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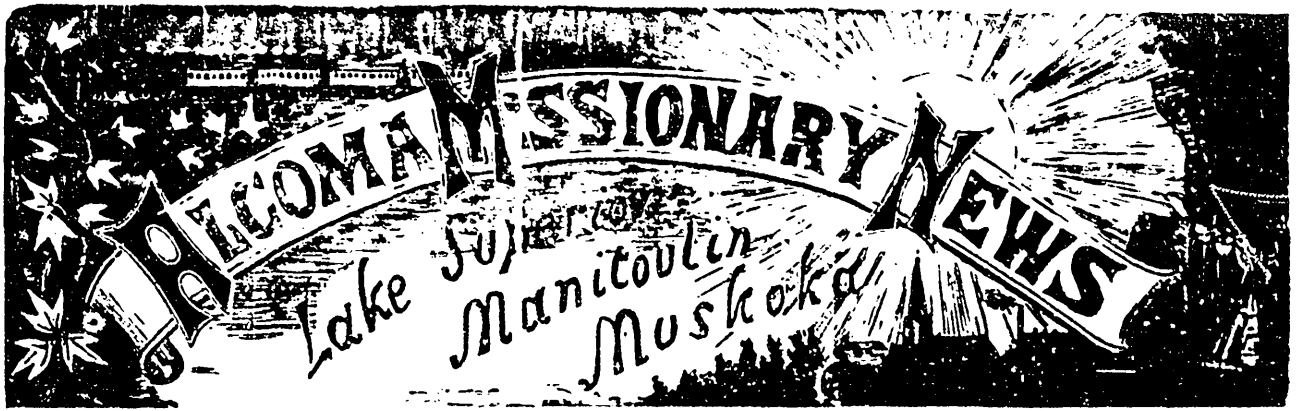
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Volume VII.

APRIL 1st, 1884.

Number 4

Good Tidings From Neepigon.

(BY REV. R. RENISON.)

On Monday Feb. 12th Oshkahpukeda and myself left Negwenenang to visit a family of pagan Indians about forty miles from this mission. Our blankets, overcoats, provisions and cooking utensils, made a pack of forty pound weight for each to carry: over lakes through the dense bush, up steep hills which were sometimes almost insurmountable. It was one of the most beautiful winter mornings that I have ever yet experienced. The sun shone beautifully, and it was just cold enough to render a brisk walk enjoyable. At 11 a.m. we reached a wigwam at the north end of McIntyre Bay which was occupied by Mishael Obeseekun, their wives and children, who had left the mission some time previous for the purpose of snaring rabbits which at present is the chief support of the Indians. Here we received a hearty welcome; a large pot of rabbits was quickly cooked, we enjoyed them thoroughly; and all the little children declared that they were glad to see their missionary. Mishael's wife having noticed that my moccasin was badly torn took her needle and thread and had it fixed "in less than no time."

Before leaving I took the Indian New Testament and read the following verse:—"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief." I find it a good plan when reading to the Indians to take

one text at a time. They differ very very much from the white people in this respect, as you may read it over and over for more than twenty times and yet they will be glad to hear it again. The result of this plan is, that many of the Indians at our mission have committed to memory several verses. I was much astonished as well as delighted a few days ago to find that Obeseekun could repeat accurately ten texts.

Well, at 2 p.m. we reached "Kookookuhooseebee" (owl river.) We followed this river for about half an hour and then entered the bush. We walked rather lively till sun down and then camped near the shore of "Mukuda—Nahma Sahgahegun" (Black Sturgeon Lake). We had a splendid fire as there was plenty of dry pine close on hand. We ate heartily but slept very little, as the night was very cold. We had breakfast by moonlight and then recommenced our journey.

Our route lay right through the middle of "Black Sturgeon Lake" which is about 10 miles long by  $2\frac{1}{2}$  road. As we again entered the bush at the north end of the lake, to our great astonishment we met the very pagan Indian whom we were so very anxious to see. He had a small tebaugan drawn by one dog—was on his way to the "Neepigon Post" for pork and flour. His wife and children were very hungry, (rabbits and fish this winter being exceptionally scarce.) So much so that several of the Indians were obliged to abandon their usual hunting grounds and lurk around

the "Post," receiving from the manager as much as would save them from utter starvation.

"Kebuk" for this is the pagan's name was very glad to see us, a large fire was quickly made, snow melted, pork fried and soon the Missionary, Guide and pagan were enjoying a hearty meal.

About two years ago and upon two different occasions I had visited this pagan and family. I tried to preach Christ to them the Saviour of all men. I must confess that after twice travelling a distance of 80 miles through the dense bush, that I was a little discouraged and depressed in spirits to find that the invitation was refused, and full and free salvation through the precious blood of Jesus rejected.

And now for the third time the Missionary and pagan again meet face to face. He knows full well the errand on which I have come. The suspense for me was great, as we sat for a few minutes in silence around the blazing fire I prayed to my father in secret to enlighten his understanding and give him grace and wisdom to receive the Gospel message and enter the fold of the "Good Shepherd."

"Owh suh kadabwayandung kuhya kabaptizooind tahbemahjeah, owh duhyabwendusig tahnahneboomah." (He that believeth and is baptized shall be saved, and he that believeth not shall be condemned.) The once proud pagan now kneels in prayer; he receives Christ rejoicingly; accepts, this time, the Gospel invitation. "Proceed on your journey," said he "go to my wigwam, baptize all my children, and next spring when navigation opens, I will go to the mission and myself and wife will be baptized in the church at Negwinenang, this is my wish I will build a house on the mission ground and am very anxious that my children should be properly instructed." After bidding us a friendly "boozhoo" he proceeded on his journey to the Neepigon Post and we hastened toward the wigwam from which we were still ten miles distant.

At about 3 p.m. we reached Muskrat Lake which is about 4 miles long and  $1\frac{1}{2}$  broad, on the opposite shore we saw the pagan's daughter fishing for pike with hook and line under the ice. When she first noticed us approaching, she quickly hastened away soon disappeared in the bush, entered the wigwam and apprized them of our coming.

When we arrived we found 8 pagans including two old women one 80 and the other 75 years old, one girl of 18 and 4 children varying from 12 to two years. After many friendly "boozhoos" and hearty expressions of welcome, the Missionary and Guide seated on shingob branches were resting their wearied limbs beside a pleasant blazing fire, whilst the two old women smoking their pipes and preparing rabbits and pike for dinner, were heard to say "pooch tah pukedawaugpoochtah-kadishkhuskenawug" (they must be very hungry and so must have a hearty meal.) After dinner the Indian New Testament was introduced, the simple gospel truth laid down and expounded; some of Christ's beautiful invitations read. I tried to prove to them from God's own word that pagans as well as white people need a Saviour, and that all have sinned and come short of the glory of God; that there is one way only by which they could be saved, namely by entering the fold of the good Shepherd, that Jesus Christ himself is the door, "He that believeth and is baptized shall be saved but he that believeth not shall be damned."

It appears that nearly two months ago these nine pagans had unanimously agreed to become christians and join our mission at Negwinenang. The seed sown two years ago was not sown in vain, the bread cast upon the waters is found after many days, God's word will not return to Him void. One of the old pagan women, 80 years old, with only one eye, determines to return with the Missionary a distance of 40 miles through the dense bush, and over frozen lakes, to be instructed at the Mission and prepared for baptism. A young

woman of 18 and 4 children were baptized. The remaining part of the family namely, an old woman of 75 "Kebuk" and his wife will (D.V.) be baptized in the spring in our little church and then we hope to have quite a nice congregation.

In conclusion let me add that poor old Wesqua who returned with us to the Mission has not yet recovered from the fatigue of the journey, the last day's travelling in particular for her was very trying. We had to cross an arm of the lake about 15 miles in breadth, and then there was a piercing north wind which was too much for an old woman of 80 whose entire clothing consisted of nothing more than an old canvass bag rent in two and rolled around her legs for leggings, her skirts made out of blue calico did not reach much below her knees, and then a piece of an old blanket thrown over her head and shoulders was all that she had to save her from the sharp piercing wind which blows at intervals across the Neepigon Lake. When she arrived the blood had almost ceased to circulate, her eyes were watery, her hands benumbed and she was indeed in a most pitiable condition. Half a teaspoonful of pain killer in a cup of warm water was all the stimulant we had to give. She revived and after eating a hearty supper of bread and tea was soon herself again.

Let me ask some of my christian friends to whom "the lines have fallen in pleasant places" to remember the poor Indians at Neepigon. Old cast off clothing even of an inferior quality, will be thankfully received and gratefully acknowledged; and let those who cannot assist us in a pecuniary point of view at least remember us in their prayers.

### A Winter trip to St. Joseph's Island.

*To the Editor of the Algoma Missionary News.*

I think that some of your readers may be interested, in an account of a visit paid by Rev. G.B. Cooke, to the missions of Bruce Mines and St. Joseph's Island.

He left home on Thursday morning Feb. 19th, and after

a drive of nearly fifty miles, he arrived at the Mines after dark. On the road he had called at the houses of some of the settlers who belong to the church of England. They regretted very much, the loss of the church services, which they have not had, since the Rev. Mr. Renison was taken from them and sent to the Indian Mission in the wilds of Lake Neepigon.

On Friday morning Mr. Cooke and Mr. Berry, the clergyman of the Mines, crossed over the ice to Hilton on St. Joseph's Island, where they were just in time to catch Mr. Beer, who was starting out in search of a young school mistress who had, in a fit of lunacy, strayed away from her boarding house, and whose tracks had been seen on the snow on the lake.

Mr. Beer asked the clergymen to excuse him, and he would be back as soon as possible. Mr. Cooke then went to the missionary's house and Mr. Berry returned to the Mines.

We will here follow Mr. Beer in his trip after the young lady. He took, in his sleigh with him the brother of the girl, and started up the ice, towards some islands, five or six miles off, in the neighborhood of which the tracks had been seen, but more than thirty hours had passed since the girl was first missed, and there had been both wind and snow and so the tracks were obliterated except in the sheltered places under the lee of the shore. After reaching the islands the seekers soon came across the track and knew by the zig zag course that they were following the path the wanderer had taken, soon they found a spot where she had sat down to rest and then a mile or so they found her imprint in the snow, where she had reclined at full length on the sloping bank of an island. They then followed her with the utmost difficulty to the north shore. At times, for a hundred yards or more not a sign of her track could be seen, and it was followed by feeling with hands and feet for the harder snow which her feet had pressed. After awhile they came to a spot where she had rested for a long while, and here Mr. Beer says, he felt sure they should find her frozen body. She had started in the night with only two pair of stockings on, and no boots and very thinly clad also, and she had walked through wet slush, for eight or ten miles; and the seekers felt sure she had gone to this secluded spot to rest and would be found frozen, but no, she seemed to have stood for some hours, and then started for a shanty about three miles off which the daylight had now made visible. The two then followed her to this place, and found that she had been there, and had only left about an hour before. Both her feet were frozen and she was utterly exhausted. The people had fed her and rested her and tried to detain her, and when she would not stay they gave her another pair of socks. About four o'clock the brother found her in another settlers house about ten or twelve miles from home, and taking her in the sleigh they returned to Hilton arriving about nine o'clock at night after a very hard day's work. The girl was badly frozen but will recover. Mr. Beer found Mr. Cooke at his house and soon forgot in the comforts of home the hardships and dangers of the day. The danger being the risk he ran of drowning his horse by breaking through some bad spots in the ice.

On Sunday Mr. Cooke took the morning service at Hilton while the resident missionary went to his outstation at Temby Bay and Cascaws. In the afternoon Mr. Cooke address-

ed the Sunday School scholars and in the evening he and Mr. Bear drove to Bruce Mines where Mr. Cooke again preached, the other clergy taking the prayers. After service the two clergymen drove back to Hilton, tired but feeling that they had worked faithfully that Lord's Day in the Lord's Vineyard.

On Monday evening service was held at Jocelyn another of Mr. Bear's missions. Mr. Cooke again presided, and here as at Hilton and Bruce Mines the people were very much pleased and edified by the eloquent and practical discourses delivered to them.

After the service a lady of the congregation came forward and reminded the preacher that four years previous, when a church at Jocelyn was only thought of as a possibility in the dim and distant future Mr. Cooke had, at a picnic, said that perhaps some day he might be privileged to come back and preach in their church at Jocelyn, and now all which only four years before had seemed so far off, had by the blessing of God come to pass. Their church was built and he had come and preached to them and they rejoiced that a merciful Father had brought it all about.

On Tuesday night at the request of the people of Bruce Mines Mr. Cooke gave an interesting lecture on Temperance in the Temperance Lodge. The meeting was well attended and we hope the good cause was strengthened and extended by the facts and figures with which the eloquent lecturer showed the evils of intemperance and the advantages of leading a Godly temperate life.

On Wednesday morning Mr. Cooke started home again where he arrived late at night.

We feel sure that during this short missionary trip the missionary sowed seed which cannot fail with God's blessing to bring forth fruit to the glory of our Almighty Father and to the spiritual benefit of His people.

## MUSKOKA.

St. John's Church,  
UFFORD

Years ago, on the first visit of the first bishop of Algoma to Ufford, it was agreed by the people there, that they would endeavor to erect a small church.

This was in the winter, and in the summer following, the shell of the church was put up and roughly floored, and for the first time in the history of man the people of Ufford were enabled to worship God (comparatively speaking) "decently and in order." Since then, part of the church has been lined ins, wide small vestry, comfortable seats, and other fittings added, the work of the settlers. So much has been done, but still there is much more to be accomplished in order to make the church a fit place for the purposes for which it is intended.

The ceiling is unfinished, there is no font, no altar cloth, no organ, and last but far from least, no bell.

A church bell is an absolute necessity in the backwoods. A few settlers have time pieces, but the time changes very much sometimes an hour or more.

Again services are not always regularly held. The missionaries are at the best overworked and with long distances to travel, and unforeseen delays occurring, cannot always keep

their appointments, though generally coming to hand sooner or later.

The church bell rung an hour before service tell the people that it is church Sunday, and also reminds them that the time to prepare for service has approached. Perhaps some of our readers may not exactly understand the meaning of the term church Sunday. May they never experience the necessity of calling one Sunday differently to another, as thousands of their fellow churchmen do.

By church Sunday is meant the Sunday on which the clergyman or catechist expects to conduct service; sometimes fortnightly, sometimes yearly.

Who will help the people of Ufford to finish their church, who will help them to buy a bell, an organ, a font or an altar cloth.

During the past year the services have been kept up entirely by the people without one cent of cost to the Diocesan Funds.

If you cannot help in money or goods, can you not sometimes forward per mail a second hand church or Sunday school paper for the benefit of the very flourishing school at St John's Ufford.

The battle is being bravely fought, but the munitions of war are exhausted. Who will help those who are trying to help themselves.

SETTLER.

## Rosseau.

The Parsonage, Feb. 1st. 1884.

The Sunday school of the mission of Rosseau have been greatly helped by the kindness received from outside. A small box was received from the C. W. M. A. Toronto, per Mrs. O'Reilly.

On December 27th the S. S. of Rosseau spent the evening at the parsonage, and after enjoying a substantial tea 52 children received a present from the Christmas tree. Another box was received collected by Miss Fannie Dixon, the Rectory Guelph, who has for the past two years done all in her power to help this mission. Also a box from Dr. and Mrs. Redmond and friends who had spent the summer in Rosseau was also kindly given to aid the out stations which received largely from the generosity of the above named ladies. The new Sunday School at Teaswater requiring quite a number of gifts to furnish their Christmas tree. Then there are many families in the bush who are quite out of reach of either church or Sunday school, and yet require a token of Christmas. We hope the kindness may long be extended to the children of our parish which they have this year experienced.

The church at Hillswater has this winter been lined and the floor relaid, which makes it so much warmer. The congregation is very regularly and gradually increasing. The decorations at the Harvest Thanksgiving and at Christmas displayed great taste on the part of those who were engaged in the work. Hillswater is likely to become one of the main stations between Rosseau and Bracebridge.

At the Sirett and Holton settlement there is a very fair congregation and all appear to attend Divine service though the houses are few and far between. In the other Cardwell station many have gone to the States and it is by no means of a hopeful prospect respecting church work, as the families are nearly every one of different sects. The station on Skel

eton Lake have attended very regularly at the Sunday services what few they have been able to have given.

ALFRED W. H. CHOWNE.

Incumbent.

Rosseau.

## Parry Sound.

The church at Parry Sound which is under the charge of the Rev. R. Mosley is in a most satisfactory condition, and the Lord is blessing the labors of his servant in that part of Algoma. The church building at the Sound is now entirely free from debt, and Divine service is held in it every Sunday morning and evening. The attendance at these services has been regular and large, considering the population of the place. This shows that the beautiful liturgy is appreciated by those for whom it is intended.

The Missionary has his stations to which he goes as frequently as possible, often taking one of them upon the Sunday afternoon.

The people in this mission if we judge by the fruits they bear are endeavoring to profit by the faithful labors of their pastor in their behalf. Consistent, conduct, and peaceful reliance upon the Divine dispensations, always follow the faithful preaching of the word of God, and this we believe is the case in the mission of which we write. Some who have been called hence to their Father's home above have, as their end approached, resigned themselves with loving peacefulness into their Father's arms well content to go when he calls them. These things are evidences that the word preached faithfully has power to take away the sting of death and make the grave lose its victory, that the services of our church give more than a mere form of godliness, and lead to real and spiritual life.

As an evidence of the faithful energy of the missionary, we may state that his Sunday duties involve over seven hundred miles of travelling during the year. He has held a hundred and forty Sunday and other services, has had twelve baptisms six marriages, three burials, and the Holy Communion is administered once a month.

On Christmas morning was held a most delightful service, the singing and chanting accompanied by the organ were excellent, the attendance was good, and all seemed to engage heartily in the worship of the new born King. After the service the Holy Communion was administered to twenty four persons.

It is most pleasant and encouraging to find the cheerful and hopeful prospect which this and other missions afford in this diocese of Algoma.

## The Mission Committee.

We are glad to notice that at last, the mission work is assuming a more practical aspect in the organization of a Provincial Mission Committee, to consist of all the Bishops, and two clergymen and two laymen from each diocese.

It is a curious fact that the church, which in England contributes in a princely manner to missions both at home and abroad, should in this country give much less in proportion to its strength than any other Christian body towards the spread of the Gospel among the heathen in this and other

lands. One is at a loss to account for this, unless indeed it may be that the Canadian Church has for so long received of the bounty of the larger church in England, that it has come to regard itself rather as an object of charity than as a source from which liberal gifts should come. It is a well known fact that the Church of England boasts among its members some of the wealthiest men in Canada. Besides those who are wealthy it has a tremendous membership of people who may be described as in comfortable circumstances. From such a constituency it should derive a large revenue for mission purposes. That it requires such a revenue no one can deny. The diocese of Algoma is insufficiently supported. Our missionaries receive but small stipends, and should they die there is no provision for their wives and families. A large population is now moving into this country, and many of the new arrivals are church people and appeal for the ministrations to which they are accustomed. The various religious denominations, are making every effort to maintain their position, and allowing no opportunity to pass of extending their influence. Still it is easily seen when the church is able to place a faithful representative of her teaching in a mission, how much her services are recognized as the chief source of instruction and spiritual comfort, to the children and grown up people alike. So far, the Algoma missionary diocese reflects the greatest credit on the zeal of the church in her obedience to the Divine command; and also contributing towards the fulfilment of the great prophecy, "when the earth shall be filled with the knowledge of the Lord, like as the waters cover the sea."

## Shingwauk Notes.

Trinity Church Sunday school, Galt, has undertaken the support of an Indian boy; the young brave allotted to them rejoices in the name of Samuel Assinice (Little Shell).

Two young ladies in Quebec, Miss Sewell and Miss Housman, recently held a bazaar, and sent the proceeds, \$100, for the benefit of the Indian Homes.

Two little girls from the Wawanosh, Mary Peters and Mary Williams, have been in the Shingwauk hospital for two weeks owing to bad health, but are now better and able to return to their companions.

A boy named Francis Adams has been down with an attack of pneumonia, but is now we are thankful to say so far recovered as to be able to be back at school.

Mr. Wilson has recently opened a drawing class and six boys are at present taking lessons; he has also two boys learning medicine.

Confirmation classes were commenced at the beginning of Lent, there are six candidates from the Wawanosh and six from the Shingwauk; classes are held twice a week.

The oldest pupil at the Shingwauk Home at present is John Esquimau, between 25 and 30 years of age, who is studying for the ministry, the youngest is Aleck Beesaw, about 7 years old.

There are 20 girls at present at the Wawanosh Home. The Wawanosh makes coats and trousers for the Shingwauk and the Shingwauk makes boots and shoe packs and mends chairs for the Wawanosh.

The Shingwauk factory is now in full blast. The machinery is run by a 14 horse power engine. A white man is in charge as foreman, and four Indian lads work under him; one of them, Harry, has charge of the engine. Orders have come in freely, and there is at present no lack of work.

## 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

couragement to the faithful missionary, and no small part of his present reward to witness the transforming and sustaining power of the Gospel among the aborigines in all states and conditions of life. See that young man dying of a painful, lingering disease, and hear him singing praises to God and testifying of a Saviour's love. Look at that married woman, young yet in life, but now on her dying bed with her second child, only a few months old, lying near to her. When in health the mother was never absent from Sunday and week-day services of the church, though she had to walk a long distance, and often had to carry a child along with her. In her dying state she is happy in the prospect of her departure to be with Christ, but casting a wistful glance to her sleeping child, she said: "I should be perfectly content if I could take my little boy along with me." "Can you not," I asked, "leave him with confidence to the care of that Saviour who died for you to bless and protect?" Smiling with renewed hope and trust, she replied: "Kagato," (yes, truly), and departed in peace. The last time we saw the motherless boy, he was acting as a monitor in the Shingwauk Home.

Again, come to look upon that old man, Wabuhnoosa—once a pagan, but for many years he has been a sincere and consistent Christian. He is now sick unto death, and lying on a straw mattress spread on the floor of his wigwam. There is a death-like hue on his swarthy and emaciated countenance, and his once stalwart frame has almost wasted away, yet he is happy for he has peace with God through our Lord Jesus Christ, and his face in its emaciation is beaming with heavenly hope. It is near the holy season of Christmas, which the Indians so delight to celebrate, and in a reply to an expression on their part that he would not be present at our Christmas services, he smiled, and raising his attenuated arm, and pointing with his long, thin forefinger to heaven said: "I shall spend a happier Christmas there;" and he did. But time and space forbid further particulars of this interesting character as results of our missionary work, and as proofs of the sustaining power of vital Christianity among the Indians under the most trying circumstances, and for the same reason it will be impossible for me to give even a brief account of my various missionary journeys. But I cannot omit to mention one winter journey, chiefly on the ice, which, though it was only "one sun," as the Indians say, or could be accomplished in one day, the distance being about thirty miles, yet turning out to be one of the severest journey I ever undertook. It was to visit an old man of very unsettled and nomadic habits, whose home, if he had any, was at Garden River, but who had gone away for some months and pitched his "moving tent" of birch bark on the shore of Lake Huron. He had been the last of the Garden River Band of Indians to abandon paganism, and I had the unspeakable satisfaction of admitting him into the Christian Church by holy baptism. Having heard incidentally from another wandering Indian that the old man was dangerously ill, I set out, in company with a fine young Indian, to visit him. My companion carried on his back my valise, containing two days' rations, books and communion service, and I carried strapped on my back, a pair of blankets. I knew, of course, our direction, and my guide knew the locality, which was on the American side, but not the exact spot; and an isolated wigwam is sometimes hard to find as a cunning bird's nest. We travelled more than half the distance to a neck of land before stopping, except to slack our thirst with the pure lake water, which temptingly presented itself through the crack in the ice. We took something to eat, then crossed the point of land into Hay Lake, and crossing that in its southern extremity, we proceeded down a channel between an island and the mainland. The ice there, owing to springs and a rapid current, was dangerous. It gave way under me and I sank into the water, but by a superhuman effort I sprang out

on to firmer ice. My clothes, however, were drenched, and I had no change whatever along with me; in consequence, and through the intense cold, I was soon encased in ice, which greatly impeded my progress. We looked anxiously ahead, but no appearance of a wigwam was visible. The sunset and night came on; then we made for the mainland, intending to cross another point and hoping to discover the desired wigwam, but we could see nothing except the weird trees, the fallen and fast falling snow, and hear nothing but the violent wind and the screeching of the owls. The snow here being between two and three feet deep, and not having snow-shoes, I found it utterly impossible to travel any further in my already exhausted state. We made a fire, dried our clothes as well as we could, and then partook of some food. Having no kettle to make tea, we made and sucked snow-balls as a substitute, then spent the night in the snow. We did not discover the wigwam of the old man until noon of the following day. We were received with much gratitude by the inmates of the wigwam, who were poor as well as sick, having scarcely anything to eat but Indian cornmeal. The old man was indeed ill, his old wife nearly blind, and their married daughter and son-in-law, who was a "French half-breed," were indolent and untidy. We remained, in much discomfort until the following morning, and ministered to their spiritual necessities and also to their temporal wants as far as we could from our supply of sugar and tea, and our sense of discomfort almost vanished at the manifestation of so much joy and gratitude which our visit called forth. We reached home on Saturday evening, but, having been exposed to the glaring sun all day, I suffered fearful pain from "snow-blindness." I officiated, however, in church on the morrow, but suffered afterwards from a violent cold which settled on my chest. My doctor (Mrs. Chance) at once applied a blister, and that, with God's blessing, relieved me.

## St Joseph's Island.

The people of this island have been entertained by quite a number of concerts this winter. The Methodists and Presbyterians have both given entertainments, and we the Church of England have not been behind them.

About Christmas we had a Christmas Tree at Jocelyn, with presents for the Sunday School children. The children had a most enjoyable time, and it would have made your heart glad to have watched one poor little orphan girl when she received her little wax doll. She was sitting quite quietly and apparently indifferent to what was going on, when suddenly her name was called and the doll held out to her. It was most affecting to see the change in the appearance of the poor child. Her joy was extreme. She had never dreamed of being the possessor of so beautiful a doll. She kissed it, she caressed it and touched its eyes, and nose, and hair and then kissed it again. It was payment for all our trouble to see the pleasure we gave that poor little orphan.

Besides the Christmas Tree at Jocelyn we had an entertainment for the Sunday school at Hilton. This realised for us some fourteen dollars for church purposes.

Next we had a concert at Richard's Landing, to raise a small sum towards the new church we propose to build in that part of the mission. We spent a very pleasant evening. Everybody seemed to enjoy themselves, and the sum of twenty-four dollars remained to be put towards the church fund.

There is to be still another concert at Hilton which we hope will turn out a success.

These entertainments make some amusement for the people and enable us to spend the period of our isolation from the rest of the world with less monotony and greater sociability;



**JOTTINGS.**

A RIGHT STEP—We are glad to notice that a commendable step has been taken by the students of Trinity College, in the formation of a society for the study of how to meet the mission requirements of the church. We have already mentioned and deplored the lack of acquaintance and interest with this subject that has been allowed to exist in the theological training. Too much attention cannot be given to such an important branch of the church work. Young men will find it more conducive to spiritual energy to contemplate the formidable and primitive aspect of ministerial life than to repose in the prospect of a quiet organized parochial circle.

The Rev G. B. Cooke gratefully acknowledges the receipt of £1 from Col. Gordon, Kensington, London, for mission work.

Rev. H. Beardy received £3 from Miss Arrowsmith to be devoted to the building fund of the church at Richard's Landing.

FOR SALE—Several complete volumes of ALGOMA MISSIONARY NEWS for 1881-1882-1883 in paper covers—Price 50 cents.

ANNUAL REPORT—Copies of the Annual Report of the Indian Homes for the last two years and for the current year, may be had gratis on application.

The Bishop will be out (D. V.) in May. He expects to bring two ordained clergymen and two candidates for holy orders. His lordship has been looking at a steam yacht valued at £650, which he thinks of purchasing.

**Algoma Diocese Receipts**

The Bishop has published the following notice in the English church papers and subjoined is a list of contributions received to the 22nd February.

**MISSIONARY DIOCESE OF ALGOMA.**

Population 60,000, mainly small farmers, fishermen, miners, lumbermen, and navvies on the Canada Pacific Railway, 9,000 Ojibway Indians, 17 missionaries (incl. the Bishop), 3 catechists and 20 volunteer lay-readers.

Not one farthing of endowment for any purpose.  
Not one mission able to support itself.

**FUNDS NEEDING TO BE RAISED.**

- (1) 15,000l. endowment, to secure the Bishop's stipend.
- (2) 2,000l. for purchase and maintenance of missionary boat, for shore line 1,000 miles in length
- (3) Mission Fund to supplement local contributions to stipends of missionaries.
- (4.) Homes ("Shingwauk" and "Wawanosh") for Indian children.
- (5.) Erection of cheap wooden churches.
- (6.) Assisting students.
- (7.) For the widows and orphans of deceased clergymen.

Rev. J. H. Rhodes .....	£10 0 0	Miss Swannick .....	£10 0
H. C. Erksine Esqr. ....	5 0 0	"The Net" per Mrs.	
E. M. W. per Canon Hoare	600 0	Barber .....	12 12 6
Canon Hoare .....	5 0 0	D. R. Mg., 38, Chem-	
Rev. D. B. Bevan .....	5 0 0	iston gardens.....	13 12 0
Per Rev. W. M. Johnston	8 0 0	Offertory, per Canon	
St. Stephen's, Canterbury	4 15 2	Duckworth.....	32 14 11
Cathedr l, Canterbury ...	12 19 7	Lady Archibald.....	3 3 0
Church of the Holy Cross	3 10 0	Lady Augusta Onslow	26 5 0
Dr. Chadwick .....	5 0 0	Thomas Hutton Esq.	5 0 0
Miss Watson .....	3 3 0	Rev. G. Buttanshaw	20 0 0
Mrs. G. Brown.....	25 0 0	Mrs. Buttanshaw.....	20 0 0
Rev. Prebendary Mason..	3 3 0	Mrs. Christie.....	5 0 0
Mrs. Clabon.....	0 10 0	Bishop Perry.....	5 0 0
Mrs. Whitehead.....	10 10 0	Lily Spender.....	0 2 6
The Misses Hall.....	5 0 0	Miss Gibby.....	3 3 0
Rev. C. McCausland.....	5 0 0	Anonymous.....	0 5 0
Rev. E. W. L. Davies.....	1 0 0		

Subscriptions will be thankfully received and acknowledged by the Bishop of Algoma, 40 Bedford-place, Bloomsbury-squa. e.

**DIOCESE OF ALGOMA**

The Treasurer begs to make the following acknowledgements : —*General Diocesan Fund*—Henry Rowsell, Esqr., Toronto, \$25. *Widows and Orphan's Funds* :—Henry Rowsell, Esqr., Toronto, \$25. In response to appeal in *Banner of Faith*, by Rev. W. Crompton, per "Sister Car line" of the Orphanage of Morey, Kilburn, London. England, \$67.

STEAM YACHT FUND :—Miss Rodgers Sunday School class, St. John's, Port Hope, per Rev. Canon O'Meara \$2.00

**Indian Homes.**

Trinity S. school Galt, for boy, \$53.72, Miss Crouch, \$1; Christ's S. school Exeter, \$5.00; St John's S. S. St John, N. B. for boy, \$75; Mrs. Gaviller for Shingwauk, \$5; for Wawanosh \$5; St. John's S. S. Toronto for boy, \$25; Mrs. V. McWilliams for boy, \$18; friends in Cowansville per T. W. Fyles, \$5; Rev. C. L. Inglis for freight 75 cts.; Christ's church, Stans'oid, \$10; proceeds bazaar by Miss Mabel Sewel and Miss Eva Houseman, \$100; Cathedral, Quebec, for W. II. \$10; Chapter Ho. S. S. London, \$21; St Paul's S. S. Rothesay for W. II. \$2.50; Trinity S. S. St. John's N. B. for boy, \$18.75; for girl, \$18.75; St. George's S. S. Etoticoke for W. II. \$10; class 10 at George's s. s. Guelph, 1.30; friends, 70cts.; T. G. Vivian, 80cts.; st. John's s. s. stewarttown 6 dollars.—Total to March \$396.32.

**Memorial Chapel.**

C. G. H. \$10; Miss C. \$3 30; friends in Cowansville, \$5. Total, 18.30. Still wanted, \$188.07.

**Algoma Mission ry News.**

Rev. Canon Hincks, 70 cts.; Miss Crouch, 50 cts.; Mrs. Jos. Clement, 50 cts; A. Blachford \$1.00; Miss F. J. Irvine, 70 cts; G. Hardiman, 35 cts; Miss Carruthers, 35 cts.; Mrs. John Ellegood, 35 cts.; Rev C. J. Ingles, 70 cts.; Miss Lowie, \$1.05; Rev. Forster Bliss, 35 cts; Miss Chapman, 35 cts; Mrs. Povey, 35 cts; Miss Newnham \$1.00; Rev. R. Wilson, 35 cts.; Per Rev. W.R. Clark, \$1.05; Mrs. Hannah. \$1.00; Miss Murray, 36 cts. Total to March 17, \$11.02.

**ALGOMA MISSIONARY NEWS.**

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THE EDITOR OF THE ALGOMA MISSIONARY NEWS.

Sanlt Ste. Marie, Ontario.

<p><b>SUBSCRIPTION</b></p> <p><b>DUE</b></p> <hr style="width: 50%; margin: 10px auto;"/> <p style="text-align: right; margin-right: 20px;"><b>FOR YEAR</b></p> <p><b>ENDING</b></p>
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