

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series.  
Vol. I. No. 10.

TORONTO, JUNE 16, 1890.

Published monthly.  
50 cents per annum

## The Algoma Missionary News.

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PUBLISHERS - - THE J. E. BRYANT COMPANY (LIMITED),  
58 BAY STREET, TORONTO.

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THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address the prices are as follows:

For clubs of 5 or more sent to one address, 45 cents each per annum.  
For clubs of 10 or more sent to one address, 40 cents each per annum.  
For clubs of 25 or more sent to one address, 35 cents each per annum.  
For clubs of 50 or more sent to one address, 30 cents each per annum.  
For clubs of 100 or more sent to one address, 25 cents each per annum.

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.

THE Bishop and the Diocesan Editor wish it to be distinctly understood that they are not responsible for the opinions expressed by any correspondent, and further, that the editor considers himself at liberty to apply the "scissors" to too lengthy letters, or, if thought better, to reject any letter.

WE regret that owing to a compositor's mistake the reports of Thessalon, Ilfracombe, and Huntsville missions were very much mixed in last issue. The two columns on page 7 were reversed, that which is on the outer side of the page should have preceded the other, hence the apparent confusion of the reports. We trust our many and kind readers will forgive the mistake, and we will undertake to say that the printers will not repeat the error.

IN last month's issue we had the pleasure of acknowledging (on page 72) various sums contributed towards the *Episcopal income*, amounting in all to twelve hundred and fifty dollars (\$1,250.). While such a contribution reminds us of the loyalty of the older dioceses to Algoma, it also calls to mind the unpleasant fact that, as yet, no adequate Episcopal en-

dowment has been provided for this missionary diocese, and one is prompted to ask the question "How long is this see to remain unendowed?" Friends in England have already contributed liberally, but as yet there is only the nucleus of an endowment. When will the Canadian Church laity awake to a proper sense of their duty in this respect?

MANY a worthy Christian has been and will be, for years to come, contributing towards the maintenance and extension of foreign missions, forgetting, or perhaps not knowing, that the home mission funds are far from being sufficient for the work that is waiting to be done. Would it not therefore, be well, and from a business point of view, wise to put forth, for a few years, a strenuous effort to make up such endowments as are, and always will be, needed? These funds are; in our humble judgment, the three following: The Widows' and Orphans' Fund, the Episcopal Endowment, and the Superannuation Fund. Of these three, the two first would seem to be the most important. So long as these funds are insufficient to yield the necessary or adequate income, just so long must a continual appeal be made to the laity, but when once these funds are sufficient for their respective purposes, then the Church "is free" to turn her attention to the foreign field, having rolled away the reproach which lay at her door, namely, that she was like unto the man who had neglected to provide for his own household.

### Notes by the Way.

A BRANCH of the Woman's Auxiliary has been formed at Thessalon; and also a branch of the Church of England Temperance Society.

THE erection of the parsonage at Emsdale is progressing, and Mr. Chowne hopes soon to be lodged in his new home.

THE Rev. E. A. Vesey has obtained three months leave of absence, and purposes sailing on June 24th with Mrs. Vesey for England. We wish him "Good luck."

THE Bishop requests that friends forwarding boxes, bales, or parcels of any kind to his address at Sault Ste. Marie, will kindly notify him whether they are sent by boat or train.

THE number of pews in Trinity Church, Parry Sound, is being increased by the addition of six new ones. More shade trees have been set out on the lawn in front of the church.

A GENEROUS Churchwoman in Montreal handed the Bishop a cheque the other day for \$1,000, of which \$700 was to be applied to the erection of a church at some point destitute of Church of England service, and \$300 to the Endowment Fund. "Go and do thou likewise."

WE hear a project is on foot to make the new church of St. Luke's, Sault Ste. Marie, a memorial of the completion, in 1892, of the first ten years of the present Bishop's service in the diocese. If this rumor be correct, we will ask before long "how much" our friends think of the idea.

THE Rev. G. H. Gaviller exchanged services on Sunday, the 8th June, with Mr. A. J. Cobb, Catechist in charge of the Broadbent Mission, each having to journey forty miles in order to obtain this end, but in Algoma such journeys are of common occurrence, since neighbors live so far apart.

How long, how long! will it be until the clergy of Algoma recognize it as their duty to let the outside world know of their progress, their wants, their toil, and their trials. When the A. M. N. was a quarterly, all asked for a monthly, and yet, with increased opportunities, some have never sent one single line of news!

THREE missions are without clergymen because the Mission Fund is not in a condition to provide their stipends. Over and above the contributions of the people, an average of \$500 is needed for each per annum. Volunteer proposals, like that noble \$800 one from Toronto referred to in our April issue, will now be in order.

BETWEEN Friday, May 16th, at 3:30 p.m., and Wednesday the 21st, at 10:20 a.m., the Bishop travelled 1,202 miles on a flying visit to Sudbury, Chapeau, and Schreiber, holding three services, celebrating the Communion twice, baptizing one child, confirming eight adults, preaching three sermons, and attending two vestry meetings. So wonderfully does the C. P. R. facilitate our missionary work!

WANTED! More canvassers to get subscribers, and new subscribers, to the "A. M. N." The list is growing, but too slowly for our needs. What better mis-

sionary work than for each who already subscribes to secure one more. We cannot offer prizes in the form of eligible farms, Chickering pianos, or paste diamonds, but we can guarantee the unqualified verdict of an approving conscience.

Two generous Toronto Churchmen have provided for the expenses of a student to take charge, during the summer, of the mission of Port Carling, and but for their liberality the Bishop would have been unable to appoint any one to the charge of the district, which is a very important one for three or four months, owing to the number of tourists who spend their holidays in the village and among the neighboring islands.

QUESTION (often asked in the Diocese of Algoma) "Why does not the Church of England allow the ministers of other denominations to occupy her pulpit, and so show herself as liberal as Methodists, etc.?" Answer (quite sufficient for all practical purposes without entering into details): "Because she cannot allow any one to occupy her pulpits who is not directly and entirely responsible to her for what he teaches."

THE "Evangeline" is once more afloat in her native element, and all but ready for a good summer's work. She will this year venture into hitherto untried waters, on an exploration of the Southern shore of Manitoulin Island, and more especially of the Duck Islands, where fishermen most do congregate. Her friends must not allow her to be stranded financially. She needs a good binocular glass badly, also some cabin furnishings, cutlery, etc.

It is expected that the new railway will be running between Parry Sound and Emsdale within eighteen months, and that within two or three years it will be completed between Parry Sound and Ottawa. What changes this new development of the railway system may occasion in the present condition of Algoma, and distribution of the clergy in the Eastern portions of the diocese as compared with the western, it would be hard to surmise.

#### Practical Advice to Smokers.

[As some of our clergy smoke, also, doubtless many of our readers, we publish the following, clipped from an English paper. Ed. A. M. N.] To conclude with a little practical advice, I would say to any one who finds total abstinence too heroic a stretch of virtue, let him smoke only after a substantial meal; and if he be a singer or speaker, let him do so after and never before using the voice. Let him smoke a mild Havannah or a long-stemmed pipe charged with some cool-smoking tobacco. If the charms of the cigarette are irresistible, let it be smoked through a mouthpiece which is kept clean with ultra-Mohamme-

dan strictness. Let him refrain from smoking pipe, cigar, or cigarette to the bitter, and it may be added, rank and oily end. Your Turk, who is very choice in his smoking, and thoroughly understands the art, always throws away the *near* half of his cigarette. Let the singer who wishes to keep in the "perfect way" refrain from inhaling the smoke, and let him take it as an axiom that the man in whom tobacco increases the flow of saliva to any marked degree is not intended by nature to smoke. Let him be strictly moderate in indulgence—the precise limits each man must settle for himself—and he will get all the good effect of the soothing plant—without the bane which lurks within it when used to excess.—*Sir Morell Mackenzie in the New Review.*

### A Passing Storm.

The sun had just gone down behind  
The hills that deck the western sky,  
When suddenly a tempest blew  
Which made the sea roll mountains high.

The mariners, afar from land,  
Thought of their friends at home so dear,  
While up to heaven they sent their prayers,  
Through all that night, midst storm and fear.

At length the dawn of morning came;  
The thunder clouds had passed away,  
The sun arose on clear blue sky,  
And soon the ship in harbor lay.

Now joyfully the sailors met  
With loved ones on that happy morn,  
And merrily at home they said  
It only was a passing storm.

O troubled heart, thy doubts and cares  
Are like a stormy night at sea.  
Look up with faith; thy day will come,  
And sunshine ever dwell with thee.

For He who stills the raging deep,  
Can all things good for thee perform.  
Trust Him alone: soon thou shalt say  
It only was a passing storm.

—REV. L. SINCLAIR,  
Incumbent Christ Church, Ilfracombe, Ont.

### Real Royal Giving.

"Please accept some of my last week's harvest for the Bishop of Algoma, with best wishes for a big collection."

This was the message one of the clergy of the city of Hamilton found on his study table lately. Writing with reference to it he says: "Among other contributions I found the enclosed paper at my house, which I thought would be interesting to you. Enclosed in it was the sum of \$2.00. This from a woman who goes out by the day, and earns a dollar a day. She had six days' work last week and she gives this out of her week's earnings. I happened to hear incidentally that she gave \$1 a week ago to the Hospital." Well

may the writer add "such offerings are worth all the rest." And they are. Think of it, ye who "neither toil nor spin," a poor working woman, dependent on her daily labor for her daily bread, and yet of her own accord consecrating one-third of a whole week's wages to the missionary work of Christ's Church. *Poor woman?* No, no. Rich rather, passing rich, because "rich unto God."

### The S. P. G.

The report of the "Society for the Propagation of Gospel in Foreign Parts" for the year 1889 has just come to hand, and affords very interesting information. The gross income of this society for the above year was no less than £125,038 19s. 7d. We notice in the list of those who have assisted in pleading the cause in England, the name of one of Algoma's most industrious missionaries of by-gone days: the Rev. W. Crompton. Under the head of Algoma, we find the following from the pen of our Bishop, acknowledging the value of the Society's grant and requesting its continuance: "Indeed, its withdrawal would very seriously cripple the Church's work in thirteen of our organized missions, or, stating the case in another form, would compel the total abandonment of four of them. A blow such as this would be irreparable in its effects, not only on the fields so abandoned, but on the influence and reputation of the Church of England throughout the entire diocese. But it would be inevitable, were the Society to withdraw, or even to reduce its grant; there is no other discoverable source from which the deficit so created could be met.

"(1) The Canadian Church could not supply it. A four-fold burden already lies on her shoulders which strains her strength to the very utmost: (a) She maintains her own Diocesan Missionary work, much of it just as necessitous as any in Algoma. (b) She contributes generously to the payment of stipends, the erection of churches and parsonages, and other objects, all through the domestic field, *i. e.*, Algoma and the North-West. (c) She provides the stipend of the Bishop of Algoma pending the completion of the Endowment Fund. (d) She makes liberal annual offerings in aid of Foreign Missions. Her resources, therefore, are taxed to the very maximum of her ability.

"(2) Equally hopeless would it be to expect, at present, any substantial increase in our *local diocesan* contributions; were the financial condition of our people improving in any appreciable degree, I would rigorously insist on a proportionate advance in their subscriptions to the stipends of their clergymen.

"In another district, a worthy farmer, a Churchman, said: 'I have neither the seed for my spring sowing, nor the money to buy it,' and yet he and his brother Churchmen in the neighborhood had, 'of their poverty,' given upwards of one hundred and fifty days' of vol-

untary unpaid labor towards the erection of a little church in which to worship God, as they had been wont to do in the mother country.

"(3) I have the less hesitation in asking the committee to continue their grant as hitherto, in view of the scantiness of the stipends paid to our missionaries, averaging as they do, about \$750 (£150) per annum. This sum reduced, as it necessarily is, by the outlay attending on the maintenance of a horse; the repair of summer and winter vehicles; and, in several missions where there is no parsonage, by the rent of a house, does not suffice for more than the mere essentials of life. Is it, then, any wonder that financial inducements held out in other dioceses, whether in Canada or the United States, sometimes prove irresistible, as an escape from the *atra cura* which not seldom pursues the missionary as he posts to and fro on wheels or horseback over his scattered fields of labor? From this cause we have already lost several clergymen, whose places it is all but impossible to fill. Nor, while mourning the loss, do I blame them; they have simply obeyed the instinct of self preservation. Wife and children are weightier considerations than Bishop. And if the 'laborer' does not receive in one diocese the 'hire' which he absolutely needs and of which he is most worthy, who will censure him if he seeks it in another?"

Since the Bishop of Algoma penned the sentences just quoted, some of the missions have increased their contributions—how many have done so, we cannot for certain say—but we know of four: Gravenhurst, Bracebridge, Huntsville, and Parry Sound.

If those in England, who plead the cause of the mission field, and also those who give, could only know the joy and gladness with which the weekly or fortnightly or monthly mission service, is attended by the poor settlers in backwood parts, they would indeed feel that they are engaged in, and have given to a good cause. The grant from the S. P. G. for this year (1890), to the Diocese of Algoma is £850. The total grant for the current year, to the Church in Canada (including the North-West), being £13,312; whilst the sums contributed by the various Canadian agencies towards the income of this Society only amount, in all, to £1,155 18s. 10d.

#### Thessalon Mission.

On May 7th the adjourned meeting of the Church of England Temperance Society was held in the English church. The Rev. P. G. Robinson took the chair as president of the Society, Mrs. Kennedy was appointed vice-president, A. J. Gordon, secretary, and Miss Orford, treasurer. The Society was named the Thessalon Branch of the C. E. T. S. It was also decided to meet every Monday evening at 8 o'clock sharp. All are cordially invited to be present. We notice with much pleasure the efforts of Rev. P. G. Robinson in organizing a Church of England Temper-

ance Society. If ever the temperance cause is to flourish and the tide of intemperance to be stemmed in Algoma, it must be by the united efforts of the Church, and we trust Mr. Robinson will receive the hearty support and co-operation of all denominations. There is no reason why the Church of England Temperance Society should not become a power for good in Thessalon.—*Clipped.*

#### Sault Ste. Marie Mission.

SAULT STE. MARIE.—Pending the arrival of the new Incumbent of the parish, the Rev. W. Windsor, the services in St. Luke's have been kept up regularly with the assistance of the Revs. E. F. Wilson, Chas. Piercy, and Jas. Irvine, the Bishop taking his share when at home. On Whit Sunday the Bishop officiated both morning and evening, his son, Mr. E. A. Sullivan, reading the lessons at the morning service. The subject was "Spiritual Influence," the text being St. John iii. 7-8. The Holy Communion was also administered. At 3:30 p.m., the Bishop officiated at the Memorial chapel at the funeral of Josephine Sampson, one of the Wawanosh Indian girls, who had died of rapid consumption, and delivered an address. Immediately after the interment, the adults present assembled again in the chapel, and received the Holy Communion at 4:30 p.m. At 7:30 p.m., the Bishop officiated again and preached in St. Luke's, being assisted as in the morning. Service was also held as provided by the Prayer Book on Whit Monday and Tuesday.

*Com.*

#### Magnettawan Mission.

Easter Day being fine, and roads good for time of year, the services were well attended. Three services were held at different points, with two celebrations of the Holy Communion. At St. Peter's, Midlothian, the annual Easter vestry was held on Easter Tuesday, preceded by morning prayer, sermon, and celebration of the Holy Communion. The accounts for the year were investigated and showed the clergyman's stipend fully paid and the current expenses duly met. Great credit is due this struggling little flock for their efforts towards self-help. At St. George's, Magnettawan, the annual Easter vestry was held on the 13th April, and was well attended. The accounts were overhauled and showed the clergyman's stipend to be in arrears by nearly one-half. Since, however, the whole has been subscribed, and nearly the whole paid. The winter has been a hard one, and money very scarce everywhere. At the afternoon service at Chapman Valley, on Easter Day, there was a very large and attentive congregation, who listened with earnest attention to the Gospel of the Resurrection. The text was taken from St. John's Gospel xi. 25-26.

A. YOUNG.

### Port Sydney Mission.

The annual Easter vestries of the congregations of this mission took place as follows:—

At *Christ Church, Port Sydney*, on Tuesday evening, April 8th, when there were present the Rural Dean (Rev. T. Llwyd), the Rev. A. H. Allman, and Messrs. W. Thoms, C. J. Gale, W. D. Forrest, A. Sydney Smith, A. H. Ladelle, H. G. Ladelle, jr., G. C. Butcher, W. Ball, and J. Lever. The Rural Dean had been requested by the Bishop to preside on his behalf, and considerable interest was manifested in the business transacted, as evidenced by the discussion that arose upon various points. The Rev. A. H. Allman again nominated Mr. W. H. Thoms as clergyman's warden, and Mr. C. J. Gale as the people's warden; Messrs. G. C. Butcher and W. Ball were elected sidesmen; A. Sydney Smith, auditor; and W. D. Forrest, vestry clerk. The financial statement showed a deficit of \$23, which was reduced to \$9 before the vestry came to a close. During the year over \$50 were spent upon church repairs, \$35 of which were raised locally.

At *Holy Trinity, Brunel*, on Wednesday afternoon, April 9th, present: The Rev. A. H. Allman (presiding), and Messrs. D. Ferguson, W. Dodd, J. T. Gray, T. Ferguson, J. Bateman, and Mr. Turnbull. Mr. D. Ferguson was again nominated clergyman's warden, but Mr. Dodd retired finally from the office of people's warden, after having held the same for several years. He was very heartily thanked. Mr. Turnbull was elected people's warden, Mr. Gray vestry clerk, and Mr. Morgan auditor. Finances proved encouraging, as after having paid all expenses there was a balance on hand of 50 cents, as against a deficit of \$8 on the previous Easter, thus showing that considerable progress had been made. The building committee reported that notices of tenders had been issued for the raising of the frame of the new church upon the sills, inasmuch as excavation, carting of stone, and laying of foundation and sills, had all been undertaken by various residents. Since then contracts have been let, calling for nearly \$300, whilst \$300 more will certainly be needed, and only \$170 have as yet been promised. The Incumbent would earnestly ask outside aid for those who are helping themselves.

At *St. Mary's, Beatrice*, on Friday afternoon, April 11th, present: Rev. A. H. Allman (presiding), and Messrs. J. Patterson, G. Patterson, G. O'Hara, R. Lance, W. Smith, W. Smith, jr., and H. O. Johnson. Messrs. Jas. Patterson, and G. O'Hara were again elected wardens, Mr. H. O. Johnson was appointed vestry clerk, and Mr. R. Lance auditor. It was shown that the offertories had increased but little, and that some \$15 were needed in order to square the accounts. A ready response was made, and more than sufficient will be on hand shortly. The proposal for a new church was again considered, and it was decided to go forward steadily and perseveringly. A capital site has been deeded, about \$40 are promised (the greater

part of which is on hand) and a few substantial promises of material have also been given. The existing building is not worth repairing, and the Incumbent would earnestly appeal to Church-people outside that the settlers may be assisted in raising an edifice becoming the worship of God.

At *St. John's, Ufford*, on Saturday afternoon, April 12th, present: Rev. A. H. Allman (presiding), and Messrs. A. Knowles, H. W. Gill, W. Kay, and J. Bogert. Messrs. A. Knowles and H. W. Gill were again elected wardens, after the latter had presented a most business-like and encouraging balance-sheet. Great efforts have been made here to make the church and its connections what they should be, insomuch that money, material and labor have gone up to over \$100, and notwithstanding the conflict with weather, roads, and distance, there has been an average congregation of 40 persons. But more effort is called for, and the members are preparing to devote themselves to the raising of a respectable fence, banking up the earth round the church edifice, and painting the church building itself. Many things are also needed inside the church, viz., carpet, chairs, suitable texts, Communion linen, a surplice, etc. Who will take hold and gladden our hearts?—*Com.*

### Ilfacombe Mission.

ILFRACOMBE.—On Thursday, the 15th ult., Miss Catherine Jane Fair, of Christ Church Sunday school, entertained her scholars at her residence in Charlinch. The weather was favorable, and the children were amused with a variety of interesting games. After tea Miss Fair presented a gift to each of her scholars in addition to a picture book and Bible or Testament according to the age or qualification of the children. The Rev. L. Sinclair, Incumbent, expressed his pleasure in the proceedings of the day, and his sincere gratitude that the children had such a valuable and kind a teacher as Miss Fair.

### Parry Sound Mission.

PARRY SOUND—TRINITY CHURCH.—The church-wardens have distributed the printed copies of their report for the year ending Easter, 1890. It shows the congregation to be in a healthy condition financially, their total receipts for the year were \$828.66, of this amount the good sum of \$636.23, was given by the congregation through the medium of the offertory during divine service on Sundays and week days. And yet the congregation is not a large, nor by any means, a wealthy one. The secret of their success is easy to discover, viz., the use of the "envelope system," and an earnest desire to do their utmost to help their own mission, and the diocese generally. Nor have they been unmindful of the Church's claims upon their purse. The following special collections were taken up during the year: The Parry Sound Rural Deanery

fund, rebuilding Mr. Renison's parsonage, Diocesan general fund (\$28.73), Domestic Mission fund, Diocesan Widows and Orphans' fund, Foreign Missions fund, Japan Mission (Robinson) fund, the Society for the P. G. among the Jews. These altogether amounted to \$61.73. Not bad for a little flock in Algoma. The interior of the church has been cleaned and improved during the year at a cost of \$90.06; and now six new pews are being added to those already in the church, and money has been raised towards finishing the tower, and re-roofing and painting the exterior of the building. In addition to all these proposed improvements, the vestry has undertaken to pay towards the missionary's stipend this year, \$500.00. The Church people of Parry Sound mission are anxious to gain the dignity of a "parish," independent and self-supporting. But, notice must also be taken of the present rapid growth of the town, as well as its future prospects.

#### WORSHIPPER IN TRINITY CHURCH.

### Miss Day's Circular to English Helpers in Sussex.

"WEST HADLOW," HADLOW DOWN, BUXTED, SUSSEX  
March 14, 1890.

MY DEAR "ALGOMA LOCAL HELPERS,"

And many kind friends at a distance, who have contributed so generously materials and time in order to provide clothing for distribution to the native Red Indians and immigrants of Algoma, you will like to know that your gifts, which I packed from time to time last season, have at length reached their destination. The reason of their being so long on their road is that the cases were all kept to be forwarded from the office of the Colonial and Continental Church Society together. Things from many parts of England were thus taken care of, till in November it was convenient for the Steam Ship Company to convey the whole consignment to Montreal. It was, however, February, or nearly so, ere the remainder of the journey was accomplished and all was unloaded at Bishophurst.

The Western Conference, consisting of the clergy west of French River, met at Sault Ste. Marie, February 12th, and in her letter, date February 20th, Mrs. Sullivan thus writes: "The cases were unpacked whilst the clergy were here, and many of them were glad. Mr. Gilmour took his books with him; Mr. Rolling, Manitowaning, Manitoulin Island, went away, rejoicing in a box of nice warm clothing for the Islanders. The Bishop and Mr. Gilmour left yesterday; the Bishop to be away a whole month. He took with him boxes containing clothing for forty-two persons, to be distributed in a poor district of Muskoka.

"I have a list for Mr. Gilmour of three poverty-stricken families, with many children, to make up at once, and the contents of the boxes will make happy and comfortable very many who would suffer from the cold, were it not for the loving hearts and busy fingers that have labored for those they have not seen, yet loved.

"What splendid things you packed, and how to thank the contributors I do not know. The dolls, and, indeed everything, had been so beautifully packed, they all came safely."

Those who saw the local things when finished may possibly remember two articles of male attire which had been made with great care. One was a Cardigan, knitted by a lady belonging to Mrs. Mackreth's Buxted Working Party; the other a long-sleeved black cloth and Astrachan waistcoat, made by one of our Hadlow Down helpers, of material supplied "for the good of the cause" by Messrs. Adams and Adams, of Brighton.

When the Bishop was here I enquired what articles were of the greatest use for his purpose. He replied, "Clothing for men and women, especially the former." A gentleman in this neighborhood said: "In cold weather an extra waistcoat is a comfort," so we decided on making some. My helpers came enthusiastically to my aid, and several were turned out of hand. The black one I took a great fancy to, notwithstanding being told I had cut it too large, and I said it would be just the thing for a travelling Missionary to wear for extra protection against cold and damp in his boating and tramping expeditions far away from towns and civilization. I am delighted to find that my idea was correct, for Mrs. Sullivan says: "Mr. Irving, the clergyman at Garden River, accepted the splendid Cardigan, and Mr. Renison the jacket marked for a travelling Missionary."

Since writing our last quarterly letter, I have a matter which interests me much to communicate.

In writing to the Editor of the *Algoma Missionary News*, I enclosed our two first quarterlies as credentials to show him the length of time for which we had been interested in Algoma. What did he do but reprint them without asking my permission! You can imagine my horror at finding them re-produced.

However, as is often the case, with what one does not like at first, good has come of it. Miss Tucker, of the Association for Prayer and Work in connection with the Diocese of Algoma, read my letter, and wrote to me inviting me to become an Associate. The Bishop has also asked us to join, and in February I called on Mr. Stubbs, who is the Secretary, and settled that I should become the Secretary for Sussex and try to form a branch.

The idea of the Association is to link together, by means of prayer, all those who are already working for Algoma, and to invite to join the ranks any who are not pledged to other Mission work, or who feel their sympathies to the great Societies will be quickened and increased by also taking part in the work of aiding one especial portion of the Mission field.

Will, therefore, the many friends to Algoma, who are resident in Sussex, come to my aid as Associates, and assist me to form and sustain a good Sussex branch? I throw myself on their kindness.

With this issue I am printing the letter written by the Bishop to the members of the Association, which at that time was only formally existing at Clifton, though individual members belonged in other parts of England.

As, however, we also have been working on the two lines therein laid down of prayer and work, I think we may fairly take as applicable to ourselves his words of encouragement, and find them an assistance towards future effort.

I am also printing the prayer suggested for the use of Associates, and shall be happy to supply cards to any who will join.

In this month's *Net* the Bishop tells us that his fund for building and repairing churches and parsonages is reduced to £60 for the whole diocese. This of course means that, till it is replenished, he will be unable to

make grants, however sorely they are needed. Consider what that means, over an area of 50,000 square miles! Shall we try to help him?

I have been promised a tent in which to hold a small sale of work next summer at Buxted Flower Show. Who will help by sending articles for sale? They may be useful or ornamental; carving, painting, needlework—in fact anything likely to find purchasers—and should reach me during the month of July. Should we do well, we may look forward to sending a nice cheque as the result.

Owing to the prevalence of influenza, etc., in the neighborhood, the Hadlow Down Working Party has been smaller this season than it was last year; notwithstanding the few who have come to it, those few have worked with so much spirit that they have completed sixty garments and have several more on hand. We purpose taking these things to Buxted, and those which remain unsold will be forwarded in the course of the autumn to Algoma, with the other garments, which may be sent to me to pack for exportation. But we ought to reckon on things by hundreds if we want a good sale. Will readers of my appeal contribute to the good cause by either sending to stock our table, or coming to buy what we may offer?

In conclusion I beg to thank all who have sent contributions to the general fund, or to that for the repairs of Christ Church, Port Sydney; and also to those ten friends who have forwarded their annual subscriptions of two shillings for the *Algoma Missionary News*. I shall be glad of a few more subscribers to the latter, as it does not yet pay its expenses. With many thanks to all helpers,

I am, their faithful secretary,  
ALICE C. DAY.

### Lay Help in the Church.

*To the Editor of the Algoma Missionary News:*

DEAR SIR,—I have read Judge Mahaffy's letter in your April issue with great interest, and feel, with a good many others, that he has put his finger on a spot which has long been a weakness in the Church of England. He traces effects up to, at any rate, *one* of their right causes, when he affirms one reason of the backwardness of this Church, as compared with other communions, to be that "it has not drawn the help from its laity which it might." From the learned Judge's verdict in this respect, not one in ten thousand will differ. When, however, he comes to point out, as a remedy, the necessity for using the laity not merely as readers of our service, but as preachers of sermons, and these sermons their own, I fear some will be found who before going so far, would like to be clear on one point. The Judge refers to local preachers and the services they render Methodism, and nobody will question the fact that just here we discover one great secret of the strong hold which Methodism has in the outlying rural parts; but what about the orthodoxy of what is preached? Perhaps the Methodist Church has some way of providing for this. If she has, we would like to know it. The Church of England would never, I think consent to authorize a layman in her ranks to stand up publicly to teach others without some proof that his teaching will be the faithful echo of her own as found in her recognised formularies. Many strange, loose ideas on theological subjects are floating to and fro in the minds of the laity. What guarantee has the Church that men, themselves unestablished in the faith will not unsettle the faith of those who listen to them, and so prove such "blind leaders of the blind" that both will "fall into the ditch?" The Church requires this guarantee on the part of the clergy in the form of theological study,

and special careful examination. Would the laity be willing to undergo examination either by the Bishop or by some clergyman appointed by him, such as his Examining Chaplain, as a condition of being authorized to preach their own sermons? If they would consent to such an ordeal, with reference simply to their general knowledge of Scripture, and their soundness in the essentials of the faith, that ought surely to satisfy the Church, and we would then see many an intelligent orthodox Churchman, such as the Judge describes, coming forward, preaching the gospel as well as practising it, and so commending it to those around him by the double, unanswerable argument of precept and example.

NEMO.

### The Welfare of Our Church.

*To the Editor of the Algoma Missionary News:*

DEAR SIR,—Another matter of vital importance to the success of the Church in which, in my opinion, she has gone miserably astray, is the mode of engaging ministers. This seems to me to be simply a matter of contract, and should be entered into upon ordinary business principles and with due regard to the wishes of the parties immediately concerned, and were this done one might then reasonably hope that the contract would be carried out on both sides satisfactorily; but how is this matter acted upon in general in the Church? Why, in a manner altogether most distantly removed from the way any similar contract is entered into by persons in ordinary life.

When a congregation is without a clergyman and desires one, the Bishop is made aware of the fact, and looks about for some one to fill the bill, and when he has obtained him, sends him along, and he then enters upon his new field of labour as gracefully as he can, makes the acquaintance of his new parishioners as speedily as may be, and settles down to his work as a matter of course, at the salary named to him by the Bishop, for the rest of his natural life.

The congregation receive their new pastor as a matter of course, and gradually as time goes on, learn what manner of man he is, and if time shews faults in their new acquisition which they will not overlook, they don't take kindly to the idea of the rev. gentleman remaining with them for the rest of his natural life, and then the trouble begins.

I submit that this mode of engagement is largely responsible for a result which deadens Church life and retards all progress in numbers of our churches to-day, and has greatly contributed in past years to make the Church of England fight the losing battle she is fighting and has fought among her sister churches.

Ministers after all are merely men, and are susceptible to the same influences, and the knowledge that their engagement is for an indefinite period terminating naturally only with life unless previously brought to a close by their own motion, it not unfrequently happens that like other men in safe positions they allow themselves to fall into grooves of thought and action which are not conducive to their own improvement as Christian workers, and out of which they do not see the necessity of emerging until perhaps it has become too late to remedy the effect of the non-fruit-producing years of their labours, if indeed, they ever see any reason to change their habits at all.

The symptoms of this groove-like course are dry sermons, sermons which are merely an abstract thesis upon this or that dogma, and as far removed from the practical wants and needs of every-day life as the sermon on the Mount is from an abstract thesis. And the more refined and subtle the clergyman becomes in his hair-splitting subjects the farther he drifts away from the modes of thought of hard-working men and women, until at last he in preaching lives in a world of ideas of his own, into which his hearers absolutely refuse to follow him, with the result at last, that the clergyman becomes irretrievably out of touch with his congregation, and therefore not all the power for good that he should be and probably might have been.

The humbler class of hearers go to some other Church, where, as they say, they can understand what is said to them and thus become lost to the Church.

Few if any schemes emanate from the pulpit for the furtherance of Church work.

The attendance gradually almost imperceptibly drops off, financial matters assume an importance transcending all else, and the congregation, or what is left of them, look around for the cause of this state of things and generally are quick to lay that blame upon the minister, which, in my opinion, should be largely laid to the credit of the system which has led to this state of things.

I have often thought how miserable must be the feelings of a clergyman who severs his years of connection with a congregation under such circumstances as the above.

After all his labours, and they do labour, after all his endeavours, and they do endeavour, he departs in this humiliating way, with hardly a friendly hand extended to him and on his part without the slightest wish in his heart ever to return.

The great factor which leads to these wretched results in country churches (for it is about them this is written), I submit, is the unbusiness-like system of engaging ministers which has been hitherto followed.

Now suppose a congregation desired a minister, and their Bishop, having a few on his list, named them to the congregation, and gave the congregation an opportunity of listening to them in turn, so that they might make a choice, and then, if the minister preferred were willing, should send him. In the first place, this gentleman would be the man of their choice; then suppose the parties concerned were allowed to contract for a term of years not longer say than five, all parties would start in, knowing exactly what was before them. If any member became dissatisfied with the minister he would know that after a certain time a change would occur, so there would be little need of any disagreement.

If the clergyman proved a success he could be re-engaged.

He on his part like every one else working on a short contract, would feel the stimulus of it. If he desired re-engagement he could obtain it only by exerting himself. If he meditated a change, the same feeling would inspire him to make his departure a matter of regret to his charge as nothing would so assist him in obtaining a better cure, at any rate when his time was up he could shake hands with his parishioners and depart with mutual feelings of regret and esteem, and he would feel that he might look forward to re-visiting his old parish with mutually agreeable feelings.

As for the congregation, those who were not willing to re-engage their departing pastor, would be active in endeavouring to secure a gentleman next time whose record would ensure pleasing them, and thus Church interest would be maintained and the congregation might go steadily onward in strength.

By this plan it seems to me we might take a leaf partly out of the Methodist and partly out of the Presbyterian Church's books which would be an improvement on both and altogether ahead of the unbusiness-like method of the Church of England in this respect to-day, and which would be an immense benefit not only to the laity of the Church but to the clergy themselves.

Since my last letter was printed I have received from the Venerable Henry Roe, Archdeacon of Quebec, the report of a committee of the Deanery Board of St. Francis upon "the place of laymen in the spiritual work of the Christian Church," and also an eloquent printed sermon on the same subject by the same eminent gentleman, and I am very much pleased to find that the views so lamely expressed in my former letter are in both the report and sermon most ably and convincingly maintained.

W. C. MAHAFFY.

### Acknowledgments.

Receipts of Synod office, Toronto, for Diocese of Algoma, from 1st to 31st of May, 1890.

For *General Fund*.—Two Sisters, Toronto, \$2; Sir David and Lady Macpherson, \$50; G. A. Drummond,

\$250; S. Carsley, \$100; E. E. Shelton, \$100; Dr. Selwyn, \$5; G. Lightbound, \$100; Lindsay, P. M. A., \$6.20; Port Hope, St. John's, P. M. A., \$2.80; Toronto, Ascension W. A. \$105; Diocesan Branch Women's Auxiliary, \$14.33; Dr. Bethune, \$10; R. Evans, \$20; J. Duncan, \$25; Jas. Mills, \$25; R. Hall, \$25; Col. Dyer, \$100; Mrs. M. Williams, \$20; Mr. Justice Gwynne, \$5; Anon. per Miss Selwyn, \$1; G. H. Tinbury, \$2; Rev. W. Craig, \$2; Dr. T. Meilman, \$5; Mrs. Renaud, \$4; T. Shortiss, \$25; Nepigon, St. Mary's, \$18; Miss Moffat, \$5; Miss Macklem, \$5; Mrs. Plummer, \$5; E. A. B., \$10; Toronto, Redeemer, \$73.87; H. T. Mudge, \$25; Brantford, Grace Church S. S., \$100; H. Goulding, \$500; W. H. Beatty, \$25; G. A. Kuhring, \$2.50; Brantford, Grace Church B. Class, \$5; Oakville Branch W. A., \$25; Holy Trinity, Winnipeg, S. S., \$23.90.

For *Widows and Orphans Fund*.—R. B. Street, \$10; Mrs. Parris, \$1.

For *Huntsville Church Building Fund*.—R. B. Street, \$2; Mrs. A. R. Boswell, \$5.

For *Church and Parsonage Fund*.—A Lady, Montreal, \$700; W. Raven, \$2.

For *Evangeline Fund*.—Hon. W. R. Brock, \$100; A. Bhee, \$50; Mrs. Becher, \$25; Trinity Church, Galt, S. School, \$30; Mrs. Freer, Winnipeg, \$10.

For *Episcopal Endowment Fund*.—A Lady, Montreal, \$300; S. P. G. £28. 11s. 6d.

For *Sudbury Church Bell Fund*.—Miss Day, £4. 18s. 9d.

For *Nepigon Mission*.—Mrs. A. M. Glynn, £7. 5s. 7d. Toronto Diocesan Branch Women's Auxiliary, 50c.

For *Temiscamingue Catechist*.—Lindsay Women's Auxiliary, \$5; Diocesan Branch W. A., \$98.70.

For *Foreign Missions*.—Jocelyn, \$1.50.

For *Domestic Missions*.—Port Arthur, \$3.50; Gravenhurst, \$8.25; Bethune, Port Carling, \$1; Emsdale, \$1; Lancelot, 33c.; Stanleydale, 56c.; Allansville, \$1.22; Chapleau, \$21.70; Schrieber, \$3.30; Broadbent, \$1.77; Eagle Lake and S. River, \$2; Nipissing and Powassan, \$5; Parry Sound, \$7; Aspdin, \$1.31; Sheguindah, \$2.

D. KEMP, Treasurer.

SOUTH RIVER.—I desire to acknowledge with warmest thanks the receipt of the following for "Building Fund" of Eagle Lake Church: B. Homer Dixon, \$5; Hon. E. Blake, \$5; Anon., \$1; and a barrel of clothing from the G. H. M. B. of the Memorial Church, London, Ont. GEO. GANDER.

BROADBENT MISSION.—Mr. A. J. Cobb, Catechist in charge, desires to gratefully acknowledge the following gifts and subscriptions: From Miss Tupper, Sussex, England, \$20 towards Sunday-school library; for St. Stephen's, per Rev. F. C. Norton, St. Margaret's, Ditching, Sussex, England, \$22.50 towards furnishing St. Stephen's Broadbent; supplies of monthlies and papers from Mrs. Kirkby; the Rectory, Collingwood; grant of 3 dozen Bibles from the Upper Canada Bible Society; a barrel of clothing from the W. A. M. A. of St. George's Church, St. Catharines, per Rev. R. Kerr; a large parcel of magazines and other monthlies from Mrs. Osler, the Rectory, York Mills; from Mrs. Renaud, 4 dozen service books for Mrs. Fry; Sunday books, etc., and from Rev. A. J. Young an altar cloth for St. John's Church, Dufferin Bridge. 300 ft., 2 in. birch and oak lumber for new seats for St. Stephen's, from Messrs. S. & J. Armstrong; \$5; towards furnishing fund, Mr. White; \$2 towards furnishing fund, Mr. McClellan.

HUNTSVILLE CHURCH BUILDING FUND.—Mrs. Dykes, \$5; All Saints', Toronto, S. S. class, \$1.61; Trinity, S. S., per W. A. M. A., \$10; Anon; per Rev. J. D. Cayley, \$1; E. Henderson, \$20; Mr. Reeves, \$5; C. S. Hooper, \$5; Wm. Ince, \$5; J. W. Young, \$4; C. Robinson, \$5; J. L. Morrison, \$5; Friends in England per Miss Down, \$13.39; St. Paul's, Toronto, offertory, \$27.50; per D. Kemp, treasurer of diocese, Miss Dorien, \$48.33; Church of Redeemer, Toronto, \$13.75; All Saints', Toronto, \$10; R. B. Street, \$2; A. R. Boswell, \$5.