

## Korah Mission.

This mission is one of the outstations from Sault Ste. Marie, and in which three years ago a neat little frame church was built, where an afternoon service was held every two weeks.

Through unfortunate and conflicting circumstances two years ago the church was closed, service in the township abandoned, and the congregation left to drift to the different winds of doctrine.

On Bishop Sullivan's arrival in the diocese he had the church re-opened, and appointed a lay reader, who in a way, drew together some of the scattered flock, till the newly appointed clergyman should arrive.

The Rev. Mr. Cooke had been announced would be present to hold his first service in two weeks, and when the day came about twenty-five people were present to welcome the new missionary.

For the first six months there was not much perceptible difference in the number of the congregation, till a course of confirmation lectures was delivered, which in a great measure awakened the spiritual life of the people, as young and old alike attended these weekly services.

On the first Sunday in June fourteen candidates received the holy rites of confirmation, and on the following Sunday, the happy number of twenty persons knelt at the holy table to receive the sacred emblems of the broken body and poured out blood, through which was purchased the salvation of the world.

The congregations are now equal to the capacity of the church, so much so, that at times, when weather and roads permit, the aisles have to be used with chairs and benches. There is a Sunday School with a regular attendance of twenty-five children although there are some forty names on the roll. A great want is felt in this work through a scarcity of books, which are such a source of pleasure and instruction to the children.

Already the people have guaranteed the bishop \$50 a year towards the missionary's support, besides during the winter Mr. Cooke has received a few loads of hay, and some six bags of oats together with two loads of wood. Taking all things into consideration the work in this mission may be considered very satisfactory and prospering. Many old families who have not attended their church for years, are now present at nearly every service.

Another confirmation class is about to be formed, which several have already expressed a wish to attend.

## Reminiscences of Missionary Life Among the Ojibway Indians.

By Rev. James Chance.

From the Canadian Missionary.

In recalling and relating reminiscences of our missionary life at Garden River, we have no wish to magnify and glorify our experience, or to obtain any under credit for self-sacrifice and self-denials. When we left our happy homes in Old England, to devote ourselves to the missionary enterprise, we were constrained to go there by the love of Christ, and our experiences, even of the most painful character, were modified and softened by the influence of that love. When we arrived at Garden River and took up our residence

there, we had to occupy an Indian house, rudely constructed with logs and slenderly roofed with bark. At that time there was very little interest taken by the Church of Canada in Indian missionary work, consequently no funds were provided for the erection of suitable buildings, and we had to use another Indian house for church and school purposes, and to occupy for a considerable time an inconvenient and unsubstantial dwelling house. It was in this that our first child was born, and never were mother and child more destitute of the kind ministrations of warmhearted relations and friends. And during our many years of missionary experience it was impossible to produce proper nursing in sickness or medical attendance. A few days after the event alluded to, there was a most terrific thunder storm, accompanied with rain and hail-stones of a larger size than I had ever before seen, which broke through the frail roof and let in the rain, which came pitilessly down upon the mother and the babe as they lay helpless in bed. There was something to be thankful for, however, for the wind which was so violent as to take away the whole roof and top logs from the next house east of us, which was empty at the time, left our house uninjured except from the hail. The Indians were away from the village and in their sugar camps, and their bark wigwams were much damaged by the huge hail-stones, and the Indians had to protect themselves by covering their heads with sugar pans and kettles, and a very comical and most grotesque appearance they must have presented, helmetted as they were with vessels of brass, iron and tin. In the course of a few years we obtained funds for new buildings, and the Indians, under our direction, built a church, mission and school houses. But before the church was built—that is, in the course of three years—I had acquired, with God's help, the Indian language, dispensed with the services of an interpreter, and preached to them in their own tongue the blessed gospel of Christ. By the acquisition of the language we greatly endeared ourselves to the Indians, and secured a greater influence over them than we could otherwise have done. We were indebted to the ability and indefatigable efforts of the Rev. Canon O'Meara (now Rector at Port Hope, and at one time missionary to the Indians on Manitoulin Island), for an excellent translation of the New Testament and of the Book of Common Prayer into the Ojibway language and kindred dialects of the Ottawa and Potawatomi. This was the only literature then extant in the native tongue, to which we added a primer for use in the day school, adapted for teaching the Indians to read in Ojibway and English, and for the acquisition of the English language, which was a special object in view, for their educational advancement, as the Indian language, though regular and beautiful in its construction, lacks the necessary richness of expression. By the acquisition of the language, we gained the confidence of the Indians of Garden River and commanded the respect and attention of the bands of Indians at the different encampments along the northern shores of Lakes Huron and Superior, who always anticipated our visits with pleasure and gave us a hearty welcome. Their reception of the Gospel Message was much greater than that of many heathen people, and equal to that of our British pagan ancestors, and as it was to them, so it was to the Ojibways, and will prove to all who receive it in faith—the power of God unto salvation. And it is no small en