

the missionary, and that they were very much helped by it, and intended to persevere to the end in the good way.

I was very glad to see how they had kept themselves together, as it were, not having any religious teacher among them for a year. Christmas had been observed and other festivals, and they had kept up Church life among themselves. It is the intention of the Bishop to send a teacher among them as soon as he can find one suitable. In the meantime they begged for a repetition of the visit by the missionary from Garden River.

Algoma Association.

THE ANNUAL MEETING OF OUR ENGLISH FRIENDS.

The annual festival of the association was held on July 10. There was a celebration of Holy Communion at St. Margaret's, Westminster, when the Bishop of Algoma celebrated, assisted by the Rev. E. Tritton Gurney, and the Rev. W. G. Woolsey. In the afternoon a meeting was held in Convocation Hall, at the Church House, Westminster.

The Bishop of Bristol, who presided, said that his presence there might be considered as evidence of his interest in the work, for he had come up from Bristol for the day on purpose to be present. There was very serious matter before them. S.P.G. was withdrawing its grants and the Bishop of Algoma had to make them up as well as to enter on new work. It was imperative on individuals at home to see that the money sent out from England should increase to meet the increasing demands. The districts in Algoma were far too large, for the inhabitants were so isolated that they could only receive rare visits from a clergyman, when he might have to cover 200 or 300 miles in his parish and this by the roughest of travelling. The more we stirred people to take real interest in missionary work of any kind, in any one mission or district, the more their interest would be aroused in the whole work of the Church; one outside interest expanded our view in all directions. He considered that what a parish did for home or foreign missions was a good test for the spiritual life in it; a parish where no outside work went on might be considered dead, therefore he urged them to work for Algoma and so for the Church at large.

The Bishop of Algoma expressed his thankfulness for the work, and also for the prayers of the association which had been an unspeakable comfort to him as he went about through the distant parts

of Algoma. The three years since he was last in England had been years of great strain and anxiety. When he took up the government of the diocese he found things in a critical position. Bishop Sullivan's health had given way; the diocese was burdened not only by a debt of some £1000, but the annual expenditure was exceeding the income by £600, and the only way to save the diocesan ship from financial ruin was to begin a policy of rigid retrenchment. Algoma covered an area of some 50,000 square miles. The population was 90,000 of whom the last census gave 16,000 as belonging to the Church of England, but so far the clergy, whose number had been diminished the last three years from 35 to 30 had only been able to reach 10,000 of them, 6,000 being as yet undiscovered in the fastnesses of the land. The missions were from 30 to 260 miles in length. In the 500 miles between Sudbury and Port Arthur there were only two missionaries ministering to the scattered population along the railway and to the roving Indians. These men did their very best; one day they would be found kneeling beside a dying man in the train, the next ministering to an accident case and again nursing a case of diphtheria in the bush, but it was impossible for them to keep pace with the whole work. There were also the Indian missions; two of these were unmanned and only one missionary able to speak the Ojibway language was actively at work. Yet the people were eager for the Gospel and came to the Bishop to see if he could not do more for them. Last year he went up to Lake Nipigon to hold service for the Indians who had been long without a missionary. The chief there told him how when he was a pagan he one day met Bishop Fauquier crossing the lake in his canoe and how he first told him of Jesus Christ. "One night," he said, "I was asleep in my wigwam when the Bishop came in and laid a Bible by me. In the morning I found my head resting on it and I want to tell you there is no softer pillow than the Word of life, of light, of comfort. All this it is to me and the Bible is my most precious treasure." There are said to be still some 2,000 Indians in Ontario utterly ignorant of the Gospel. When they become Christian there is much pathos in the reverent worship in their little churches and in their plaintive songs, as well as in the cemetery near the Shingwauk Home, where lie the Indian children brought by

the Church into the light of the Gospel. This home is doing excellent work in training some sixty-five boys, and the Wawanos h Home for girls will soon be opened. These Indians are ready to make sacrifices. Not long ago a young Indian came and said he wanted to give dollars; his annuity was only four, but he would borrow from his brother and pay him back in skins. These native people are few and becoming fewer year by year, but the Bishop wishes to send teachers to them as well as to the settlers and it had been a grievous thing to him to have to refuse and to cut down expenses. That had been absolutely necessary in order to stop the leakage; at present the expenditure and income were about equal, but the debt was not yet paid off and the leak had been stopped only by diminishing the effectiveness of the work. Missions had been "doubled up," clergy had been replaced by lay workers, and during last winter five missions were left unmanned. But more trying than this was the absolute abandonment of the aggressive work begun by Bishop Sullivan who undertook it believing that the Church at home would support him. When the present Bishop succeeded to the diocese people had begun to look on it as hopeless and as doomed to be always poor, but even were it so he believed that wherever souls needed saving the Church of God should go to seek those souls, for every soul is of infinite value. But now things were changing for the better and people began to see a bright future in store for Algoma. The country was difficult; there were rocky stretches hundreds of miles long, vast forests of spruce as far as the eye could reach, but these rocks were rich with minerals, while the forests were valuable for making paper and, moreover, here and there were fertile valleys where people were settling and which were larger and more fertile than had been supposed. On the west of Lake Temiskamingue, for example, there was a newly-opened region where villages were springing up, and into this part missionaries ought to be pressing, but for this region the Bishop had been able to do but little. Other religious bodies were working vigorously, and it was painful for the Bishop to face new settlements all over the land, to be unable to minister to their spiritual needs as he ought to do. The Bishop then described a visit he made last winter to Michipicoten. There he found a flourishing village where nine months before