

clerical library of his host—a book on Church history, wherein he found some passages which went home to him and gave him occasion for reflection and further study. As soon as his mind had matured upon the questions raised in this casual manner, his convictions led him to seek Holy Orders at the hands of Bishop Strachan, who, after due examination, received him into the Church and ordained him to the diaconate and priesthood successively, and appointed him missionary to Walpole Island, which lies opposite the Town of Algonac, in the State of Michigan. For the first three years he spent most of his time among the wigwags of the island studying the language and character of the people. During this time he gained their confidence, affection and respect, but it was not until long after the old Government church was built that they learned to answer the call of the church-going bell. At length, when he won them, he taught them more fully the faith of the Son of God, which they gladly embraced. The advantages of the town caused Mr. Jamieson to take up his abode in Algonac. There for 15 years he resided, and in addition to the labours of his island mission, under license from the Bishop of Michigan, he gave the isolated congregation of Algonac a weekly service and all the other ministrations of the Church. He was a man of education, ability and sterling worth, and was content to work on in obscurity, humbly, but with earnestness, always having the welfare of his people at heart; faithfully, but with self-effacement, not considering the rewards and honours of this world. At the time of his death he was Rural Dean of Lambton. Though full of years, he seemed at the height of his physical strength, when he was seized with some fever which shortly caused his demise. His burial was solemn and worthy, a large number of the clergy being present to do him honour in these last rites, His Lordship the Bishop being represented by the late Venerable Archdeacon Sandys—a number of the clergy acting as pall-bearers, and amid the concourse of a sorrowing and affectionate people and friends from a distance, he was laid away peacefully to rest in the cemetery of Algonac. During an interval of several months after the death of Mr. Jamieson, the Rev. J. Barefoot, now missionary on the Brantford Reservation, had charge of the mission at Walpole Island. In the year 1886 he was succeeded in the mission by the Rev. John Jacobs, of Sarnia, who for a number of years had occupied the post of missionary to the Indians of the Kettle Point and Sarnia reserves with marked success. It may here fittingly be mentioned that the Rev. John Jacobs was the son of the Rev. Peter Jacobs, a Wesleyan missionary of the English connexion, and a native Ojibway, who laboured among members of his nation at Norway House, a Hudson Bay post in Rupert's Land. The successor of the Rev. Mr. Jamieson was born at Fort Francis, on the Rainy River, in the Province of Manitoba, in the year 1845—by a curious coincidence the very year in which his predecessor received his appointment to Walpole Island. Mr. Jacobs was educated at Huron College, and issued thence in the class of 1869. In this year he was ordained deacon by the Right Rev. Benjamin Cronyn, D.D., Lord Bishop of Huron, and was at once appointed to the mission of the Sarnia and Kettle Point reservations, where he laboured for 16 years. He was ordained priest by His Lordship in 1870. During his incumbency he built a church on each of these reservations, ministering to the needs of his people continually. It was not until after his advent in the mission that the Kettle Point Indians embraced Christianity, except a few who had been more or less identified with a Methodist mission. These, together with the rest of their brethren, are all now members of the Church of England. At the Sarnia Reservation the Rev. E. F. Wilson, the well-known founder of the Shingwauk and Wawanosh Homes at Sault Ste. Marie, had laboured about two years, learning the Ojibway language, preparatory to his entering upon his arduous undertakings in Algoma and the North-west; but the majority had received the Gospel at the hands of the Methodists. Some, however, from Walpole Island, were already members of the Church of England, and the services of the Church were now given to them regularly, in their own language, by Mr. Jacobs. When, therefore, these were established, quite a number of the more prominent of the members of the first-named mission came over and joined the Church mission, becoming earnest, active and permanent members. Resuming now the thread of the narrative relating more especially to Walpole Island, it may be observed that after 50 years of service the old Government church has at length been taken down, and a new, commodious and appropriately-built parish hall, with bell turret, has been erected through the exertions of the Rev. Mr. Jacobs. It is capable of seating 400 people, and cost \$1,500. It will be used for all parochial and social purposes, as also the place where the usual half-yearly annuities are paid. On the island 500 of the population are members of the Church of England, of whom 150 persons are communicants. At the opening of the hall the Right

Rev. Maurice S. Baldwin, D.D., Lord Bishop of Huron, officiated, and also held a confirmation service, at which 45 persons were confirmed. For the current year the churchwardens of the Church of St. John the Baptist, Walpole Island, are Ziba Bingham and Chief Lewis Fisher, and the lay representative to the Synod is Joshua Greenbird. The Indians of Walpole Island contribute the sum of \$400 a year toward the stipend of their clergyman, besides giving liberally to the Mission and other regular funds of the diocese, affording a forcible example to many congregations who have always professed and called themselves Christian. The services in this mission are conducted entirely in the Ojibway language, the hymns used being a large collection recently compiled by the Rev. Mr. Jacobs, a number of which are translations of his own from some of our most devotional and popular hymns. In the hymnal the English version is placed opposite the Ojibway for the benefit of English visitors who may be present at a service, and for the use of missionaries learning the language. From what has been said it will be seen that our Indians in these parts are well cared for and in an advanced state of civilization. Their dwellings are excellent, and are often tastefully, as well as comfortably built, and in many cases are provided with large and well-kept orchards and fruit trees of various kinds, such as pears, peaches, plums, cherries, etc. The Indians are musical, and sometimes have organs in their houses, which they learn to play very well. The islanders have a well-trained brass band which can discourse sweet music on all fitting occasions. The pride which they exhibit in their advancement shows that they are deserving of all the efforts that are and can be made to promote their culture and spiritual progress.

INGERSOLL.—*St. James'.*—On Sunday evening, 19th inst., the congregation of this church was addressed by Rev. Cooper Robinson, the missionary sent out to Japan by Wycliffe College six years ago. When Rev. Canon Richardson, of London, in his address at our annual missionary meeting, alluded in such glowing terms to the mission work of Cooper Robinson and Mr. Stringer, and the zeal of Wycliffe College in sending them, with others, to their several mission fields, we knew not that the pleasure of hearing one of these was so near to us. This is, no doubt, due to the fact that Mr. Robinson was a classmate of our rector at Wycliffe. Mr. Robinson's description of Japan and its people and the growth of Christianity there was very vivid and interesting, and as Mr. Siki, a converted Jap, who accompanied him, sat amongst us, our kindred with his people was made more apparent. The subject of the discourse was "Missions," and the question so often asked, "Why send missionaries to civilized Japan?" was answered fully: For the same reason which took St. Paul to civilized Rome. Japan, like ancient Rome, is both civilized and religious; but of a religion of Buddhism and idol-worship. From his mission at Nagasaki the reverend gentleman has brought some of these idols. The God of Wealth was shown as one to which much homage was paid. This god is not altogether unknown in our own civilized and religious Canada! In the afternoon Mr. Siki very kindly donned his native costume, and addressed the children in the Sunday-school, relating the circumstances of his conversion to Christianity four years ago. On Monday evening following, a number of magnificent stereoscopic views of Japan were shown by Mr. Robinson, also some curios, and Mr. Siki gave a short address in Japanese, which was translated for the benefit of those not conversant with that language. A hearty vote of thanks for this pleasant and instructive visit was tendered to Cooper Robinson and his dusky friend, and they will long live in the hearts of the people of St. James'.

## British and Foreign.

It is announced that a legacy of £5,000 has been left to Hythe Church, which will add £150 a year to the income of the vicar. The almshouses will also benefit to the extent of £2,000, whilst £1,000 is devised to the Church schools of the neighbouring town of Seabrook.

Dr. Tristram, in the Consistory Court recently, gave an explanation of his action in a recent case in which objection was raised to the celebration of a marriage owing to the bridegroom being a divorced person. He said that an objector to a marriage by license should communicate with the Chancellor of the diocese or the minister of the parish; he was not warranted, under the rubric, in objecting to it openly in church, and for so doing was guilty of brawling.

The anniversary meetings of the Church Army were held lately in London. It was stated that the total receipts from all sources had advanced from

£34,000 for the nine months ending December 31st, 1893, to £54,000 for the twelve months to December 31st, 1894. The funds were seriously strained in the early part of the year by the extension of the Labour Home system and the stocking and equipping of the training farms in Suffolk.

The Archbishop of Canterbury preached in Bristol Cathedral recently, where extensive work of restoration has been done at a cost of £20,000. This makes a total of £100,000 spent on the building in the last forty years, the most recent undertaking being the restoration of the Lady Chapel, the repair of the central tower, and improvements to the choir. The Archbishop, who was the guest of the Mayor, was presented with a petition in support of the movement for establishing a separate bishopric of Bristol, and asking him to consecrate, in the restored cathedral, the first Bishop for the revived See. The Archbishop reserved his reply.

THE CHURCH BUILDING SOCIETY.—The annual meeting of the Incorporated Society was held at the Church House, the Archbishop of York in the chair. The report stated that since the foundation of the society, 76 years ago, 8,176 grants had been made—2,198 towards erecting additional churches, or chapels of ease, and 5,978 for the enlargement, rebuilding, repairing, and rearrangement of the churches. The sum voted towards these works was £972,443, involving a further expenditure on the part of the public of at least £13,763,273.

The Archdeacon of Manchester commenced his visitation at Manchester Cathedral. In the course of his address he said it was alleged that endowments strangled charity, but it was the case in the archdeaconry that for every £1 of endowment £2 was raised voluntarily. Taking England as a whole, about £3,000,000 was provided by parochial endowments and about £5,500,000 was raised by the Church for voluntary and charitable purposes. If the £3,000,000 were taken away, a parish would support one clergyman, but not two or three. The pastoral work of the Church would fall to the level of the chapels, which were crippled for want of men and could only touch their members.

The Archbishop of Canterbury has addressed the following letter to the clergy and laity of his diocese on unity: "DEAR BRETHREN,—When we consider the terrible separations of the past, the occasions which gave rise to them, the hardness and uncharitableness which have ensued, their multiplications, the undeniable hindrances which they present to the conversion of the world and to its attraction to our Lord's teaching and discipleship, and when we now see so many communions and confessions—Presbyterian, Nonconformist and Roman—at home and abroad and in America, moved to desire and to seek Christian unity, who can doubt that this change is of the Lord? I earnestly trust that in our churches and chapels, as last year, the prayer for unity may be most devoutly offered in the services of Whit Sunday, and that a constant prayer for such unity as may be Christ's will ascend from many hearts."

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Unity.

SIR,—May I make a suggestion to my clerical brethren through your columns? The Lambeth Conference of 1878 resolved that a day should be agreed upon each year for intercession on behalf of the reunion of Christians. This year His Grace the Archbishop of Canterbury has requested that Whit-Sunday be so used. My suggestion is that we should use on that day the prayer for Unity in the Accession Service—an authorized prayer, and, at the same time, one within reach of all. S.  
May 21st, 1895.

### Absolution.

SIR,—Will S. D. Hague please answer the following questions? Does he consider himself invested with absolute authority to absolve? Will he undertake to remit the sins of the impenitent or unbelieving? Did he ever compare our Lord's words as recorded in John xx. 23, with the same command as recorded by St. Luke xxiv. 47, that repentance and remission