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Algoma in England.

No. II.

[CONTINUED.]

On the 7th of November I was glad to have the opportunity of acknowledging my obligations, both personally and officially, to the committee of the "Colonial and Continental Church Society." Five and twenty years ago, when I commenced my ministry, after receiving ordination at the hands of good Bishop Cronyn, whose memory is so fondly cherished in the diocese which was fortunate enough to receive him as its first "overseer," my stipend came very largely, if not altogether from the funds of this Society, and now, after so many years, I find myself still lying under weighty obligations to it for the aid given to missionary diocese; aid appreciated all the more gratefully for the knowledge that its income is far from being commensurate with the number and variety of its fields of operation. English tourists on the Continent of Europe, British sailors visiting foreign ports, escaped or manumitted slaves who years ago exchanged the cotton fields of the sunny South for the clearer, freer air of Canada; French Canadians groaning and sighing for emancipation from a bondage deeper than that endured in any dungeon ever dug; emigrants from England's overcrowded cities seeking a subsistence in one or other of her multiplied colonial dependencies;—all these are objects of a loving care and sympathy to this Society, and yet for these and other branches of work it receives only the very inadequate annual income of about £30,000. Only the most economical and business-like management could enable it to cover such an area of operations with so scanty a revenue, and for this it stands indebted to a small but influential committee presided over by Sir John Coode, K.C.B.,

and to the indefatigable labors of the Rev. Mr. McAnally, the secretary and his admirable assistant, Mr. Hart. Up to the present year the "C.C.C.S." had appropriated £285 to Algoma to aid us in eking out the stipends of four missionaries—this year a further sum of £50 has been granted. Would that Algoma were in a position to make some fitting return for this most opportune expression of sympathy with our needs. But "silver and gold have we none," and so all we can offer is our hearty prayer that God may put it in to the hearts of English Churchmen and women, who love the simple, old-fashioned, but all-sufficient Gospel which the messengers of this Society invariably preach, to devise liberal things in its behalf, by legacies, and present free-will offerings, and so enable it to extend, far beyond its present limits, the area of its manifold usefulness.

No. III.

Sir—Among all the missionary organizations with which I came in contact while in England, I counted most confidently on the "C.M.S. (Church Missionary Society) as certain to sympathize with our difficulties in the evangelization of the Indian tribes. The conversion of the heathen I knew to be their "speciality." It was therefore with a heart full of hope that I found myself ushered into the presence of the Committee at their headquarters in Salisbury Square. As they rose to receive me, with very hearty greeting, I said to myself, "I have but to tell my story, and a grant will immediately be voted." At least fifty or sixty members were present, listening with intense interest to some letters recently received, by the Secretary from some of their Foreign Mission stations. The regular course of business was suspended in order to make room for my

address, in which I dwelt mainly on our Indian Missions, and the need of outside help to aid in their preservation. At the close, Sir W. Hill, the chairman, spoke a few kindly words, expressive of his own sympathy, and that of the Society, with the trying position which we occupied, but the hopes awakened by his reply, were soon dashed to the ground by the chilling announcement made by the secretary that the Society was unable to meet its existing obligations, and ought not to assume the responsibility of any further outlay. I had asked but a very small sum, which it seemed to me could not have been a very formidable outlay to a Society which counts its income by hundreds of thousands sterling. Even £100 would have aided us materially, but it was not to be, and so it comes to pass that of ten different societies with which I had the opportunity of pleading the case of Algoma, for one object or another, the Church Missionary Society is the only one that has not extended, in any form, a helping hand. The disappointment, however, bitter as it was, had its attendant alleviations; and was so overruled as to 'work for good.' One or two laymen followed me from the Committee Room, to assure me of their individual sympathy, and promised me substantial aid (since contributed), while a well-known clergyman, 'feeling unhappy (as he shortly after wrote) about my reception by the Committee' kindly volunteered to place his pulpit at my disposal, and so made an opening through which, what between offertories, and responses to my house to house solicitations, between £400 and £500 flowed into our Algoma treasury.

Within two hours after I left Salisbury Square, I was addressing the Committee of the "Society for promoting

Christian Knowledge," in Northumberland Avenue. This Society has always proved itself a staunch and liberal friend of our Missionary Diocese, not in exactly the same line as the "S.P.C.," but in others equally important, the latter aiding, though by no means exclusively, in the support of the living, duly commissioned messenger; while the former cares, partly for the erection of churches, to be consecrated to the delivery of the message, and partly, for the translation and transmission of the Inspired Volume that contains it, this latter branch of the Society's operations being supplemented by our enormous circulation of Prayer Books, Sunday-school books, Tracts, and other forms of religious literature. Among many characteristic features it possesses, there is one peculiarity in the *modus operandi* of the 'S.P.C.K.' which deserves special attention, and which differentiates between it and all the societies round it. It sends out no deputations to make eloquent appeals in its behalf from either pulpit or platform. Confident of the justice of its own claims, and the readiness of English Churchmen to extend their support to any cause that shows itself, by its works, deserving of support, this Society contents itself with two instrumentalities for the periodic replenishing of its treasury. First, it exhibits no small amount of legitimate worldly wisdom in the management of its publication department, which has now grown to very large dimensions. This branch of its work was a few years ago, a heavy drain on its income—now, thanks to the thoroughly business-like principles on which it is conducted, it has become a prolific source of revenue, the sum of £6,000 or £7,000 being transferred from it, not seldom, to the general fund, as an assessed profit. Apart from its other merits, a fact like this should go far to commend the S.P.C.K. to the support of all good business men. But the second help which the Society uses is better still, and knows nothing of the fluctuations of which even the most skillfully managed business must now and then have experience. The Committee are firm in the belief that the work they are doing is God's own work, that the great Head of the Church has given it to them to do, and that so long as they do it as unto Him, they can lean with implicit prayerful

trust in that divine presence which has been pledged to the Church, "always even to the end," and which may be most legitimately interpreted as applying not only to the enrichment of her spiritual life, but to such common secular things as "the silver and gold." Nor has this trust ever failed them. It has filled the society's coffers sufficiently to keep it abreast with even the wealthiest of the sister societies in their respective efforts to supply what was lacking in the needy out-lying portions of the Church's missionary field. Algoma is only one among a host of dioceses that the S.P.C.K. has laid under weighty obligations, such as may be, nay, must ever be gratefully acknowledged, but never can be repaid. During the lifetime of the first Bishop of Algoma, her benefactions towards the erection of churches amounted to nearly £1,000. Since 1882, £1,000 has been voted towards the endowment of the diocese, £100 to aid in the purchase of a Missionary Boat, £30 each for two theological students, and for church building several sums ranging from £50 to £10; and all this in the same loving spirit of large-hearted catholicity already alluded to as characterising the action of the sister society, the "S.P.C.K." Our other grant of this Society, the last made before my return to Canada, deserves a special mention of its own. It consisted of the sum of £40, half of which was to be expended in the purchase, at very reduced prices, of large type Bibles and Prayer Books, for use in churches erected in needy districts, and the other half in Prayer Books, Tracts, Sunday School Literature, &c., for free distribution, where necessary. A gift like this, and it has not been the first, is an incalculable boon in a diocese such as this, where the members of the Church are often unable to purchase the luxury of a prayer book, and the presentation of one as a gift furnishes, in many a case, even to those outside her communion, whose prejudices have hitherto kept them at a distance, a token of regard and religious interest very gratefully appreciated.

E. ALGOMA.

[To be Continued.]

Sarnia Reserve.

July 4th 1884.

To the Editor of the Algoma Missionary News:

DEAR SIR:

With deep regret, I have to record the death of Joseph Kahgog, a form-

er pupil of the Shingwauk Home, who fell asleep in Jesus on the morning of the 1st of July. I visited Joseph several times during his illness, which lasted about nine months. At each visit, I read the scriptures, and prayed with him and occasionally administered the Lord's Supper to him. After every visit I felt assured that he was preparing for his latter end. His Bible, Prayer Book, and hymn book, were constantly by his side. I often furnished him with papers, such as the "Dawn of Day," "British Workmen," "Leisure Hour," and the Soldier of the Cross," all of which he read gladly and profitably. The most impressive visit was on the 26th of June, it was my last visit to him. As poor Joseph got very deaf during his illness, so much so, that he could not hear, no matter how loud he was spoken to. I often had to write on paper what I wished to say to him. I was anxious to ask him two questions, which, if he answered correctly, I would feel very thankful.

Q'n 1. was as follows, "Do you believe and trust in Jesus Christ as your Saviour?" He answered quickly in writing, "Yes with all my heart and soul."

Q'n 2 "Do you believe that He will take you to Heaven bye and bye," He answered, "Yes, I hope so."

After these satisfactory answers, I wrote a few lines again with a thankful and joyous heart, and said, "I am glad to know that you believe and trust in Jesus Christ as your Saviour. He will assuredly take you to Heaven bye and bye," Joseph read the lines with a pleasant smile on his face, and said, "I feel thankful, I am happy to know that Jesus has saved me, and that I shall be with him bye and bye." I then administered to him the sacred emblems of his dying Saviour's love, which he partook with a very thankful heart. That was my last visit to dear Joseph Kahgog. The next day I went to my other mission at Kettle Point which is 30 miles away, and on my return home on the 1st of July he had fallen asleep in Jesus. Just before he passed away, he told his uncle and aunt (Mr. and Mrs. Jackson) "I see a large company coming for me, I am ready to go, follow me, I am going to Jesus to Ish-peming, (Heaven)."

Ah what a blessed scene was this; it was enough to gladden and cheer the

heart of the missionary of the cross; angels might well smile upon such a happy death. Who will say after such a scene, "missions are of no use."

The funeral service was held in the pretty little church of St. Peter's, on the banks of the St. Clair river, where Joseph used to worship so often. The church was full, a large portion being young people, for the deceased was greatly beloved. After the beautiful and impressive burial service I preached from the words, Ps 85, 13, "O Lord God of hosts, blessed is the man that putteth his trust in thee." The whole congregation appeared much impressed and affected, after the discourse, we sang a hymn and then prayer. We then proceeded to the beautiful cemetery, a mile into the interior, where the remains of good Joseph Kahgog were laid to rest "earth to earth, dust to dust in sure and certain hope of the resurrection to eternal life."

"Let me die the death of the righteous, and let my last end be like his.

J. JACOBS.

Missionary.

Indian Boys at the Semi-Centennial.

[By Johnny Magyrah]

On Friday June 27th David Minominee, Joseph Chebena, and me started to go to Toronto to see the exhibition. Those two boys David and Joseph come from Parry Sound, and myself from Manitoulin Island. Those two boys had just been a year in the Shingwauk Home and they cannot talk good English and myself I have been three years. A lady asked us to go down to Toronto and to stay at her house. We went down on the Pacific and we got down to Collingwood at one o'clock in the afternoon Sunday, and we went to service, and David and Joseph they saw the Salvation Army and they were playing at drums and waving handkerchiefs and four women were preaching. We stayed at a hotel all night, and on Monday started to go to Toronto at 10 minutes to 6. And when we came to Toronto we didn't know where to go. We asked a policeman where the street was, and he told us to go westward, and we keep on to the west, and we ask another man and he told us to turn to the north, and he told us to ask at the

drug store. And the man said to turn to the west and we found the street. And we were looking for 84 street and we didn't know what 84 meant. And we went into a house and asked them where the lady lived and they told us it was the next house. The lady was not there and we had to wait till she came back, she was down looking for us at the Union Station. I never saw her before myself, but those two other boys knew her before, she was their teacher at Parry Sound about three years ago; and we had our dinner, and in the afternoon we went to see the exhibition. We stay on the sidewalk and waited for half an hour, there were lots of people and policemen riding on horse-back and then there came a band, and we saw waggons with four horses pulling; and there were pictures and men and women dressed up, and after the waggons there were soldiers, I think about a thousand soldiers.

On Tuesday July 1st we went all day to see the exhibition and we took our lunch with us, and we went to the Park where all the soldiers were, and we heard cannons go off twenty times. And all the soldiers were marching around and playing bands. On Wednesday we went to see the college, and in the evening there were fire works and we had to pay 25 cents each to go in the garden, and three five balloons went up. It was nearly one o'clock when I got home. And on the way home a man was preaching in the street and I listen to him, and those two boys went straight on and I lose my way and I ask a man which way college street was and he said it is half a mile behind me, then I went back and found the street. On Thursday we went to the Normal School, and we saw all pictures of old people, and after that we went to see a very little woman and it was 10 cents each to go in. She was on a high bench walking about and she talked but I couldn't understand her. We saw two Sioux Indians dressed up. And the man put the little woman down on the floor and give her to a child about two years old, and the child was afraid of her, and the little woman take the child by the hand and walk about the floor. She was only 4½ lbs weight, and 22 years of age, and another child about three years old take the little woman in her arms like a doll. In the evening we went to a meeting with the

lady, and they read the bible and singing hymns and pray, and they ask me to speak and I got up and say a few words, and I tell them about the Shingwauk Home and about the Indians at the Lake Neepigon how they were nearly starving. I could not speak loud because it was the first time I speak before the people, and the other boys sing an Indian hymn, and the man told me not to be afraid and not to think about myself while I speak but to think who I am speaking for.

On Friday we saw 8000 school children passing on the street and each school had a flag. We also saw fireworks on the water, we were on the roof. It began about 11 o'clock in the night, all the boats had each one a light and there were fireworks. I think it was the best think we saw. On Saturday it was raining and we stayed inside the house all day. On Sunday we went to church and in the afternoon we went to three Sunday Schools. One of them was St. Peter's Sunday School where Joseph is supported and the children were very pleasant to see us; there were about 200 children. The lady asked me to speak, and I just said a few words about the Shingwauk Home and about Neepigon, and Jacob and Joseph sang an Indian hymn. On the next day, Monday, we went to see the gaol, there were about 400 prisoners and we saw the factories where they make brooms and washboards. In one room there were about 50 men, they told us they could make 200 dozen brooms in a day. We also visited where they make the stoves and we saw where they melt the iron. Then we went to see the animals. We saw three lions and one grizzley bear weight 1200 lbs, and 3 black bears and one buffalo and a seal and about six monkeys and one tiger, and we saw an eagle and a talking bird, and there was a white ox from India whicg they worship, and two wolves and seven foxes.

The next day David and Joseph went home to Parry Island, and I went back to Collingwood and went back to the Shingwauk Home on the Campana

Clothing Received.

Contents of barrel for Algoma—From Miss Tippet's Sunday Class, Miss Entra Maxwell.—2 flannel petticoats, 2 chemises, 2 aprons, 2 handkerchiefs.—Sophia Lister, 1 pair socks. Ada Pindes, Chemise; Ella Williams a

book; Bessy Sherman 25c; M. Watson 25c; Mrs G. Armstrong, 2 parcels for Muskoka; Miss Trevellyn 1 parcel for Ufford, Muskoka; Mrs A. F. Street, three coats, Mrs Inches, 3 jackets; Mrs Tippet and Miss Tippet, 3 scarfs, 3 pair socks, 4 caps, 1 cape, handkerchiefs books, magazines &c. 2 dresses &c; Sewing Society, 5 skirts and 4 chemises; Mrs T. Tippet, 2 frocks, 1 ulster, 1 macintosh, 4 hats, 1 fancy apron.

From Mrs Jeaffreson and Mrs C. Jeaffreson.—6 shirts, 1 shawl, 1 handkerchief, 2 sets of mats, 2 dolls waterproofs, 1 work bag, stringbag, 2 pair night socks, 2 work cases, 2 pair slippers, 1 head drap, book for Winnie, 1 scrap book, 7 petticoats, 6 boys caps, 12 muffetees, 1 cloth frock, 6 pair stays.—English Box—6 dresses, 4 shirts 3 petticoats with bodies, 1 top skirt, 2 flannel petticoats, 1 hood, 2 boys coats, 3 helmets, 1 pair gloves, 2 pair mittens 2 pair stockings, 1 wide scarf, 2 Chemises, 4 pair drawers, 4 pinafores, 2 pair socks.

Contents of Mrs Leakey's hamper and parcel for Mrs Wilson.

Mrs Leakey believes this is correct but as she had to take out some to get all the rest in she cannot be quite sure.

JOTTINGS

The Bishop left on Friday to visit the missions of Red Rock and Port Arthur. The new church in the latter place is to be opened on the 27th.

Last week a yachting party from Chicago, among whom were Rev's Pardee, Phillips, Taylor and Mr Seymour of the "Living Church," spent a few hours at the Sault on their way up to Lake Superior.

On Sunday, June 29th, a class of seven candidates was presented for confirmation at Korah mission by Rev G. B. Cooke, all of whom, with twenty others of the congregation received the Holy Communion.

Rev. Mr Wilson left on Wednesday for Toronto to bring up the Bishop's yacht *Evangeline*.

We are sorry to learn that the Rev. Mr. Cooke has signified his intentions to the Bishop of leaving the diocese

An interesting confirmation service was held by the Bishop of Algoma on Sunday morning at the beautiful Memorial Chapel, Shingwauk Home,

when thirteen candidates, prepared by Rev. E.F. Wilson, were received into full membership and partook of the Holy Communion.—*Algoma Pioneer*.

The Rev. H Beer Missionary on St. Joseph's Island, when making a journey through the woods last week, shot a bear.

One of the largest congregations ever brought together at Sault Ste. Marie assembled at St. Luke's Church on Sunday evening, and proceeded to take possession of every available seat and standing room within the building, numbers being unable to obtain admission. It having been announced that the Bishop would hold confirmation service, a large number came from the American side. The service was an unusually interesting one throughout, prayers being read in a most impressive manner by Rev. P. T. Rowe, assisted by Rev's E. F. Wilson and G. B. Cooke. The latter introducing to the Bishop ten candidates for confirmation. This very solemn and very beautiful part of the grand service of the Church of England was performed by the Bishop in a manner well becoming his high office and the solemnity of the occasion, the most thoughtless becoming deeply impressed with the great responsibilities assumed by each candidate. The sermon by the Bishop on 2 chap. 15 verse of Song of Solomon, was a very forcible application of the Truth as to the terrible consequences wrought out by christians neglecting the "little foxes" untruthfulness, and the "good story," pointed with a sneer at things sacred, or covering the unchaste allusion, profanity—slang terms, and other mis-called "little sins," and delivered in the best style and most effective language of this excellent preacher. Not an individual in the large gathering could by any possibility have gone away without having received his due portion of food for his spiritual nourishment. At the close of the sermon the congregation quietly retired, the newly confirmed along with other members of the church remaining to receive the sacrament.—*Algoma Pioneer*.

Indian Homes.

Davenport S.S. per Major Foster \$12.00
Mrs Clement's Seminary for boy 25.00
Port Dover S.S. for boy..... 8.80
St. Peter's S.S. Brockville for boy 12.50

St James S.S. Kingston for girl.. 11.30
Hawkesbury..... 4.00
Renfrew..... 1.00
Walkerton S.S. for boy..... 3.00
" " for girl... 3.00
St Peter's Guild, Sherbrooke, girl 18.75
St. John N. B. per J. H. Lee, girl 31.32
Ditto for boy..... 6.31
St. Thomas S.S. Bracebridge for Shingwauk and Wawanosh 27.00
St. John's S.S. York Mills..... 2.50
St. Paul's S. S. Toronto for F. Adams..... 56.25

Memorial Chapel.

Mr. Lackiman \$1; Mr. Louis Fauquier, for organ, \$25.00.

Algoma Missionary News.

Mrs C. T. Moody, 35c; Mrs Groyne, \$1; Miss F. Chandler \$1.05; Mrs Greeson, 60c; T. M. Benson \$1.00; A. J. deacon McMurray \$3.15; W. Blachford, 35c; B. J. Tippet, (N. B.) 35c;

Neepigon Mission.

Per Mrs V. McWilliams, \$5.00

SHINGWAUK HOME FOR INDIAN BOYS.

\$75 (£15) feeds and clothes a boy for one year. \$50 will provide food for one year. Contributions to general fund and to the Memorial Chapel solicited. In England, address Mrs Wm. Martin, Bloomsbury Square, London, W. C. In Canada, Rev. E. F. Wilson Sault Ste. Marie.

WAWANOSH HOME FOR INDIAN GIRLS.

Support of a girl \$75 of \$50 the same as for a boy. In England, address Mrs Halson, Siickworth Hall, Arreton, Isle of Wight.

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