying on of hands. The Nicene Creed, offertory, and prayer for the church militant concluded a very solemn and interesting service; after which the sacrament of the Lord's Supper was administered to forty communicants.

In the afternoon at 3 p.m. there was a large attendance of Sunday-school children—all the teachers, 12 in number, being present—together with the secretary and librarian and a large number of parents and friends, to hear an address from the Bishop, which was followed by short addresses from Messrs. Boydell and Llwyd. The addresses were excellent, and the order and attention of the children was admired by all. At the close of his address the Bishop left for twelve miles of a drive on a Muskoka road to Bracebridge, where he conducted divine service and preached in the evening.

At 7 p.m. a large and very attentive congregation assembled in St. James' Church, among whom were

members of all the various churches in the town, and citizens of all ranks from the Mayor down. The Rev. T. Llwyd, J. Boydell, D. H. McLeod, A. H. Allman, and the Incumbent took part in the service, and Canon DuMoulin again occupied the pulpit. He took for his text, John xiv. 12, "He that believeth on Me, the works that I do shall he do also; and greater works shall he do, because I go to My Father." From these words he preached a sermon, which for depth of mental and spiritual penetration and comprehensiveness of grasp has seldom if ever been surpassed in Gravenhurst. He pointed out in words of burning eloquence, how the Apostles, like their Lord and Master and in His name, had healed the sick and raised the dead; but taught and emboldened by the Holy Ghost—whom Christ on His ascension to the Father's right hand, had poured down upon them on the day of Pentecost—they preached the gospel with a success unparalleled in the earthly ministry of the Son of God. And while Christ's ministry was confined to Palestine, their commission was to all the nations of the earth. And in executing it they travelled over the vast regions of the Roman Empire preaching the everlasting gospel, overturning ancient seats of idolatry, and transforming heathen temples into temples of the living God. Nothing occurred through the day to mar the reverence and beauty of the various services. The organist and choir did their part with praiseworthy efficiency, thereby adding much to the beauty of the services.

On Monday, June 2nd, the Lord Bishop returned by the noonday boat from Bracebridge, and in the afternoon the newly ordained presbyters met at St. James' Parsonage, made the usual declarations and received their letters of orders; namely, the Rev. W. Evans, of St. Bees College, Cumberland, England, now in charge of Schreiber, etc.; the Rev. A. H. Allman, now in charge of Port Sydney; the Rev. D. H. McLeod, of Wycliffe College, Toronto, now in charge of Gore Bay; and the Rev. H. Rollings, now in charge of Manitowaning.

At 7:30 p.m. a missionary meeting was held in the Town Hall, when—in spite of active electioneering work, and fire a mile out of town—a large and respectable audience assembled to hear addresses from the Bishop, Messrs. Boydell and Llwyd, and Canon DuMoulin. The Bishop in a very interesting and practical address, interspersed with wit and humor, explained—with the aid of a large map—the nature and extent of missionary work in the Diocese of Algoma, which embraces a territory of 50,000 square miles, over which are scattered 26 missionary clergy, one of whom has a district 250 miles long. He could—on these themes—have occupied all the time and would have been listened to with wrapt attention; but, to the regret of many, he gave way to the other speakers. The Rev. J. Boydell spoke of the importance of the religious training of the young, and

the difficulty of the missionary attending to it, owing to the extent of the missions, and the number of places in which he has to conduct divine service. The Rev. T. Llwyd, in a very pathetic manner, referred to the ten years of his ministerial life spent in Gravenhurst mission; and of the pleasure it gave him to see some of the old faces, and of the young who had grown up since he left. He expressed his satisfaction at the present condition of the Sunday School and congregation of St. James', and hoped that by the united efforts of the Incumbent and people they would this year be able to build their contemplated Sunday school-house so that the work of the parish might be carried on more efficiently.

The Rev. Canon DuMoulin expressed his pleasure at being amongst them, and how much he enjoyed the solemn and beautiful services of the previous day. And then—in his usual easy and graceful style—pointed out the nature and conditions of Home, Domestic and Foreign Mission work, as illustrated in the Old and New Testament, and which the Church of England in Canada is endeavouring to carry out. He said there was money enough to carry out this work, as shown by the vast sums changing hands among the gamblers, and spent on pleasurable recreations, if men's hearts were only right toward God and their fellow men.

The Bishop, who presided, then summed up, in a few well chosen and earnest words, what had been said, and in his own name and that of the clergy and congregation of St. James' thanked the Rev. Canon DuMoulin for his excellent sermons on Sunday, and his very interesting address that evening. He also thanked the organist and choir for the very efficient manner in which they had conducted the musical part of the services. Then in his own name and that of the visiting clergy, he thanked all those who had so cordially received and hospitably entertained them. He said he was very pleased to find that the congregation of St. James' stood second last year in the whole diocese in its contribution to missionary work. After the meeting, he expressed to the Incumbent his regret at having omitted to thank—as he intended to do—the congregation of St. James', Gravenhurst, for having added \$100 to the amount contributed by them to the clergyman's stipend. —*Com. by Rev. W. T. Noble.*

Burk's Falls and Sundridge Mission.

On Monday, May 26th, the congregation of All Saints' Church, Burk's Falls, chartered the steamer *Wenonah* for an excursion to Magnetawan. It unfortunately turned out very wet, and would have proved a failure had it not been decided to prolong the excursion to Ahmic Harbor. The ladies, by their unwearied exertions, turned what first appeared to be a failure into a great success, and our hearty thanks

are due to Mrs. Vesey, Mrs. Hilliar, Mrs. Lush, and Mrs. Milne, for keeping the excursionists supplied with dinner and tea. A candy store, run by Mr. Laxton, also helped to swell the takings.

Altogether \$44.00 was cleared, and a most enjoyable day spent by all. On Whit Sunday our new bell, weighing 534 pounds, was rung for the first time; it has a lovely tone, and is from the McShane Bell Co., Baltimore, and cost \$132. After paying for the bell we have a balance of \$23 towards the bell tower, and with the addition of the money made by the excursion, we hope soon to erect it. The bell has been placed in a strong temporary tower.

The church (St. Margaret's) which stood at Starratt's Corner has been removed to Todd's Corner, three and a-half miles nearer to Burk's Falls; in all respects a more advantageous position for Church members. It has been re-erected on a capital site, given by Mr. Shortt. The settlers around here have nearly all helped in its re-erection. It is much improved by having a chancel added, choir seats, etc. On Tuesday, June 3rd, it was opened for divine service by the Incumbent, assisted by the Rev. Rural Dean Chowne, who preached a most interesting and instructive sermon. Of course, we would be thankful if any kind friends would help us to have the church sided before the winter months come on.

Mr. Robert Orr, of Trinity College, Toronto, fills the place of Rev. E. A. Vesey during his visit to England, which will (D.V) last three months.—
Com.

Bracebridge Mission.

BAYSVILLE STATION.—We daily expect Mr. Burt, student of Trinity College, to act in this portion of the mission as lay-reader, under the direction of the Incumbent. Mr. Burt will find many to welcome him back again, and much to be done—not least, to superintend the erection of a church on the shores of the beautiful "Lake of Bays," at a point about twelve miles distant from Baysville. The zeal and energy of the people have already largely provided the material wherewith to build, and a beautiful site has been secured on the lake shore, the gift of Mr. Jessie Ryerson, Head Master of the High School at Orillia.

As soon as Mr. Burt arrives on the scene, building operations are expected to commence, *i.e.*, after the site and plan have been approved by the Bishop.

The only effectual mode of keeping up a continued interest in Church work is through the agency of an earnest-minded man residing on the spot, so that the Church's service may be held uninterruptedly at this distant point from the centre of Church life. Mr. Burt, we have no doubt, with God's blessing, will resume his former efforts with vigor and success.

A member of the Church, residing near Baysville,

has most generously offered Mr. Burt the hospitality of his home during the period that he will be able to devote to the mission.

We are very happy to be able to state that we have been enabled to claim the last \$100 promised by the Bishop, for paying off the last of the debt upon the parsonage, which, as soon as the mortgage is released, will be duly paid, leaving the parsonage and grounds entirely free from debt or incumbrance of any kind.—
J. BOYDELL.

Nepigon Mission.

ST. MARY'S CHURCH.—The erection of St. Mary's, Nepigon, completes the chain of churches in the Diocese of Algoma along the C.P.R., between Fort William and North Bay. Tourists and visitors from England, United States, and Canada, en route to the Nepigon River, far famed for its trout fishing, pass through this place and tell us that it is one of the most charming little spots on the line of the C.P.R.

About eight years ago service was held once every month in Mr. Flanagan's house (he is the manager of H. B. C.'s store at this point). His was the only family then living in the place where the Nepigon village now stands. The congregation then was very small; sometimes only eight or ten, including Mr. Flanagan's family, and a few half-breeds, members of the English Church who lived on the opposite shore, at the entrance of the Nepigon Bay.

During the construction, the missionary, who then lived on Lake Nepigon, found it necessary to spend the summer months here, as there were hundreds of men who were never visited by a clergyman of any kind. The place was then called "Red Rock," but has been since changed to "Nepigon," which is to be carefully distinguished from "Lake Nepigon," which is sixty miles further north, where the English Church is also planted, and shines out like a bright light in the midst of pagan darkness and Jesuitism.

When the mission was first opened at this point, the Sabbath was not observed. Men worked regularly seven days every week. Services were sometimes held in boarding-houses, saloons, the quarry, and sometimes also in the boarding-cars. After some time the station was built, and then we were kindly invited by the agent to hold services in the waiting-room, which, in this place, is certainly a very respectable one, and larger than some I have seen in more important places. Here, we could, of course, conduct our services more decently and in order. A reading-desk was made by the men themselves, lamps were also provided, and regular Sunday services through the summer months established.

About two years ago a subscription list was opened, the people themselves contributing about \$250; help was also solicited from tourists and visitors, all of whom responded liberally to our appeals. The result

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is that a neat, substantial little church, called St. Mary's, now stands complete (painting only excepted), free from debt, consecrated by our Bishop in January last, in the full possession of Bell and Organ, and all necessary furniture.

The above is only intended as a preamble to the yet more important intelligence which I wish to convey, as follows :

Sunday, June 22nd, was a "big day" at Nepigon. The Bishop of Algoma, who had arrived a couple of days before, was the guest of our good substantial friend, Newton Flanagan, Esq., Manager of the Hon. Hudson Bay Co., here.

Services were held three times a day in St. Mary's, the Bishop being assisted by the missionary in charge. Morning service was at 10:30. The Bishop took for his text I. John, v. 4 : "This is the victory that overcometh the world, even your faith." His Lordship first showed that the term "world" in the text did not mean the works of creation, the material world as it came from the hands of its Maker. We are nowhere told or taught in the Bible to hate those great and wondrous works of God—but on the contrary to admire them, and look upon them with feelings of awe and reverence. Nor could the term "world" of the text apply to the people of the world, for nowhere in the Bible were we taught to hate, and fight, and overcome one another ; but on the contrary, we are taught to love our enemies, to bless them that curse us, and to do good to them who spitefully use us and persecute us. In order, therefore, to understand what St. John means by the "world" we must go back to the time in which he lived, and see what the "world" was like then. Well, the common pleasures and amusements in his time were both cruel and brutal. In the Roman amphitheatre men fought in gladiatorial combats till they fell, hacked and wounded, on the encrimsoned sand. Others fought with bulls, and were gored to death in sight of thousands of opulent Roman ladies, who gloated their eyes on these inhuman sports. Christians had to turn their backs to such scenes as these ; there would be strong temptations to draw them away into these popular games, but they had to resist and conquer and gain the victory over them—and it was only by faith in Christ this could be done. Now, faith is no new thing. Faith was in the world always. We cannot live, and work, and act without it. There can be no human progress without faith. A farmer plants his garden and sows his crop because he believes he will get a crop. He believes that the sun will shine, and that the rain will fall to make it grow. Men have faith in one another in almost all their worldly transactions. The question then is not have we faith, but is the faith we have fixed on the right object? God would take the faith we have already exercised, in numerous instances, and fix it upon Christ.

At three o'clock we had an Indian service ; almost

all our Indians from Negwinenang had arrived two days before, travelling by canoes a distance of sixty miles, to meet their Bishop. The church was filled to its utmost capacity, both with Indians and white people, many of whom had never heard an Indian service before. His Lordship, who reads Indian well, took from the Third Collect to the end of the Evening Prayer. The hymns were sung very sweetly, and the responses given freely, although the Indians had come without their Prayer-books. Their white brethren were agreeably surprised to see with what ease and facility the Indians took their part in divine service.

The Bishop preached a very impressive sermon from the text, "I do set My bow in the clouds," which was interpreted by the missionary. His Lordship drew some very appropriate lessons for the poor Indians, who have lately passed through many sore troubles—sickness and death have been very busy among them, carrying away five of the best and most promising of that little flock. There was, his Lordship remarked, the rainbow of promise over the dark clouds of trouble. Sickness, and deaths, and disappointments, in their case, were the black clouds ; but God's promise, "I will never leave thee nor forsake thee," was the rainbow, and just as the rainbow appears most beautiful when the sky is darkest, so God's promises are most precious when we are surrounded by troubles of any kind. When the storm arises, the Indians paddle to the shore, looking for a safe sheltered harbor. So troubles of every kind should drive us nearer and nearer to our Lord and Saviour, Jesus, to seek shelter in the "fair haven" of everlasting rest.

Evening service was at 7:30. The church was again filled to its utmost capacity ; every available seat was occupied. Evening Prayer was read by the missionary in charge, and then came the solemn Confirmation service, at which five candidates, by the "laying on of hands," were admitted to full membership of the Church. After Confirmation the Bishop gave a short and solemn address to the newly confirmed, full of loving advice and gentle warning. They had now taken upon themselves the solemn vows, made for them at their baptism, publicly promising in the presence of Christ and His Church to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. They had now drawn the sword for the first time to fight the battles of the Lord, pledging themselves to be His faithful soldiers and servants. Baptism admitted them to the vestibule, but Confirmation to full membership of the Church, with all its privileges and means of grace. I am sure that beautiful, loving, solemn address has proved and will prove a great blessing, not only to those who were confirmed, but to every man, woman, and child in St. Mary's that evening. After the Confirmation service and address to the newly confirmed, the Bishop preached from the text : "And they stoned Stephen, calling upon God

and saying, Lord Jesus, receive my spirit." Some of the leading points in the sermon were these :

(1) The true meaning of "martyrdom."

(2) It does not always mean one who seals his faith with his blood.

(3) The original Greek word "*martur*" means "a witness," and is applied in Hebrews xii. to some who did not suffer death for Christ.

(4) How we may be martyrs for Christ.

(5) Those who were now confirmed would be martyrs or witnesses for Christ and His truth.

(6) Whenever we are mocked and laughed at for being loyal to Christ and His Church, and we bear it patiently, determined by God's grace to be steadfast and immovable always, we are "*martures*."

The sermon, from beginning to end, was full of weighty words, which would only lose their weight and significance by my trying to reproduce them. God grant that the seeds sown by our Bishop in St. Mary's that day may bring an abundant harvest to the praise and glory of our Lord and Master, Jesus.

After the sermon the Holy Communion was administered to sixteen persons, including the five who had been newly confirmed.

The musical part of the services was ably performed by Miss Jennie Flanagan in the morning, and by Mrs. McKirdy in the evening.

A very strong bond of Christian love and unanimity exists between the Bishop, minister, and congregation of St. Mary's, Nepigon.—*Com.*

Sudbury Mission.

The good friends of Sudbury Mission will be gratified to learn that a church is in course of erection. The building is expected to be completed before the end of August. It will be a frame building of a substantial character. The dimensions are as follows : Nave, 40 ft. x 27 ft.; Chancel, 16 ft. x 16 ft.; Vestry, 8 ft. x 12 ft. The contract price is \$1,600 (about £330), of which about \$200 is yet lacking. We should like to be able to build a belfry with porches below. Another immediate necessity is a fence. However, we believe that our friends, who have helped us so largely, will continue to do so, and thus enable us to possess a church worthy of the true exponents of Anglo-Saxon Christianity.

Rev. Charles Piercy arrived in Sudbury on Saturday, May 31st. He is anxious to have the new church furnished with benches and kneelers at the opening, if possible. There is no fund which can be applied for furnishings of any kind. Our wants are many: (1) communion vessels, (2) font, (3) communion table, credence, etc., (4) prayer-desk, (5) lectern, (6) prayer and office books. These are some of the articles we need for the due and reverential conduct of divine services, and towards the purchase of which contributions are urgently, prayerfully and

hopefully solicited. It is hoped that the time will some day come when our church will be beautified by artistic ornamentation, but now we look only for necessary articles. The Sudbury people will do their utmost, and they have a big task ahead of them. It will be a costly matter—in this village of high prices—to supply fuel during the coming winter. When the church is finished, Mr. Piercy hopes to see something done towards the erection of a parsonage. At present he is in a little shanty, which he has had erected near the church. It will cost him, when completed, about \$100, for which he has become responsible.

Sudbury is thriving, many little houses are in course of erection. The Roman Catholics (of which church the major portion of the residents are members) are spending much money in "bricking" their church. It is served by Jesuits.

The mining population suffers no decrease. The mines in the vicinity are visited by the clergy of the Church, and of the Presbyterians, Methodists and Romanists. The Presbyterians have a regular pastor and student assistant. The Methodists have a regular pastor in Sudbury, and are to have another for outside work. The Church of England is, therefore, not first in the field. Mr. Piercy has far more work than any one man can satisfactorily perform, but then, all Algoma clergy have the same. Then there is the importance of instructing the rising generation. Perhaps this will meet the eye of one who is interested in Sunday-school work, and can help us by sending prints, illustrating Scriptural narrative, the Life of our Lord, and English Church History.

Steps will be taken in a few days towards acquiring property for a graveyard. The land (1 acre) has been promised us on condition that we fence it in forthwith. It is located about a mile out of the village.

Port Arthur Mission.

The Bishop of the Diocese held a confirmation in St. John's Church on the morning of the second Sunday after Trinity, when ten candidates were presented, five of them being married persons. One had been brought up a Presbyterian, two Methodists, another among the Society of Friends. The last mentioned was baptised a year ago by the Incumbent, and her three children have since received holy baptism. Two of them will be candidates for confirmation at the Bishop's next visit. All the persons confirmed were admitted to the Holy Communion. After visiting other parts of the district adjacent, the Bishop returned, and on Wednesday afternoon conferred with the churchwardens and sidesmen. In the evening, according to notice given on Sunday, he met the male parishioners for consultation respecting parochial affairs, and was gratified by seeing a larger attendance than ever before.

The Bishop expressed his pleasure at seeing the school-house, which is to be completed by July 10th.

An account of this building, the result of the faithful and patient labours of the Women's Sewing Society, will appear shortly.

Ilfracombe Mission.

The annual summer festival of St. John's Church Sunday-school was held on Wednesday, the 18th inst., and divine service was conducted at 10-30 a.m.

The children assembled in the school-house and walked in procession to the church, singing, "Onward Christian Soldiers," led by Mr. John Tipper, Superintendent. The Rev. Rural Dean Llwyd and the Rev. L. Sinclair followed in the rear. The Rural Dean preached the sermon, which of course was suited to the occasion. The remainder of the day was filled up with pleasant enjoyment for all, and in the evening the usual midsummer entertainment was given, at which the Rev. L. Sinclair, Incumbent, congratulated Mr. John Tipper on the advanced state of his Sunday-school, and encouraged the young men and women to offer their services as teachers.—*Com.*

Parry Sound Mission.

TRINITY CHURCH.—Some slight alterations have been made in the disposition of the choir, which, with the addition of the extra seats, greatly improves the interior of the church. The finance committee have let the contract for re-shingling the roof to Mr. T. Caiton (the man who built the church). This contract and material will cost the congregation about one hundred dollars (\$100), which has been raised partly by concerts and partly by private subscription. It has also been decided to finish the tower top.

Mrs. William McKinley died on Sunday, 29th ult., of consumption, having endured, with Christian fortitude, a long and painful illness. The funeral service was read in Trinity Church on the following day, and then the remains were laid to rest in the cemetery. Mrs. McKinley's father, Mr. Frank Strain, was one of the founders of Trinity Church, having been most zealous for its erection at a time when the village was very small and far from wealthy. The deceased had been a member of the choir, and was always ready to lend a helping hand whenever called upon to do so.

RANKIN'S STATION.—Everything is progressing favorably and quietly. A church is much needed at this station; many years ago, Mr. Matthew Rankin gave a site on his farm, but as yet the settlers have not been able to do anything in way of actual building; at present, services are held in the public school-house, which is nine miles from Parry Sound, causing the missionary a drive of eighteen miles between dinner and evening service in Trinity Church every alternate Sunday.

CHRISTIE ROAD STATION.—Here the congregation is stronger in numbers than at the former station; there is a good little Sunday-school, carefully taught by Mr. R. Vankoughnet and the Misses Haines. Some steps have been taken towards the erection of a church, and about \$100 locally subscribed, but \$400 at least is needed, which amount the people are utterly unable to raise. Aid is earnestly solicited, as this will one day be a good and populous settlement, and now is the time for the Church to make herself strong. Subscriptions may be sent to the Rev. G. H. Gaviller for this church, and will be promptly acknowledged in the A. M. N.

Our Church's Welfare.

To the Editor of the Algoma Missionary News:

SIR,—That the ministrations of our Church, and the manner of appointment of our ministers, should be plainly and candidly dealt with by an intelligent, able layman, fittingly excites admiration and congratulation. Judge Mahaffy's letters will have been eagerly read, and earnestly pondered by all good sons of our Church into whose hands the Diocesan organ has gone, and if a deeper and more practical interest in the Church's work be awakened amongst the laity; if unnecessary friction be removed from between minister and congregation, so that manly, Christian adjustment is effected; and, if there be rendered a more loyal, loving, and adequate support both to the Bishop and his clergy, then shall we not only thank the learned Judge, but we will thank God also.

I will not touch upon lay-help beyond expressing the hope that the wise and valuable letter of "Nem" will prove a stimulus, not merely to more letters, but to action (such as is there implied and desired), between the Bishop and capable laity.

I am not at all sure that to set the Bishop almost aside, and reduce him to a mere consenting party in the appointment of clergymen, would conduce to "the welfare of our Church." That the Bishop and any given congregation should act in agreement is undoubtedly most desirable.

Look at the case of the congregation of the "Soo." It had the right of call, since it is self-supporting. But did it require a list of clergy from the Bishop, from whom it might have had a series of trial sermons, in order that the clergyman who made the most favorable impression might be recommended? No, it asked the Bishop to fill up the vacant living, honoring the episcopal head by thus expressing its confidence in his sagacity, ripe judgment, and godly interest in its welfare. I do not say that every congregation similarly placed *ought* to act in that way, but I do say that the congregation in question was *not convinced* that the Church "has gone miserably astray," because the Bishop fills up vacancies instead of the people.

The learned Judge hinges his letter upon the "wretched results in country churches," which he asserts arise from the system of which he complains. Reviewing the letter on the one hand, and Algoma on the other, it seems to me that the views there expressed give far too roseate a hue to the pecuniary ability and attitude of our country congregations, since if there should be the right to "contract," there should also be the power to pay. But, per-

haps the Judge does not know that there are only three or four missions in the whole Diocese that are entirely self-supporting? That in many missions the Bishop finds two-thirds, three-fourths, and so on, of the clergyman's stipend? That in some missions there exists a small, restless, and dissatisfied clique, which doesn't intend to be satisfied for long with any clergyman, if only it can create dissention enough, and prevail upon the Bishop to remove him! Where, then, in these cases comes in suitably the claim to have a list of clergymen's names, and to appoint the man of their own choice, when the Bishop must engage and pay him, if he is to appear at all as a regular minister?

Again, when the new pastor is actually appointed, instead of the Church members rallying round him (cheering and encouraging him to make a home amongst them, and to adapt himself to the variations of opinion and character which he is sure to meet), they would seem (if I read rightly) to be waiting to criticise his general manner, and to discover grave faults wherewith to chide him, and stir up trouble. The real fact is that in some cases there are a certain few persons, who have been filling the Church offices, and "running" the whole business (sweeping in the clergyman so that he might hurt nobody's conscience), and when the new-comer arrives who declines to be the tool of a party or the flunky of a clique, a row is stirred up, gossip becomes busy, scandal is manufactured, and a fierce fire of strife is quickly burning, out of which the clergyman is glad to make his escape.

Probably no one would contend that the present system of appointment cannot be improved upon, but it is even regarded as the source of years of fruitless labor, and dry, abstract theses called sermons! If the Judge could be shown the terrific obstacles that some (now elderly) clergy have overcome in order to the obtaining of present success and blessing, he would have nothing to express but admiration and praise; whereas, if the proposed short terms had been adopted, those now prospering would have been removed under a cloud and in grief. As to sermons, I cannot accept the argument that a short period of labor in a certain place would stimulate and result in the conversion of a prosy, dogmatic speaker into a fluent and eloquent preacher; but these are days when rapid transitions obtain.

I am glad to mark that credit is given to the clergy for laboring and endeavoring to do what in them lies; but the terms "contract," "success," and "business-like," predicate great changes ultimately in the relationships of bishop, clergy, and laity, make the way clear to invite unenviable competition, and apparently introduce tendencies to friction and trouble just as unwelcome as those that now need removal.

ALPHA.

Acknowledgments.

Receipts at Synod Office, Toronto, for Diocese of Algoma, 1st to 30th June.

For General Fund.—St. Mark's, Hadlow Downs, 4s. 2d.; do., Easter Monday, 15s. 6½d.; proceeds sale of work at Brighton, £3 6s. 9d.; Mrs. Bramwell, £1; Mrs. Wigand, 3s.; M.P., 1s.; Miss Payne Smith, £2 14s. 6d.; Hampstead, St. John's chapel, £13 13s. 3d.; Miss Spiller, £4 13s.; Sarnia, St. George's, Junior Missionary Society, \$45.26; Mr. B. Cumberland, \$25; per Mr. Gurney, \$8;

Major Mayn, \$10; Chippewa, \$5; per "C.D.", £6 10s. 6d.; Midlothian, 55c., R. J. Femlin, £25; Miss Balston, £3 3s.; Miss Harriett, £10; Rev. A. S. and Mr. Hutchinson, £5; Miss A. B. Tucker, £195 10s.; per Miss Tucker: as follows: "a Clifton Associate," £25; W., £10; E.D., £5; Mr. and Mrs. Skrinc, £2; General Young Husband, £2; Mr. and Mrs. Dent, £4; Mr. A. Dent, £1; Miss C. S. Bruce, £2 2s.; Dr. Tivy, 10s. Mrs. Farrant, £5; Misses Farrant, £4; Miss Wilkinson (Tunbridge Wells), £3; Misses Kinder, £1; Mrs. Weaver, 5s.; Mrs. Hudson, £1; Miss Harton, 5s.; Miss Wilkinson, 10s.; Mrs. Haynes, £5; Miss Peach, £50; Misses Etton, 10s.; Mr. and Miss Hall, £2 8s.; Miss Pitman, 10s.; Miss Greentree, 2s.; Mrs. Turner, 3s.; Miss Sawbridge, £5; Miss Gurney, £1; "Eastbourne," £1; M., 4s.; C.M., £10; Miss Baynes, 2s. 6d.; "Outis," £5 5s.; E.J., £5; Miss Shebheare, 1s. 6d.; Miss E. Rogers, £1 1s.; Miss Truman, 5s.; "A Clifton Associate," £2; Miss Willis (collected by), £19; Miss A. M. Wilson (collected by), £15; Mrs. Polson (collected by), 6s. 6d.; L.M.K. (collected by), 6s.; per collecting card (Clifton), 11s. 6d.; total, £195 10s.

For Special Purposes:

For Port Carling Parsonage, Rev. P. Podmore, \$12.

For Rev. Allman's new church, St. James's, Gravenhurst, \$7.25.

For Beaumaris Church, Rev. P. Podman, \$60.90.

For Evangeline Fund:

S.P.G. grant, £100; J. M. Gault, \$50; Mrs. Hodgins, \$100; J. Gault and two friends, \$20.

For Uffington, per Rev. H. N. Burden, \$1.

For See House Fund, A. C. Day, £15, sterling.

For Burk's Falls Church Tower Fund, per Rev. E. A. Vesey, \$44.

For Domestic Missions:

Ascension collections, Port Sidney, \$1.03; Ufford, 48c.; Beatrice, 31c., Brunel, 18c.

D. KEMP, *Treasurer.*

The Rev. G. H. Gaviller desires to acknowledge, with many thanks, the receipt of a goodly bundle of newspapers and magazines from a friend of Miss Crompton's, 60 Belgrave Road, London, S.W. England.

The Rev. L. Sinclair, Incumbent of Christ Church, Ilfracombe, desires to thank the following ladies for some bales and boxes of new clothing and books for the poor of his mission, and the formation of a lending library: Miss L. Paterson, 26 St. Joseph street, Toronto; Miss Ramsay, Church of the Ascension, Hamilton; and Miss Lucy McInnes, for a present of quilt and pillow from the Children's Auxiliary.

Birth.

GAVILLER.—At Parry Sound, on Wednesday the 9th inst., the wife of the Rev. G. H. Gaviller, of a son.

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