

## LAY READERS.

The labors of our missionaries are in several cases supplemented by those of faithful lay readers, who, in the absence of the clergyman, stand ready, as a "work and labor of love," to supply scattered congregations with such ministrations as they are licensed to furnish. The present rule of the Diocese is that lay readers, after nomination to the clergyman by the people, are by him recommended to the bishop, and placed on probation for a year, after which, if found faithful, they receive a formal license, and are publicly inducted into their office, in due form, with permission to wear the surplice. It is to the valuable services of this little band of co-workers we owe the fact that the attachment of many of the sons and daughters of the Church has, in more districts than one, survived long years of neglect on the part of the mother at whose knee they were brought up, but who, since they left the old home beyond the sea, has largely failed to care for their spiritual needs. As an example of the spirit that animates our lay readers, I may quote the case of a godly layman in the Mission of Uffington, who walks sixteen miles to one church in which he officiates, and the same distance back again.

On the part of the laity generally, I am glad to be able to report very marked evidence, in several cases, of the growth of a larger and more liberal conception of their duty to the Church which claims them as its members. Foremost among these stands the congregation of St. John's, Port Arthur, which, a few years since, was without church or parsonage, (both having been destroyed by fire), and was contributing \$300 to its clergyman's stipend, the balance being provided, partly by the S. P. G., and partly from the Mission Fund. To-day it is in possession of church and parsonage once more (both greatly improved and enlarged,) at an outlay of \$8,500, of which only \$300 remains unpaid, while it has further expressed its readiness to pay its clergyman a stipend of \$1,000 from its own free will offerings, so soon as the bishop can send a deacon to take charge of the outlying stations, and so enable its clergyman to devote all his time and energy to the care of this important central congregation. For this rare example of parochial progress, in which a little church community is seen mounting, almost at a bound, to the dignity of self-support, we are indebted, under God, to the zeal of both the present incumbent, Rev. C. J. Machin, and his predecessor, Rev. J. K. McMorine. At Uffington (Rev. J. Gresson), the people have erected a comfortable parsonage, by their united and self-sacrificing exertions, with only a little extraneous aid. At Broadbents (Rev. R. Mosley), the little flock is building a church under great difficulties, one family giving nearly \$200 worth of lumber, shingles, etc. At Huntsville (Rev. T. Llwyd), the congregation has purchased a parsonage, making themselves responsible for \$425 towards payment. At Gravenhurst, where the population is so migratory that the incumbent

(Rev. A. Osborne) describes himself as "preaching to a continuous procession," the congregation has pledged itself to a vigorous effort to raise \$100, over and above the stipend, in order to relieve, to this amount, the pressure on our Mission Fund. At Parry Sound (Rev. H. Gaviller), the amount formerly contributed for the stipend of the incumbent has been doubled within a single year, and liberal gifts have been subscribed for the improvement of the approaches to the church building. At Sault St. Marie (Rev. F. W. Greene), the ladies have raised \$100 for the purchase of new chancel furniture, etc., for St. Luke's. At Bracebridge (Rev. J. Boydell), in addition to the proposed outlay of \$2,000 on the parsonage, a site for church, school, etc., has been purchased for \$550, and paid for. At Bruce Mines, under the personal supervision of the Rev. F. C. Berry, a church has been built, which for neatness and architectural correctness will compare favorably with almost any other in the Diocese. Of the whole outlay (\$1,700), only \$300 remains unprovided, and this the little congregation has bravely undertaken to liquidate.

These facts, with others that might be quoted, show that so far from the church people of Algoma sitting down with folded arms, content to enjoy their privileges at the expense of others, they are straining every nerve in their own behalf, and hence are justly entitled to the sympathy and substantial aid of their more highly favored brethren in other dioceses.

## ENGLISH VISIT.

My visit to England in the winter of 1883 and 1884 more than realized my most sanguine expectations. Personally, almost wholly unknown, and the name of Algoma familiar to only a few scattered individuals here and there, the prospect, at first, was most discouraging, but by the blessing of God, and through the influence of commendatory letters given me most kindly by the Archbishops of Canterbury and York, and several bishops, doors were opened in abundance, and, as the result of sermons (preached in pulpits, representing every conceivable variety of theological thought), platform addresses, drawing-room meetings, personal interviews, and communications by letter, \$6,798 were collected for the Endowment Fund, \$2,008 for the Missionary Boat, and \$730 for the Widows' and Orphans' Fund. In this connection I desire to acknowledge very gratefully the courtesy of the Rev. W. H. Tucker, M. A., and Rev. W. H. Grove, M. A., (secretaries of the 'S. P. G.' and 'S. P. C. K.' respectively), in affording me every assistance in their power, in the arduous work in which I was engaged. Committees of ladies were also organized in several places, which have already served as valuable channels for the circulation of our missionary intelligence, through the medium of the "Algoma Missionary News," and also as centres for the collection and transmission of such gifts as may come from interested and sympathising friends in the mother country. It is to this quarter, also, I must look