

numbers and pecuniary results. The Harmonica Band, from the neighboring city of St. Thomas, added greatly to the entertainment of the Company. Although the weather was anything but propitious, it being quite stormy, nothing was lacking for the amusement and enjoyment of those present. It being the second of a series of those social gatherings, which it is contemplated holding during the winter; the church people here feel encouraged at the prospects, and regard it as an earnest of good times to come at Port Stanley.

## DIOCESE OF ALGOMA.

## NOTES FROM NIPEGON.

We cannot say farewell to our Indian Mission at Negwenenang for 1885 without a few words more, in order to enable its friends to appreciate at their true worth the difficulties and discouragements attending its prosecution. Some, doubtless, would prefer that these should be kept in the background, fearing their dampening effect on the interest felt by those who contribute to its support; but (1) should not Missionary reports be true to all the facts of the case? and (2) ought not the very knowledge of the difficulties intensify rather than diminish our zeal, as we remember in whose footsteps we are trying to follow, and that, though eighteen centuries have gone by since He preached "the Kingdom of God," even for Him the time has yet to come when "He shall see of the travail of the soul, and shall be satisfied?"

First, then, as one important factor in the case, be it remembered that with the Indian the peculiar features in his case, yet to be enumerated, are grafted in an evil root, viz., the original depravity of our fallen nature, which, in white and red man alike, offers a very stubborn resistance to the truth.

Secondly, as peculiar to the Indian, remember the migrativeness of his habits, and his in-born and inherited aversion to the restraints of a settled, civilized life. How long his forefathers may have occupied the continent none can tell, but all these centuries he has been a wanderer, and the process of civilization cannot be condensed into the brief space of a "transformation scene." The process must necessarily be very slow, and will demand, wherever attempted, more faith and patience, as well as a wiser and more liberal employment of the proper instrumentalities than has yet been expended on the solution of the problem. And Church and State must both co-operate—the one in payment of a just and righteous debt, the other in discharge of a divinely imposed duty and obligation. For the adult Indians comparatively little can be done. The force of habit is too deeply ingrained to be soon or easily overcome. But let us lay hold of the children of both sexes, and gather them, where possible, into such Christian and Industrial Homes as the Shingwauk and Wawanosh, and with such material in our hands, soft and pliant and ductile, there is nothing to forbid our expecting great results, provided the experiment be fairly made, and time enough be allowed. In a word, *give the Indian fair play* in the race for social and religious improvement, and he will not disappoint the hopes of even the most sanguine among his champions.

Thirdly, No Missionary enterprise among the Indians can afford, at least in its earlier stages, to ignore their bodily needs. These, from the nature of the case, are very urgent. We require them to build and occupy log houses, discouraging them from wandering, if possible, but thereby, till they have learnt how to till the ground, we cut off their former and only means of support, viz., the produce of the chase. True, some settlements, like that at Negwenenang, may be fortunate enough to be within reach of prolific fishing grounds, where salmon, trout and whitefish may be found in

abundance, but (1) only one month in the year produces them in any quantity, and the Indian, among his other characteristics, has very little idea of providing for the future, preferring a kind of hand-to-mouth life. (2) The fisheries are a very precarious dependence, failing altogether as they do occasionally, and then starvation stares the Indian in the face, unless the Missionary is prepared to feed them, and this is no easy matter, in view of their immense "capacity," as may be judged from the consumption of provisions by twelve Indians during the six days occupied in transporting a portion of Mr. Renison's supplies from Red Rock to the Mission, viz., 1½ barrels of flour, 125 lbs. of pork, 10 lbs. of tea, 25 lbs. of sugar, and 2 bags of potatoes. The "department of the interior" is, therefore, no small factor in the Indian question, and, as shown on a larger scale by the late rebellion, the minister, whether of Church or State, who would deal with the problem satisfactorily, must make some provision for it. Just here, however, lies one of the many grave difficulties attending our Missionary work, viz., the danger of fostering a mercenary spirit, and seeming to purchase their adhesion to the faith for the sake of "the loaves and fishes." Not, indeed, that they own to the impeachment. Their version of the matter is a much more charitable one—"The Great Father has sent you, you say, to care for our souls; but we and our children are hungry. Does He not care for our bodies?" And with this logic of nature we must be content, waiting patiently till their ability to support themselves relieves us of all further risk of a mis construction of our motives.

(To be continued.)

## THE ADVENT MISSION IN NEW YORK.

On Friday, November 27th, the opening service took place in the Church of the Heavenly Rest, where the pastors of the twenty-one Churches in which the mission will be conducted, and the missionaries themselves, took part. Within the chancel of the Church were seated Bishops Bedell, of Ohio; Tuttle, of Utah; Elliott, of Texas; and Assistant Bishop Potter, of New York, together with the assistant rector, the Rev. Dr. D. Parker Morgan. The service was the regular ante-communion service of the Episcopal Church, all the Bishops participating. When this had been concluded, Assistant Bishop Potter formally welcomed the missionaries from abroad, warmly commending the Mission Committee for its faithful and zealous services in preparing the field for the mission, which he said was in full accord with the principles and life of the Episcopal Church. One of the most cheering indications of success, the Bishop said, lay in the very great number of communications received from persons outside of the Episcopal Church, expressing their full sympathy with the proposed work.

On Saturday, November 28th, the services in the different churches were formally opened by the rectors and the missionaries in charge.

At Calvary Church, Fourth avenue, a large congregation saw the rector, the Rev. H. Y. Satterlee, deliver the parish to the missionaries, Bishop Tuttle, of Salt Lake City, and Bishop Elliott, of Texas. Short addresses were delivered by these gentlemen, and 100 voices sang in the choir. At the Church of the Reconciliation, Thirty-first street, near Second avenue, the rector, the Rev. Newton Perkins, delivered the parish to the charge of the Rev. Dr. Campbell Fair, who addressed the congregation briefly in an interesting and fervent exhortation, in which the objects of the mission, the efficacy of prayer, and the good of religion were entertainingly presented.

The Church of the Heavenly Rest contained a large assemblage, and the Rev. Dr. Francis

Pigou said that he had never before seen so large an attendance at the opening of a mission. Dr. Pigou is the Vicar of Halifax, England, and Chaplain-in-Ordinary to the Queen. His voice is low and pleasing, and his words were listened to with attention. The meeting was devotional in character. The missionary told the people that it was the old, old story he had come to speak of, and that only. In regard to the conduct of the mission, Dr. Pigou said he would like to see those who wished a private interview at the Church from 3 to 5 p.m. each day. Every morning there will be the Holy Communion and an address. There will be Bible readings in the afternoon, and in the evening a sermon and "after meeting" of an unconventional nature.

The Church of St. Mary the Virgin was well filled at the preliminary meeting of the mission. The Rev. George C. Betts, of Chicago, one of the missionaries, walked down the aisles among the people as he delivered his sermon on "Contrition" in an earnest manner. The large number of men present, who listened attentively to his remarks, was noticeable. Mr. Betts will be assisted by the Rev. Edward A. Larabee, of Chicago, as missionary. There have been 1,000 visits made preliminary to the services in the district from Forty-second to Fiftieth street and Sixth and Ninth avenue. There will be hourly celebrations from 6:30 a.m. to 9:30 a.m. during the mission days. At 3 p.m. on Monday, Wednesday and Friday there will be addresses for women only, and at the same hour on Tuesday, Thursday and Saturday for men.

The Advent Mission at St. George's Church, Stuyvesant Square, was opened with a reception of the Mission preachers in the chapel. The purpose of this preliminary meeting was to introduce the workers to one another, and to foster an enthusiasm among the members of the Church for the season of conversion before them. After singing from the hymnal specially prepared for these meetings, the Rev. Wm. S. Rainsford, the Rector, made a brief address of welcome in the course of which he said he had suggested an Advent Mission two years ago, and at last the work of his brother pastors and himself had borne fruit; although some of the Episcopal Churches had declined to come into the work, enough had joined it to insure success. He then introduced the Rev. W. H. H. M. H. Aitken and the Rev. James Stephens connected with the Mission Society of the Church of England. The Rev. Mr. Aitken referred to the great Mission meetings of 1869 in England, which had proved an epoch in the history of the Church, so universal was the enthusiasm, and he trusted they could work up a similar zeal here in New York, and make their record equally historical. The spirit of indifference was the worst foe they had to fight, and he hoped every member would make it a point to persuade some indifferent friend to come with him to the Church. Those among them would do the best work who brought into the meetings the laboring classes as well as the rich. He prayed them to understand they had no pastime before them. The Rev. James Stephens followed with words of appeal and encouragement.

The mission was encouragingly opened in the Church of the Epiphany with a simple evening service, led by the Rev. Alfred A. Butler, Rector of the Church. In a few words he introduced the missionary, the Rev. Otis A. Glazebrook, of St. John's Church, Elizabeth, N.J., to whom the spiritual care of the Church is given during the mission. The missionary spoke of his desire to become acquainted with the people during the next ten days. The services to be held in the evening of each day will be of a general character, and afternoon Bible talks for women and children are the special features of the mission.

The services at the Church of the Holy Communion are in charge of the Rev. Dr. F. Courtney, of Boston. He made an address to work-