

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series.  
Vol. II. No. 8.

TORONTO, APRIL 15, 1891.

Published monthly  
50 cents per annum

## The Algoma Missionary News.

EDITOR - - REV. G. H. GAVILLER, PARRY SOUND.

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

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The J. E. Bryant Company (Limited) of 58 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly but also induce others to subscribe for the paper.

THE 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.

A NEW railway, or rather a branch of the Canadian Pacific Railway, to run from Toronto to Sudbury, is being agitated. Already the line has been surveyed, and a charter is being asked for, which, as a matter of course, will be granted. This line will traverse the Diocese of Algoma in a north-westerly direction, from a point on the southern boundary at or near Gravenhurst, passing through Parry Sound, a-skirting the Georgian Bay, and so opening up a new territory, and also making the journey from Sault Ste. Marie to southern part of the vast Diocese of Algoma shorter by a good many miles.

NOTICE has been given by another company that a charter will be asked for, for a railway to run from some point near Toronto to Sudbury or some point near Lake Nipissing, so that the Diocese of Algoma will, in all likelihood, be well-equipped with railroads in the very near future.

THE contractors who undertook to build the railway from Emsdale to Parry Sound have made satisfactory arrangements for the resumption of work as soon as the frost is out of the ground.

As will be seen in another column, the Bishop of Algoma is once more engaged in an effort to increase the offerings of Churchmen in the older dioceses towards the funds of the General Mission Board. Truly, a Missionary Bishop has little time for rest. Many and many a Canadian clergyman has far more leisure for reading, writing, and meditation, than has the Bishop of Algoma; as a necessary consequence, the Church in general is deprived of a great part of the ghostly counsel and instruction that might, under different circumstances, be derived from such a man as our Bishop. Might it not be possible that the Provincial Synod could arrange for the employment of a thorough financial secretary, so that the Missionary Bishops (now quite a number) of the Canadian Church might be spared the necessity of engaging in the work of "serving of tables"?

A READER of THE ALGOMA MISSIONARY NEWS asks for the names of any missionaries, now employed in the Diocese of Algoma, who have been students in Wycliffe College, Toronto. There are at present four: G. H. Gaviller, Parry Sound; Geo. Gander (deacon), South River; J. H. McLeod, Gore Bay; and Mr. Sims, Cook's Mills.—EDITOR A.M.N.

### To Clerical Tourists.

Should this number fall into the hands of any of the clergy of the other dioceses who propose to spend a portion of their next summer holiday in the neighbourhood of the Muskoka Lakes, or any other of the many attractive holiday resorts in "poor Algoma," the Bishop will be glad to communicate with them as to the possibility of their being able to hold service at parishes conveniently within reach. The lake region has been without any resident clergymen for about a twelvemonth, and the settlers would be rejoiced to hear that there was a reasonable project of these churches being opened again, even for a month or two.

### Notes by the Way.

THE Bishop hopes to be able to make arrangements for a summer visit to the Muskoka and Parry Sound districts, partly for the purpose of consecrating

a few cemeteries, but also with a view to the awakening of a larger and more liberal interest in our missionary work among the tourists who flock to the lake region at that period of the year. He will probably set August apart for the proposed visit.

THE Indians at Sheshiwaning are still, many of them, dissatisfied with the communion which has hitherto professed to provide for their religious instruction, and have written again to Rev. Mr. Frost asking to be admitted to the Church of England. He cannot possibly look after them, having already several other scattered bands under instruction. The Bishop has written to the chief and promised to visit them as soon as navigation opens.

DEEDS of Church property, whether churches or parsonages, and insurance policies on the same, should invariably be made out in the Bishop's name, he having been created a corporation sole (till a Synod is organised) by special Act of the Ontario Legislature, chap. 88, 48 Vict., 1885 (assented to March 30th, 1883).

THE clergy are reminded of the necessity for filling up the annual Diocesan returns, and forwarding them *promptly* to their respective Rural Deans.

#### "Canadian Indian."

To those of our readers who are interested in the Indian races of North-West America, we can most heartily recommend the *Canadian Indian*, edited by the Rev. E. F. Wilson, of the Shingwauk Industrial Home. The magazine is the organ of the Canadian Indian Research and Aid Society, which has been formed to promote the welfare of the Indian races, and to collect, ere it be too late, all possible information as to the history, manners and customs, and folklore of the various Indian tribes. Membership of the Society, which covers the supply of the magazine monthly, is two dollars per annum. Subscriptions will be gladly received and forwarded by the Secretary.—*Missionary Leaves*.

#### The Mission Board.

At the October meeting in 1890, a resolution was adopted by the Mission Board, at the suggestion of the Bishop of Algoma, that the missionary Bishops, if consistent with the pressing claims of their own large territories, should be asked to undertake each a month's travelling in the older dioceses, and by means of sermons and missionary meetings endeavour to awaken a deeper missionary spirit among the congregations which they might have the opportunity of visiting; it being understood that any offertories given were to be applied to the general funds of the

Board. In accordance with this resolution the Bishops of Saskatchewan, Qu'Appelle, and Algoma, are now on the field traversing the several dioceses respectively assigned them. The appointments made for our own Bishop, in Huron, by a committee appointed for the purpose, are as follows:

London, 2 churches, April 5th; London, semi-annual meeting of Mission Board, April 6-10th; Chatham, 2 churches, April 12th; Windsor, April 13th; Sarnia, April 14th; Petrolia, April 15th; Strathroy, April 16th; Ingersoll, April 17th; Woodstock, 2 churches, April 19th; St. Thomas, April 20th; Aylmer, April 21st; Simcoe, April 22nd; Galt, April 23rd; Berlin, April 24th; Brantford, 2 churches, April 26th; Listowel, April 27th; Kincardine, April 28th; Wingham, April 29th; Goderich, April 30th; Clinton, May 1st; Stratford, 2 churches, May 3rd.

#### Parry Sound Mission.

The W. A. of Trinity Church held their first sale of work and concert on Tuesday evening, March 31st, in the Jukes' Hall. The proceeds of the sale were \$40.84, while fees for admittance to the sale and concert amounted to \$30.95, which, together with subscriptions in cash amounting to \$4.00, makes a total of \$75.79, a very encouraging result of their labours, especially when it is remembered that this parochial branch of the Woman's Auxiliary to the D. & F. M. Society was only organized about the middle of January last, and it was as late as the 24th February before actual preparation for the above mentioned sale of work was really commenced. The committee desire to thank those friends in Toronto and Peterborough who so kindly contributed towards the stock of dry goods for the sale. All articles were sold at most reasonable prices, and as a consequence everything was disposed of save one quilt.

The Lenten services in Trinity Church were remarkably well attended, notably the two on Good Friday, one at 2.30 p.m. and the other at 8 p.m. The subjects for daily service during Holy Week were the "Last seven words of Christ upon the cross." The number of communicants on Easter Sunday was the largest on record in this mission.

RANKIN'S STATION.—A very enjoyable evening was spent by the members of this congregation and their neighbors in the school-house (where English Church service is held) on Wednesday evening, March 18th. Some of the members of Trinity Church choir were present, and added to the pleasure of the evening by their part in the programme. Mr. Henry Jukes had very kindly lent his cabinet organ, which had to be brought a distance of nine miles, and the settlers and their children, who rarely hear the sound of such an instrument, look upon a social evening of this kind as one of the red-letter days in their history. The pro-

gramme was in every way enjoyable and all that could be desired for a social in connection with the church, and was quite superior to anything of the kind ever held in this settlement.—*Churchman.*

### Sault Ste. Marie Mission.

ST. LUKE'S PARISH.—A grand concert was given by the members of St. Luke's congregation on Monday, February 9th. The Incumbent and Mrs. Vesey had worked hard to make the concert a success, and the result was most satisfactory. The proceeds (\$85.00) are to be devoted to the erection of a pipe organ. The Incumbent has over thirty candidates preparing for the holy rite of Confirmation, which will be held (D.V.) on Palm Sunday. The Lenten services are being well attended, the Incumbent taking for his subject at these services the Litany. Owing to the exertions of Miss Bender and Miss Frickleton, the membership of the Women's Auxiliary has been largely increased. The W.A. intend holding a bazaar in Easter week; the president, Mrs. Vesey, is holding weekly meetings in preparation for this event.

ON Palm Sunday the Incumbent presented twenty-three candidates for confirmation, thirteen female and ten male, mostly married people. In the afternoon the Incumbent drove the Bishop to Christ Church, Korah, where eight candidates were confirmed, five female and three male. The Lenten services at St. Luke's Church have been extremely well attended, especially during Holy Week. The services on Easter Day were very beautiful, especially at night, when the service was full choral. There were about ninety communicants present at the early and mid-day celebrations. A beautiful altar-cloth and dossal have been presented to the church, and were used for the first time at Easter.

THE Indian Homes Committee met at Bishophurst on Tuesday, March 17th. There was a full attendance. The new Shingwauk hall is completed; the upper part is to be used as a school-room, the lower as a gymnasium and drill hall. Mr. Wilson stated that, owing to economy during the winter, he hoped to open in May with full numbers. He also said that an appropriation had been made by the Government and placed on the estimates for the erection of a laundry and the commencement of the new Wawanosh Home, near the present Shingwauk.

E. A. VESEY.

### Baysville.

ON the first Sunday after Easter the Rev. J. Boydell, M.A., visited Baysville and Stoneleigh, and administered the Sacrament of the Lord's Supper to the faithful. Although the roads were bad, there was a good congregation at both places.

### Sudbury Mission.

The Rev. C. Piercy begs to acknowledge, with thanks, the receipt of £27 10s. towards the church debt, from Mrs. Huntington, who so kindly made our wants known to the I. and S. Institute. The furnace for heating the church is now paid for.

Arrangements, which are expected to end satisfactorily, have been made to secure an acre of ground for a cemetery. It is a plot in which already there are nine bodies interred.

The sum of £2 3s. 6d. has been received from Mrs. Bere, and is hereby gratefully acknowledged.

Services were held on Fridays during Lent. The Sunday-school is slowly increasing as to number of pupils. Two more Church-workers are needed in this mission, and a parsonage will, ere long, be needed.

—*Com.*

### Burk's Falls Mission.

His lordship the Bishop of Algoma visited Burk's Falls on the 25th ult., remaining two days. An evening service was held in All Saints' Church here on the 25th. The Incumbent, Rev. P. G. Robinson, conducted the service; his lordship read the lessons, and afterwards, in his own peculiarly impressive eloquence, preached from I. John v. 4. The weather was severe, and there was a grand concert given by the Agricultural Society, yet the attendance at church was large, being composed mostly of Church people, who were hearty in their responses and attentive and interested listeners to the Bishop's discourse. On Thursday, the 26th, the Bishop met the vestry and received a statement from the officers, which was satisfactory to his lordship. Our projects for improvements, comprising the erection of a driving shed, bell tower, and school building, were approved. After a pleasing, running conversation among vestrymen, clergymen, and Bishop, the meeting closed with his lordship's benediction. In the evening a hearty reception was given his lordship in the Court House, where he was greeted by a large gathering of Church people and citizens. The ladies, under direction of Mrs. Robinson, having prepared tea, coffee, sandwiches, cakes, etc., an hour of social intercourse was enjoyed, after which his lordship gave an interesting account of the Algoma Missionary Diocese, its extent and development. He was followed by a few remarks from Rural Dean Chowne, of Emsdale, and Rev. P. G. Robinson of our own mission. A vote of thanks (seconded by his lordship) was given to the ladies for their entertaining preparations and modest, unostentatious manner in carrying them out. A vote of thanks was also given to his lordship for his presence, and the pleasure he had given us in enabling us to become better acquainted socially. All Saints' Church building needs some repairs and improvements, which are expected to be carried out this

coming summer. We are peculiarly fortunate in having so noble and energetic a worker as Mrs. Robinson, wife of our Incumbent, who has already inaugurated a fund for the procuring of a parsonage, which is much needed. Her wonderful energy and practical tact has proven so successful thus far that the fund has grown into the hundreds. There is still some three hundred dollars to make up, in addition to what we have subscribed here, and there is no doubt but that Mr. Robinson and his good wife will receive enough from their friends and the friends of our mission work to enable us, at an early day, to secure a permanent, comfortable abode for our minister and his family.—*Com. in Evangelical Cuhrchman.*

Contributions may be sent to D. Kemp, Esq., Synod Office, Toronto, Ont., or to the Incumbent, the Rev. P. G. Robinson, Burk's Falls, Ont.

### Ilfracombe Mission.

ILFRACOMBE STATION.—At the close of the sermon on Good Friday in Christ Church, the Rev. L. Sinclair made special reference to the conversion of the Jews, and the offertory was given for that object. The Easter vestry was held on Easter Monday at 3 p.m. Mr. C. J. C. Crump was appointed secretary and auditor *pro. tem.*, and the following appointments were made: Mr. C. Smith was re-elected clergyman's warden; Mr. W. Johnson, people's warden, and Mr. E. Malkin, vestry clerk. The Rev. L. Sinclair expressed his appreciation and pleasure at the continued harmony of the congregation and the faithfulness of his officials.

HOODSTOWN.—In consequence of the heavy snow storm the Rev. L. Sinclair held the service in Mr. Malkin's house, Fox Lake, instead of at St. Jude's Church, on Sunday, March 15th.

The offertory for the Jews was taken on Easter Day, and the Easter vestry was held on Easter Tuesday at 11 a.m. Mr. H. Malkin was re-elected clergyman's warden; Mr. S. Goldthorp, people's warden, and Mr. W. Goldthorp, vestry clerk. The auditors were Capt. Whiddon and Mr. H. Tipper. The Rev. L. Sinclair addressed the meeting with expression of sincere thankfulness for the continued devotion of the congregation of St. Jude's Church, and the unfaded loyalty of its members.

MCMURRICH.—On Sunday evening, March 15th, the roads were completely blocked by the snow storm; the Church of England service was, however, conducted by the Rev. L. Sinclair in Mr. Fair's house, as the usual place could not be reached.

### Thessalon Mission.

[This article was accidentally overlooked, which we deeply regret.—Ed.]

The Church of England in Thessalon has just suffered a severe loss in the removal of the Rev. Mr. and

Mrs. Robinson to Burk's Falls, in the Parry Sound district. During the two years and a half that Mr. Robinson has been in charge of Thessalon, he has worked very hard, and a debt of twelve hundred dollars has been wiped out, principally by his own and his wife's efforts and hard work. The church was consecrated by the Lord Bishop of the Diocese on Sunday, Nov. 23rd, 1890, and in the afternoon his lordship addressed the Sunday-school in connection with the church, and interested the teachers and scholars very much. At the close, he said that it was always a pleasure to him to visit the Sunday-school, as it was certainly one of the largest and best organized in the diocese, but upon this particular afternoon it was not all pleasure, as he had to tell them of something that would cause all in the school to feel sorry, and that was that he had found it necessary to remove Mr. Robinson from their midst to another field of labor, thereby depriving them of their beloved superintendent, Mrs. Robinson, adding, "We all know how she has worked to raise the Sunday-school to its present high standard," and how keenly she would feel at parting with both teachers and scholars, and therefore urged all in the school to work hard to keep it on the increase. If in any way he could assist them at any time, it would afford him great pleasure to do so, if only they would make their wants known to him.

In the evening, the Bishop preached to a large congregation, and at the close stated that he hoped to soon be able to send them another clergyman.

The evening before Mr. Robinson left Thessalon, some members of the congregation waited upon him, and presented an address to Mr. and Mrs. Robinson, expressing their deep regret, not only at losing a faithful pastor, but two kind friends, etc., after which the teachers and Bible Class of the Sunday-school presented Mrs. Robinson with an address and a handsome book, as a slight token of their appreciation of her services while amongst them. They left during the first week in December for Burk's Falls.—*Com.*

### Gravenhurst Mission.

The annual vestry meeting of St. James' Church, Gravenhurst, was held in the vestry on Monday, March 30th, 1891. The meeting was opened with prayer by the Rev. W. T. Noble, B.A., who presided on the occasion; the attendance was small, and perfect unanimity characterized the proceedings. The minutes of last year were read and confirmed. The churchwardens presented their accounts for the past year, which were audited by Messrs. Homer and Pedler; they showed a deficit of \$29.18, but \$25.00 of this was inherited from the previous year. This was considered on the whole satisfactory, as the congregation had raised \$100 extra last year. The Incumbent reappointed Mr. C. E. Ayre as his warden for the ensuing year; it was then moved by Mr. Homer and seconded by Mr. Swan, that Mr. H. H. Marter be re-elected

people's warden for the ensuing year, which was carried *nem. con.* Moved by Mr. Swan, and seconded by Mr. Pedler, that Messrs. Palmer and Homer be re-elected sidesmen, which was also carried *nem. con.* Moved by Mr. Palmer, and seconded by Mr. Pedler, that Mr. Swan act as vestry clerk.—Carried. Moved by Mr. Noble, and seconded by Mr. Swan, that a vote of thanks be tendered to the churchwardens and sidesmen for the efficient manner in which they have looked after the financial interests of the church and the general comfort of the congregation during the past year.—Carried. Moved by Mr. Marter, and seconded by Mr. Swan, that a hearty vote of thanks be tendered to the Woman's Auxiliary for the very valuable and efficient work done by them for the benefit of the church.—Carried. Moved by Mr. Swan, and seconded by Mr. Ayre, that a cordial vote of thanks be tendered to the choir for their valuable assistance in supplying the musical part of the services during the past year.—Carried. An earnest wish was also expressed that the choir might thoroughly appreciate and reciprocate the zealous and efficient efforts of Miss Rushbrook, our new organist, to render the services hearty and beautiful, as becomes the house and service of God. The Easter vestry was held in Northwood in the afternoon, when the old tried and trusty officers, Messrs. Ennis and Magee, were reappointed. The various congregations throughout the mission show a more hearty and increased interest in the services of the Church, by larger congregations, contributions, etc.—*Com.*

#### Huntsville.

EASTER VESTRY.—The vestry of All Saints' was held on Monday evening. There was a moderately good attendance. The serious illness from lagrippe of Mr. Kinton, people's warden, was sincerely regretted. The vestry clerk presented the financial statement; the income from offertories, regular and special, was \$588.91, the expenditure was \$568.69, balance in hand, \$21.22; but it was shown that there was a present liability of \$70.83, which caused a deficit of \$49.61 in the working expenses of the year. The Burial Board showed \$90.15 receipts from sales of grave plots since formation; and an expenditure of \$50.00 for improvements to cemetery and grave digging, leaving a balance of \$40.15 in treasurer's hands. The Sunday-school report showed marked progress had been made during the year. A new Karn organ had been purchased and paid for, and a balance of \$8.00 was in the treasury. The church building fund had received from all sources \$1040.75. The committee reported two hundred cords of building stone laid on the site and paid for, leaving in the treasurer's hands a balance of \$355.44. The Church Woman's Committee reported \$100 in hand to their fund for heating the church, and the Young Woman Communicants' Guild reported \$50.00 in hand to the

window fund, making a total of \$505.44 to the credit of the church building, exclusive of cost of stone laid on the site. The congregation has paid in \$260.61 of its pledged \$1000 to the church building fund. When the balance of this pledge is in hand, the rest of the material will be laid on the site, after which the problem of erecting the structure will compel us to again turn our eyes for help to the many and sympathetic friends of Algoma in the front dioceses.

THOMAS LLWYD, *Missionary.*

#### Emsdale Mission.

We deeply regret having to record the following deaths in this mission of members of the Church: Feb. 16th, 1891, Florence West and infant; March 31st, 1891, Daniel Sutherland, killed in getting off the train. He leaves a widow and seven children wholly unprovided for. The Queen's Hotel was burned to the ground, and everything in it, in the short space of less than an hour. Whilst we have to be thankful no life was lost, we regret to lose the proprietor, Mr. John Gilpin, from our midst. We are sorry that Mr. H. Pilsh has left our village for the North-west; he was always ready to help in any Church work.

ALFRED W. H. CHOWNE.

#### A Kind Letter.

[THE following letter was addressed to the publishers of THE ALGOMA MISSIONARY NEWS by a kind-hearted lady reader. It is very encouraging to receive such kindly notice.—EDITOR A.M.N.]

DEAR SIR,—I enclose one dollar for MISSIONARY NEWS for coming year, not quite keeping in mind when it begins! and eyes too bad to search; but I know money is always welcome to workers. Your dear little paper gets read by many people, and I hope it will continue to grow and do us all good. It is the small beginnings that live the longest and generally do the most good. If we could be content to work on and bide God's time for the ripening of the fruit without being so anxious, as we naturally are, to see ourselves, the result. Then, we cannot generally realize what is before our very eyes, besides all that is going on, like the seed in the ground, unseen, invisible, but nevertheless powerful. God bless all concerned and interested in all missionary effort, and this particular branch especially.

#### Wanted.

1. Four missionaries, zealous and energetic, for as many vacant missions, and from the laity an average sum of about \$500 for each of the same, to supplement the willing but scanty offerings of the people.
2. A missionary (unmarried) for the Temiscamingue district. Stipend secured. Qualifications—Love for missionary work, good physique, a slight know-

ledge of French (if possible), a practical knowledge of canoeing and snow-shoeing—at least a willingness to learn.

3. A missionary (unmarried) for a large field on the C.P.R., North Shore, centre at Chapleau. The people having fulfilled requirements as to stipend.

4. A teacher (unmarried) for Indian school at Birch Island.

For all the above please address,

THE BISHOP OF ALGOMA,  
Sault Ste. Marie, Ont.

### Ordination at Emsdale.

On the 25th Jan., being Sexagesima Sunday and the Festival of the Conversion of St. Paul, the Bishop of the Diocese held an Ordination in St. Mark's Church, Emsdale.

After Morning Prayer, and a most expressive service, in which the Incumbent, the Rev. A. W. H. Chowne, B.D., Rural Dean, was inducted as Missionary-in-Charge, the Ordination service was proceeded with in the presence of a large and deeply interested congregation.

Two candidates, the Rev. H. P. Lowe, B.A., missionary at Aspdin, and the Rev. H. N. Burden, missionary at Uffington, were presented by the Examining Chaplin to be admitted into the Order of the Priesthood, bishop, priest, and people participating in the Holy Communion, which constitutes such an edifying portion of the solemn office.

The Ordination produced a marked impression upon the congregation. We cannot doubt the wisdom of our bishop in selecting the more isolated rural missions as fitting places in which this impressive ordinal and service can be witnessed and participated in by the laity of the Church, to the more edifying of the body of Christ. Perhaps very few of the people present had ever witnessed such an impressive and sacred function performed.

The sermon by the Incumbent upon the authority, the duties, and responsibilities of the priestly office, would no doubt serve to fasten in the memory and implant in the heart the nature and meaning of the things which had been heard and seen that day, and many would go away, we trust and think, more convinced of the reality of the ministrations of those set over them in the Lord, and to esteem them ever highly for their work's sake.

May the day, with its holy associations and blessed resolves, belong remembered in the history of Emsdale.

J. BOYDELL, *Examining Chaplain.*

### To English Readers.

"THE ASSOCIATION FOR PRAYER AND WORK IN UNION  
WITH ALGOMA."

"Many hands make light work," but you must first get your "hands" together. And this is exactly what our little Association is anxious to do. Many

there are who, after hearing of Algoma and its needs through the Bishop, or in any other way, have been, must have been, stirred with a desire to do something, to help somehow, but—and then there come the difficulties. "It is so little I can give, whether of money or clothing, that it is not worth sending; I am ashamed to offer it"; or, "Yes, I was very interested, and gladly gave a donation, but that was some years ago, and since then I have not heard much about the work out there, and there are so many other claims, and so much to think of, that, one way and another, Algoma has rather dropped out of sight"; or, "I am very willing to help if I knew what to do; I can afford very little money or time." Very good; we quite appreciate all these difficulties, and it is just because of them we have started our Association. We should like to step in and supply the missing link in all these cases. You can give a little money; how much? One shilling? Five? Ten? Twenty? Or as many pounds? So can A, B, and C; let each send their "nickle" to one of the Association officers, and it will be forwarded in one lump to Canada; or you can make three or four warm garments—but where will you send them when made? Write and ask the Secretary, or your Branch Secretary, if you have one (there are at present only three branches, and they are in Clifton, Sussex, and Kent), and you will be informed of any box in course of preparation for Algoma, and the address to which your warm clothing should be sent. "There are many claims." That is most true, and it is a blessing and privilege that there are. Do not give to Algoma if to do so will withdraw help from other works, but, at the same time, hear a little about the work; read what you can, though it is not much; try and picture to yourself for a moment what it would be like if the one dearest to you on earth were settled in a lonely clearing in the Canadian forest with no external spiritual help, nothing to remind him of the services he enjoyed in England unless it were a monthly service in a school-house ten or fourteen miles away; and we venture to think, if you can realise such spiritual destitution, you will at once begin to pray for the diocese, and—well, we can leave the rest; prayerful sympathy is sure to lead to *giving* in some way or other. Meanwhile read THE ALGOMA MISSIONARY NEWS, which is the diocesan organ (although to write this in this article is not unlike inscribing on the signpost, "Those who cannot read, enquire at the blacksmith's"). Our third case supposes a willing worker with very little time or money to spare. What can you do? Perhaps you can post a periodical once a month to the backwoods; the Association Secretary will give you an address. Or you could be a receiver of clothing and literature for your neighbourhood, and when sufficient parcels have accumulated, devote one-half day to sorting, packing, and dispatching a box; donations to the carriage of which will, we hope, have been contributed by those who have been saved all

trouble by merely having to leave their parcels at your door. We could go on indefinitely enumerating the ways in which the Association wants helpers, but it is perhaps enough merely to draw attention to the fact of its existence, and to its aim and object. If there are any readers of this paper in England who have not as yet joined us, or heard of us, will they be so good as to send a line to the Secretary Algoma Association, St. Michael's Rectory, Tyndall's Park, Bristol, asking for a Report. Our Report for 1890 is just out, and in it may be seen what it is to become an associate, and what help is needed in and for the diocese. The Report opens with a letter from the Bishop, in which he says five additional missionaries are needed, with a goodly portion of the funds required for their stipends; four to occupy missions already organized, but for some time past without clergymen in consequence of the low condition of our finances, and one to take possession of territory in which the voice of the Church of England has never yet been heard, save at the occasional services held by the Bishop or other visiting clergy. Can we not do something towards increasing the funds which are at such a low ebb, and strengthening the hands of the workers, and sending others (or going ourselves) in response to the cry, "Come over and help us?" Let us share in some measure in the self-sacrifice that the Church of Christ must bear for the sake of Christ, accounting it a high and glorious privilege to cast into God's treasury "even of our want," for, let us do our best and deny ourselves to our utmost, we have not yet reached our standard—"We ought to lay down our lives for the brethren."

M. M. STUBBS, *Secretary.*

### The Creation Record.

READ AT THE TEACHERS' LOCAL CONVENTION, MANITOWANING,  
BY THE REV. HENRY ROLLING, INCUMBENT OF ST.  
PAUL'S, OCTOBER 25TH, 1890.

Professor Roman may be a man of prodigious learning as far as Natural History is concerned, but I venture to remark that in my opinion in the present case he seems to lack the requisite necessary for a good juryman. He may be remarkably expert in collecting evidence, and even that is open to question, still what he states as scientific facts added to what I have read elsewhere concerning the matter, has tended to confirm my convictions as to the Divine origin of the record of Creation as found in Genesis. The Professor commences his article by stating that "the general character of primitive ideas of Natural History before the dawn of the historical period, may be inferred with tolerable certainty from the notions which are entertained by savages at the present time, and that in the most ancient books of the Bible—possibly the oldest, certainly the most interesting records of early thought—these primitive ideas are exhibited in a literary and historical form." These

two sources, he tells us, present the primitive philosophy of Natural History.

He then proceeds to give theologians the advice "to steer clear of all futile attempts at reconciliation," and then tells them that if they seek to claim the support of science for the inspiration of Genesis that they must submit to all the rigour of the scientific method, and this the account will not stand. He tells them that "they cannot both have their *Theological cake and eat it.*"

After giving us this amusing information, the learned professor then goes on to give what according to his idea is the origin of Zoolatry, or life-worship, and Myths; he gives a description of each, yet without showing or attempting to show that either has a shadow of connection with the Bible; containing or not containing a Divine revelation. Still, I presume from the style of the article that he intends the reader to infer that it has, but in my opinion, if there be an idea lurking in the Professor's mind that there be such a connection, it is of the most fanciful nature. In reading the article one cannot help but feel that that great and good man, the Bishop of Carlisle, was perfectly right in stating as he did in a more recent number of the *Nineteenth Century*, that the Professor deals with the subject in the style of an amateur. The Professor, in that part of the article which is devoted to Natural History as contained in the Bible, makes a most surprising admission, viz., that the early Biblical writers show a really wonderful degree of accuracy in their observations of plants and animals when contrasted with similar observations by men of other races at a comparable level of culture; and is also good enough to inform us that owing to the authority of Huber, the instinct of harvesting attributed to the ant in Prov. vi., 6-8, was considered mythical, but that more recent observations, however, have fully vindicated the accuracy of the older naturalist, *i.e.*, the writer of Proverbs.

I have no doubt that before these more recent observations of which the Professor writes, had a theologian asserted that he did not believe the statement to be contrary to a scientific verity, the Professor would with a flourish of trumpets have exclaimed to science, "Thou shalt go, and as thou wilt find to thy cost too, *you cannot both have your Theological cake and eat it.*" But what would the plain, practical man say when after a time in spite of the ridicule of vendors in knowledge so called, it was discovered, as we learn from the Professor, has already been the case, that the Biblical statement was accurate? Would he, dancing shout, with what savours of insane glee, with the Professor, "To science thou shalt go, and to your cost too, you cannot both have your *Scientific cake and eat it?*" Can we imagine anyone with a well balanced mind placing any value a second time on the Professor's warning? Rather, I think, would the plain man be inclined to wait, and to wait

patiently too, before acquiescing in the Professor's cry. Could not he, with a degree of consistency, turn to the Professor and say, "To the Bible you must go"? But maybe the Professor's learning has carried him far beyond that method of looking at matters.

The Professor's article culminates in an attack against the order of succession of vegetable and animal life upon the globe as recorded in Genesis, and remarks that here the question is a simple question of facts and ought not to admit of any reasonable dispute. As a plain man, with your permission, I will deal with it as a question of facts.

The Professor states that no one now-a-days ventures to impugn the geological record. How does he know this? I have read recently of an eminent man impugning what is held, I believe, by geologists of note as an authentic geological record. I suppose the Professor means that no one, as far as he knows, ventures to impugn the geological record. Why may not the record which the professor places by the side of the record of Genesis in his article, in order to show their points of agreement and difference be impugned just as he questions the Biblical record? According to his own showing, scientists have treated one Biblical statement of natural history as mythical, the accuracy of which was afterwards vindicated, and when he admits the general correspondence of the record of Genesis with what he calls the geological record, I cannot help feeling that he is a very bold man to treat, with what savours of surly indifference, the claim that the former is of Divine origin, especially as it is possible according to his own showing for later investigations to vindicate the accuracy of the older record, as was the case in regard to the statement concerning the instinct of harvestry attributed to the ant already referred to.

The Professor lays great stress upon the fact that the Biblical record appears to represent each group of living things as having been formed in its entirety before the appearance of the next group, whereas the scientific record shows that no one group was ever thus completed before the appearance of succeeding groups.

If the Professor were to question one of my Sunday-school scholars concerning this difficulty, he would in a degree, perhaps, relieve the Professor by telling him "that he has recently been taught that the record in Genesis was not written especially for such men as learned as himself, but for a class of people not far removed from the state of infancy in which, in all probability, the human race was at a very early period, as far as its comprehension of many matters is concerned, and that accurate classification must in a degree be sometimes sacrificed when easy comprehension at once summary and popular is necessary."

One example of this the Professor refers to when he remarks that in the Biblical record "all the forms of vegetable life are represented as having been in existence before the appearance of any of the forms

of animal life. At least," says the Professor, "so it appears to me." Why will he not see that these separate accounts, as a recent great writer has clearly pointed out, by virtue of the nature of the record must necessarily interlap? And that although the vegetable group may not have been complete before the appearance of animal life, yet the historian writing, not for scientists but for a plain people, is only following the method of many historians when in a chapter dealing with an earlier period, for convenience, matter relating to a later period is often incorporated.

Is what the Professor teaches, good for his fellow creatures? Has it not rather a tendency to increase the ranks of inflated braggarts who are either howling sceptics or foul blaspheming atheists? I leave you to judge, and it may aid you in forming an opinion to hear a description of the state of a nation where for some years atheism has reigned all but supreme.

"Turn your eyes on France," says a writer in a well known review of some date back, "which a century ago solemnly installed concupiscence—aptly typified by the Goddess of Reason—in the place of conscience, and elevated the dumb buzzard idol, man in the abstract, and his fictitious rights, in the place of the living God, and the duties binding upon us because He is what He is. Look at France, I say, if you would see an example of the hell which a people prepares for itself when it maketh and loveth a lie. I know the country well; and every time I visit it, I discern the terrible evidence of ever-increasing degeneracy. The man seems to be disappearing. There is return to the semious type. The eye speaks nothing but dull esuriency; the whole face is pourient; the voice has lost the verile ring and has become shrill, gibberish, and baboon-like. Go into the Chamber of Deputies, the chosen and true representatives of the people. The looks, the gestures, the cries, remind you irresistibly of the monkey-house in Regent's Park. The nation—for it may be judged by its public acts—has for a hundred years been trying to rid itself of the perception which is the proper attribute of man, to cast out the idea of God which Michelet has well called the progressive and conservative principle of civilization; to live on a philosophy of animalism, and it is rapidly losing all that is distinctively human, and is sinking below the level of the animals." Yet in the face of this I have heard people, whom some of you know, assert that the French are a most enlightened nation.

(To be Concluded.)

#### Acknowledgments.

Receipts at Synod office, Toronto, for the Diocese of Algoma, for March:

*For General Fund.*—Per A. M. Wilson, £15 3s. 6d.; Jacob Lee, Esq., £12 2s.; Huron Branch W.A., \$1.

*For Special Purposes Fund.*—Per Miss H. Gurney, for Lewisham Church, £15; per Miss H. Gurney, for Port Sydney Mission, £1 4s. 6d.; per Miss H. Gurney, for Port Sydney, for Brunel, £2 15s.; per Miss H. Gurney, for Burk's Falls parsonage, £2 5s.; per Bishop of Algoma, for Burk's Falls parsonage, £15; Huron Branch W.A., for the Rev. J. Irvine, \$5; "A. F.", New Brunswick, for church at Dunchurch, \$40.

*For Church and Parsonage Fund.*—Per Miss H. Gurney, £1.

D KEMP, *Treasurer.*