

we continued on our way and in the afternoon we reached Sahguduhwang.

The word Sahguduhwang means the place where it flows out, i. e., the mouth of the river. Here dwells a family of Indians consisting of father and mother and I think five children. The mother of those children is a clever woman, an hard working woman, and last of all and best of all she is a Christian woman. In addition to her household duties, she traps and hunts; and it is in these pursuits she excels, often carrying home valuable furs which we sell at good prices to help provide for her family. She shewed me a very nice clock which she had bought with the proceeds of her hunting. Last winter her husband went away to seek work, leaving her in charge of the family and very little to eat. The next day, our heroine trapped two fine large fishers, the furs bringing her sixteen dollars. It was Providence she said. On the day of our visit the whole family with the exception of the eldest son were home, and all assembled in the best room for worship. The second chapter of St. Matthew was read, and a few words of exhortation followed on the manifestation of it to the Gentiles; that now as far as the Ojibway Indians the light of the Gospel had come, and they were to walk in that light until they met the Saviour above. While the service was going on, a young Indian came in, and after service, on enquiring about him, we found that he was a pagan; but after speaking to him, he expressed a desire to be baptized. We instructed him carefully in the fundamental truths of religion, explaining to him the meaning of baptism. He seemed to understand, and professed his faith in the Articles of the Creed. We asked if he would wait till another visit before he wanted baptism, but he said he wished now to become a Christian. The father and mother of the young Indian were there, and they were invited in. It was a most impressive service, and all seemed to feel it so; and none less so than the candidate himself. John was the name given him in baptism. He promised to live as a Christian; let us hope that he may have grace given him to do so. Let us pray that the Holy Spirit may guide him and teach him and help him from evil until he reaches the home above. We discovered on enquiry that the father and mother of the young man were still pagans, and efforts were made to induce them to become Christians. I found them next morning just finishing their wigwam in the bush. The old man said that his father when alive had enjoined him never to become a Christian, but we reminded him that his father not being a Christian himself could not know the blessedness of God's service. We advised him to obey God who calls all men of every race and color to Him. We left him not without hope that his prejudices and unbelief may give way under the influence of Divine grace, and in answer to our prayers he may be led to the Saviour. We found that there was still a brother unbaptized, but he was a long way off in the bush. We expect to see him when we go that way again. F. F.

THE BISHOP'S TOUR.

SIR,—Will you allow me space enough in your columns for a few hurried notes of my recent tour in the Districts of Parry Sound and Muskoka. The points visited were Bracebridge, Falkenburg, Stoneleigh and Baysville (Rev. J. Boydell), Ullawater and Rosseau (Rev. A. W. H. Chowne), Leguire, Dufferin, Midlothian and Magnetawan (Rev. A. J. Young), Lambidge (Mr. G. Gander, who also, as catechist, has charge of South River and Eagle Lake), Burk's Falls, Emsdale and Bethune (vacant), Perry and Huntsville (Rev. T. Lloyd), Aspdin and Lancelot (Rev. W. Crompton), Ilfracombe and Stanleydale (Rev. J. Manning), Port Carling, Port Sandfield, Brackenridge and Mortimer's Point (Rev. S. E. Knight), North Bay and Chapleau on the C.P.R. (Rev. G. Gaviller), I had previously visited just as winter was setting in. Three other missions yet remain to be visited, and comprising Gravenhurst and Northwood (Rev. A. Osborne), Uffington, Oakley, Parbrook, Ferris Hill and Lewisham (Rev. J. Green), and Port Sydney, Brunel, Beatrice, Ufford and the Townline (Rev. R. W. Plant). This will complete, not the whole circuit of the Eastern portion of the Diocese, but as much of it as can be accomplished this winter, owing to the pressing claims of my work elsewhere.

Your readers, I am sure, will be interested to hear of various indications, gathered up during this tour, showing that, while deeply grateful for the generous support given us by our fellow-churchmen in other dioceses, we still enforce and illustrate the principle of self-help as far as possible in the different departments of our work, whether the payment of stipends, or the erection of churches and parsonages. At Bracebridge, for example, mainly through the exertions of the women of St. Thomas' Church, a most desirable site was purchased and paid for at a cost of \$550. On this site has recently been erected a most commodious and handsome parsonage, now occupied by the incumbent, Rev. J. Boydell and his

family. A new church will follow bye-and-bye, so soon as the little flock has had breathing time from its late exertions, and has recovered from a disastrous conflagration, which, within the last few days, destroyed several of their leading business establishments. At Falkenburg, in the same mission, an old church, built several years ago by the then incumbent, Rev. J. S. Cole, has been removed to a more central site, about a mile from its original position, and rebuilt very neatly at a cost of about \$225, the people providing \$125 in labor and money. At Magnetawan St. George's Church has been improved by the erection of a very neat tower, of a design furnished gratuitously by Mr. Helliwell, one of our Toronto architects, and a bell mounted weighing upwards of 400 lbs. The Church has also been partially clapboarded, and lumber enough secured to complete the work. At Sunbridge a Sunday school has been organized, under the superintendence of Mr. Jos. Edgar, who will be glad to receive books, &c., while the catechist, Mr. Gander, has already secured a local contribution of \$200 towards the erection of a church. At Emsdale the church (St. Mark's) has been lined and stained, the people doing all the work. At Huntsville the people have purchased and paid for a bell weighing 750 lbs., erected a hall for Sunday school and other parochial purposes, put new chancel furniture in the building temporarily used as a church, and paid off \$100 of a loan made to them for the purchase of a parsonage. At Gravenhurst, over and above the contribution to the clergyman's stipend, a large number of gifts have been presented for the interior of the church, while \$75 have been sent to the General Diocesan Mission Fund, in fulfilment of a pledge entered into last year "to try and raise \$100." At Uffington a comfortable parsonage has been erected, largely through local effort, while at Port Sydney another has gone up, making the eleventh in the list of homes which we can offer to our resident missionaries. But what are they among four and twenty? I must not omit, however, to make special note of the progress which has characterized the Aspdin mission, under the charge of the Rev. W. Crompton, who, I am sure, has had the prayers and sympathies of hosts of friends in his recent affliction which deprived him not only of a lifelong companion, but of a true co-worker in all his plans for the temporal, social and religious welfare of his people. Out of his great sorrow, however, God has already brought good in the restoration of perfect harmony between him and his bishop, and the clearing away, I trust forever, of the mistakes and misunderstandings which during the past year or two had not only disturbed the harmony of our mutual relations, but created much of prejudice and heart burning among the friends of both, alike in England and Canada. Hence I have been able once more to enjoy the well-known hospitality of Mr. Crompton and his family, and to see for myself the substantial improvements that have taken place in his mission. First, a very spacious hall has been built (Clifton Hall) as a centre for the congregation for Sunday school and social purposes, and here, on the evening of Jan. 24th, despite bad roads and a pitch dark night, upwards of eighty persons assembled, old and young, to partake of some simple refreshments, play a few simple games (not confined to the children) and hear an address on the church work being done in other parts of the diocese. Close by, on the site of the old log predecessor, stands a substantial, ecclesiastical looking stone building, recognizable, to even the first glance of an uneducated eye, as an English Church, solid in its external appearance, tasteful and neat in all its internal appointments, the whole the magnificent gift of an unknown donor in England, who gave £1,000 for the benefit of the diocese, of which £600 has been expended in St. Mary's Church. Here services were held upon the 23rd morning and evening, a confirmation class of seven being presented at the former. Mr. Crompton will doubtless give you particulars. One feature of the services, however, I must not omit. Almost without exception they are the heartiest in the diocese, and, as several informed me, they were on the occasion of my visit exactly what they always are. The singing was remarkably good. The choir (i. e. the congregation) taking all the different parts. This is due partly to good training and partly to the presence of a number of young men, sons of English gentlemen, who have settled in the neighborhood, bringing with them brawny hands and faces, good voices, and, luckily for St. Mary's, the knowledge how to use them. St. George's, Lancelot, four miles off, was visited in the afternoon and found filled with a devout and attentive congregation. Here, also, a confirmation class of eleven was presented for 'the laying on of hands,' while on Monday afternoon the people gathered again to witness the distribution of prizes to the Sunday school children, and to hear an address from the bishop.

I regret to say that two of our missions are vacant, viz: Gore Bay, in Manitoulin Island, whose clergyman has been tempted away by a more attractive field in the States; and Burk's Falls, Parry Sound District, which lost its incumbent by his return to Jamaica,

the land of his birth. Another vacancy has remained unsupplied for several months now, in the Port Arthur District. None of our young deacons apparently having missionary spirit enough to prefer the rough, unattractive life of a pioneer for Christ's sake, to the smooth, easy, comfortable routine of a town or city parish. I have appealed for such a man through the church papers for more than a month, but not a solitary response has reached me! Meanwhile the field is white to the harvest. Rev. J. C. Machan is working on single-handed, but the extent of the field, and the impossibility of his supplying it with the necessary services, will be seen in the fact that in his confirmation class, presented last June, were two young women who had travelled no less than eighty miles to receive this apostolic rite! Alas for the Church, if the resources of her supply for the missionary field are so entirely dried up. Very soon I shall be calling for a clergyman for Parry Sound District, to occupy the field whose needs recently touched the sympathies of a Toronto churchman so closely that he wrote, offering to be responsible for \$200 a year for three years towards the stipend. Am I to appeal in vain? Are these poor souls, who are "as sheep having no shepherd," to be left uncared for? The whole stipend (\$750) will soon, I hope, be forthcoming. The offer of \$200 has already borne fruit as follows: Mrs. Alex. Cameron, \$100 per annum for three years; H. Pellatt, \$50 do; Dr. Wilson, \$25 do; Rev. Stuart Macklin, \$25 do; Sherbrooke Woman's Auxiliary, \$25 do; E. Blake, \$25 do; Miss Thornton, \$10 do; Rev. W. Craig, \$5 do; Mr. Burne, \$5 do; Box 41, Wroxeter, \$5 do; Rev. G. M. Wrong's Bible class, Church of the Redeemer, for 1—possibly 3 years each, \$100; per Mrs. Nixon, the sum of \$100 St. James' Bible class. The balance will soon follow, and then the hour will have come for the man to appear. "Pray ye the Lord of the Harvest that he will send forth labourers into the harvest."

One other item I conclude. It is our intention, God willing, to have a general Conference of all the clergy of Algoma in Parry Sound sometime next summer. The event will possess a special interest as the first of its kind in the history of the Diocese. But it cannot any longer be postponed. The feeling is growing among us that we need two things only, viz., a closer mutual acquaintance among the clergy, and a more effective organization for the details of our missionary work. The question of a Synod is also looming up. The possibility of making the Algoma Missionary News a more effective diocesan organ will be discussed. Means will be probably taken looking towards a temporary administration of our Widows' and Orphans' Fund should occasion arise, pending the formation of a Synod. The Canon passed at the late Provincial Synod, providing for Algoma representation in the Lower House will doubtless receive attention. All this, however, will involve a large amount of preliminary letter writing, and for this I have requested the Rev. W. Crompton, and he has consented to act as my corresponding Secretary.

I am now upon a tour in the Diocese of Huron, (kindly arranged for me by the Rev. Canon Innes,) which began on the 6th, and includes, as printed, to be visited, with the Bishop's approval, on behalf of Algoma; Galt, Ingersoll, Woodstock, Simcoe, Port Dover, Stratford, Mitchell, Seaforth, Clinton, and Goderich, closing with St. Paul's, London, Feb. 20th. The Treasurer has informed me that our Missionary Stipend Fund was overdrawn on Feb. 1st, by the sum of \$570.

Yours truly but mournfully.
E. ALGOMA.

SKETCH OF LESSON.

SEXAGESIMA. FEBRUARY 18TH, 1867.
The Way Through the Sea.
Passage to be read.—Exodus xiv. 21-31.

How silent the land of Goshen. The homes are empty, the brick fields deserted, the whole nation of Israel is departed. Word is brought of this to Pharaoh, and he realizes the result of his deed in allowing the people to go. He repents of it, and determines to bring them back. Taking his chariots, his horsemen, and his army, he pursues and overtakes them as they are encamped by the sea, verses 1 to 9.

1. Israel shut in (verses 9-14). Meanwhile the Israelites, instead of taking the direct road through the way of the land of the Philistines, have been led by God through the way of the Red Sea (chap. xiii. 17, 18), and now find themselves completely hemmed in. On the one hand is Pi-habiroth, "a range of craggy rocks impassable;" on the other the fortress of Migdol and the sacred city of Baal zephon, verse 2. Before them the sea, behind the Egyptians. There is literally no escape: and they murmur against Moses. So broken in spirit are they by their long slavery, that they declare the bondage of Egypt preferable to the death which they think threatens them in the wilderness. But God has purposely led them into this strait, not only, perhaps, that they may escape war