

Volume VII.

OCTOBER 1st, 1884.

Number 10

**MISSIONARY WORK IN ALGOMA.**

ON the morning of Wednesday Sept. 10th the Bishop of Algoma started in the Evangeline for his tour in Manitoulin Island, accompanied by his son (on his way to Scotland), and the Rev. J. F. Renaud, Incumbent of St. John's in the Diocese of Montreal, who was in search of a sorely needed holiday, and readily consented to act as chaplain. A heavy thunderstorm having delayed the start from Sault Ste. Marie till 10.30 p.m. and further detention occurring at Garden River, to enable the Bishop to see the missionary there, we only succeeded in getting as far as Thessalon that evening, and right glad we were to succeed in making it, as another thunderstorm, confidently predicted by our Indian pilot, Joe Green-sky, had burst on us, wrapping us in profound darkness, illuminated only by the frequent lightning flashes, one of which suddenly revealed land about a mile ahead, and so guided us to a very welcome haven. Thursday brought with it a fair wind, though heavy sea, and we made our 100 miles safely and successfully, reaching Little Current by 6 p.m. By noon next day we were anchored in the pretty, sheltered Bay of Manitowaning. All through this trip of about 160 miles our little boat behaved most admirably, and more than realized our expectations.

On Sunday morning, as the bell rang out its summons, the congregation assembled for worship in St. Paul's church, built forty years ago by Dr. O'Meara and still, notwithstanding its exposed position, in good repair. Since the advent of the Rev. J. Cole somewhat more than a year ago, the financial and spiritual life of the mission has received a new impulse, while the general tone of church feeling and sentiment has wonderfully improved. During the years immediately preceding, several families, discontented with the irregular services supplied, had drifted away to other communions, but this process has been effectually arrested, and a degree of confidence restored in a short time, which lays a solid foundation of hope for the future. Sundry improvements, too, have been made in and about the church edifice, such as the tinting of the interior, the purchase of lamps, the removal of the pulpit and prayer desk to better positions, and the construction of a solid side-walk from the street to the church and vestry doors—all accomplished by the combined energies of pastor and people.

In this connexion honorable mention must be made of the active interest taken in the welfare of the parish by the members of Mr. Cole's family. "*Si sic omnes.*" Letters, for example, were written to individuals in Toronto and elsewhere, giving plain, unvarnished statements of existing needs, and money, etc., came in quick response. Musical entertainments were made as attractive as local talent would admit, and the treasury proportionately replenished; while, for the musical portion of the church service, a choir was trained, (numbering 18 or 19 persons,) by Mrs Cole, which, as the writer can bear witness, would compare favourably with those of much more pretentious places. The morning congregation numbered 120, several having turned away for lack of seats, The Bishop preached from 2nd Corinthians v, 10. and gave notice that at the conclusion of the evening sermon, he would address the church members on some matters of local interest. In the afternoon he addressed the Sunday School, and in the evening preached again to a congregation of 150 persons, from Acts IX, 6, applying his text, at the close, to the duties owed by those present, first to Christ, as the Head of the church, in their character of believers, and next, to the church as His body, as co-workers with Him, in everything affecting the church's well-being. Various modes of co-operation in Church work were pointed out, and strongly urged, the two-fold argument being adduced that these works of mercy and kindness lightened the burden borne by their pastor, and at the same time were among the only substantial evidences of their faith in Christ. On Wednesday morning the Bishop and the Rev. J. S Cole started on an exploration of the interior of the Island, making their first halt at Hilly Grove, about six miles out, where arrangements had been made for a service, which was held in the school house, a congregation of about 40 being present. After service a vestry meeting was held, at which half an acre of land was offered by Mr. Sproat, contributions of money by several present, and 70 days of voluntary labour, towards the erection, not of a "church-hall,"—the Bishop stated his objections to such a course—but a *Church*, to be sacredly set apart for the worship of Almighty God. Pecuniary aid was promised from the Diocesan Fund, and also from the S. P. C. K.

Refreshed by Mr. Sproat's bountiful hospitality, and our one-horse buckboard exchanged for a light farm waggon and pair, we set out on our journey to

the "Slash," about 15 miles off, the road at first, for a few miles, being as good as could be desired, but soon degenerating sadly, till at last a walking, or rather *jumping* pace became the order of the day. Even a bad road comes to an end, however, sooner or later, and so we found ourselves, about 5 p. m. face to face with Mr. Leeson, our host to be, standing waiting for us at a corner, in a heavy rain, ready to guide us to his house, where we were most kindly received by his wife and four daughters, and soon, thanks to a warm-hearted Irish hospitality, made to feel as much at home as if the family had been old acquaintances. Meanwhile the rain fell in torrents, rather damping our hopes of a congregation, but none the less by 6 o'clock, after a substantial tea, the waggon was at the door, and we started, some walking, some jolting, over a newly cleared track, through the farm, to a school house about a mile and a half distant, to find the building locked, and in darkness, and the whole party reduced to the necessity of entering after a fashion which if tried by a scriptural test would have won for us the reputation of being thieves and robbers. But our undignified struggle, to climb and squeeze through signified nothing so long as we found refuge from the flood that was falling. Presently a light was obtained, making the darkness visible. Soon a key was heard turning in the lock, and one of the school trustees entered—Two or three stable lanterns were lighted—A few young men straggled in, and we proceeded to hold our service. Even in this remote spot a few voices were heard, joining heartily in the responses. During the service, however, the Bishop handed prayer books to some young women near him, expecting of course that as they belonged to a Church of England family, they would know how to use them. But, to his surprise after turning the leaves backward and forward for a while, they laid them down on the desk before them! It turned out that they had been without church services so long, that the mastery of the book had become to them a lost art! They could not find their places! Is it any wonder that he has often wished he could put into the hands of his congregations in such remote places, some arrangement of the Morning and Evening Prayer, which would set its several parts in their consecutive order, so that even a child could use it easily, without any necessity for searching them out laboriously? A cast iron conservatism cries, "No: hands off—the book is too sacred to be rashly meddled with." To which I say a most hearty "Amen." But would it be a "rash meddling" for the Church in her Provincial Synod fairly to confront the fact that there are hundreds, nay, thousands in this Dominion who, were the Prayer Book simply made intelligible to them, were it placed in their hands in such form that they could use it, *like any other book*, would gladly adopt it as the book of "their heart and their understanding as well," and find in the matchless simplicity of its language, and the exhaustless depth and fulness of its spiritual thought, that which would nourish their religious life better than the most eloquent extemporaneous utterances of even their most popular pulpit favourites.

Nor do these remarks apply only to Canada. In England there is a rapidly growing conviction that one of the most pressing needs of the church is a "Prayer Book made easy."\* Even if the church's children were all well trained and educated, and needed no help to their devotions other than the

Prayer Book as it is, there still remain multitude outside to whom the book is a labyrinth as unintelligible as a "Bradshaw," and hence, as useless as it were written in Sanscrit. Doubtless any Bishop as Ordinary, within his own jurisdiction, has full power to frame what services he will, adapted from the Prayer Book, for special emergencies; but better far were the church to take action, in her collective capacity, in this direction, and pass some canon, which would recognize the need of a larger flexibility in the use of the Prayer Book, and throw the reins of its protection over any individual Bishop, who, under the pressure of peculiar circumstances, might feel himself compelled, in the interests of the church, to take a new departure here. Pending such action steps have been taken in the Diocese of Algoma to meet this want provisionally, and the Bishop has already in his hands, the advance proofs of a little pamphlet, patterned after the "Minion Service," used so extensively in the Missionary Dioceses of the American Church, and containing the Morning and Evening Prayer, the Communion Office, and a collection of hymns from various sources. Should no better solution of the problem be found meantime, he proposes using this service in the more out-of-the-way parts of the diocese where the church's ministrations are infrequent, and the Book of Common Prayer too hard to be understood by the people.

(To be continued.)

\* At the present moment a work is being published in England, designed to embody this idea. The circular in which its early appearance is announced thus describes it:—

"The 'Sunday Service Book of the Church of England' is not designed to mutilate or revise the Book of Common Prayer. It will not change a sentence, or even a syllable of any of the services; it will add nothing but perspicuity of form, and subtract nothing but confusion of order."

#### PROPOSED CHANGES.

Our little missionary paper will hereafter be issued bi-monthly instead of monthly, and the price will be reduced from 35 cents to 20 cents per annum. Hitherto it has been a 4 page sheet eight months in the year and 8 page for the quarter months only, but now it is to be an 8 page sheet every issue, and will be brought out in improved form and contain as much matter of interest as it is possible to condense within its pages. Steps are being taken to secure the services of a special correspondent in each section of the Diocese, so that as much information as possible may be gathered from all quarters, added to which there will be some little general church news for the benefit of those who live within our missionary Diocese and do not take any of the church papers.

Present subscribers will have the amount of their account for the ensuing year altered from 35 cents to 20 cents.

The next issue of the paper will be about the middle of November and after that it will be brought out on the 1st of January, March, May, July, September, and November.

The Bishop desires that the Algoma Missionary News should become the recognised organ of the Algoma Diocese, and be distributed as widely as possible.

## MUSKOKA.

from our own Correspondent.

THE various Fall Shows of the different Agricultural Societies, are now being held throughout the district. The different grains are a good sample, although owing to dry weather, the crops will turn out light. An exhibition of the products of this district has been shown at both the Industrial and Provincial Exhibitions.

Revd. E. S. Stubbs has removed from Port Carling to Bracebridge. Though resident at the former place less than a year he has made hosts of friends and through his energy the church work in the Port Carling mission has made much headway, and it will be a great pity if the people there are left without a resident clergyman.

Ufford is now supplied alternately by the Revd's Messrs. Stubbs of Bracebridge and Plant of Pt Sydney. The people there much appreciate the efforts being made to give them occasional ministrations.

The Revd. William Crompton for many years one of the most hardworking of our missionaries, has given up travelling and now confines his attention to Aspdin and Lancelot. The Revd gentleman will be much missed through his old district, where his name has been for years a household word.

The building of the Gravenhurst and Callendar Railway is being pushed ahead rapidly. This line will run right through the heart of the District, and will be about 114 miles in length. Over one thousand men, with a full complement of teams etc. are now at work and the force is daily increasing. The advantages to Muskoka when the railway is completed will be immense.

A very successful Sunday school picnic was held lately at Port Sydney. The church schools of Beatrice and Brunel attended, and all spent a very enjoyable day.

A party of about fifty of the members of the British Association visited a portion of this district on Saturday Sept. 6th 1884, and remained till Monday. On Sunday morning divine service was held at Port Cockburn, by the Rev. W. M. Campion of Cambridge, and in the evening by Dr. J. H. Gladstone, a relative of the English Premier. The party seemed thoroughly to enjoy themselves, and spoke in high terms of the beauty of the scenery of the Muskoka Lakes.

The Revd. Mr. Lloyd formerly of Gravenhurst, is now stationed at Huntsville, much to the delight of the Churchmen there.

### ENGLISH PAPERS FOR BACKWOODS' SETTLERS.

WE take the liberty of clipping the following letter addressed by the Rev. W. Crompton of Aspdin, Muskoka, to the Editor of the Dominion Churchman, and would congratulate Mr. Crompton on the success he has met with in providing papers and magazines for so many families—"Coming into this country as I and my family did when the settlers were sparsely scattered and we had no roads, we realized to its fullest extent what it was never to see a newspaper for weeks together. I wrote to old friends in England at once, and several

papers were sent to me. These we lent around, and seeing the eagerness with which they were accepted, the idea came into my mind that perhaps I could set floating some plan by which a regular supply would come. The inconvenience of all papers coming to our out of the way place was soon evident, and I suggested that our friends in England would send their church papers, magazines, when read, direct to the settlers through their own post office. This idea I sent home early in 1876; it was soon taken, and in a very short time I had over one hundred correspondents, each of whom became a head-centre and really represented many senders of papers. Before the year 1876 was out, I suggested to a lady, the mother of a large family, that she should ask her little folk, if they would send their picture papers when done with to the little ones in the Backwoods, the children themselves to fold and address their own papers. The blessing of God was upon this idea also, and the youngsters readily took it up. In addition to newspapers, magazines, &c., at Christmas, Epiphany, Easter and Ascension-tide, there are many ornamental cards sent to the various families, so that I can say as far as our church people are concerned, Muskoka has been saturated with church literature of the best kind. As nearly as I have been able to ascertain, the following is a complete list of the names of the papers, &c., sent viz.: Church Bells, Church Review, Church Times, Family Churchman, The Banner, Guardian, John Bull, Standard, Punch, Morning Post, Bristol Times, Northern Advertiser, Manchester Courier, Illustrated London News, The Field, The World, Graphic, Telegraph, Times, Weekly Times, Penny Illustrated Paper, Banner of Faith, Our Work, Penny Post, New, and Old, Church of England Chronicle, Gosseller, Dawn of Day, Echoes From Our Work, Childrens Friend, Sunday, Little Folks, Chatterbox, Sunday at Home, Leisure Hour, Sunday Friend, Longman's Magazine, Pictorial World, The Argosy, Monthly Packet, Saturday Review, Quarterly Review, Girls Own Paper, and a host of Parish Magazines. Besides this immense variety of weekly literature many have received books of different kinds. It has also been a source of great pleasure to me to get up a system of regular correspondence between the kind donors in England and the recipients in Muskoka, so that letters are sent from all parts of the backwoods here to those at home, who are thus furnished with a statement of our progress from the people themselves, and a guarantee that the work professedly was really being done. These letters have done an immense amount of good to the writers on both sides of the ocean. I have read many of those which came from, but none which went to England. Very many more than one thousand Backwood's homes have thus for 8 years, been cheered, comforted and enlightened by the advent of these papers. They have given a tone to our society which nothing else could have done, and I must confess, it is most unwillingly that I lay down the work. It has been hard work, very hard, absorbing every moment of spare time I had to spend with my family, but it has really been a "work and labour of love." I have had personal advantage from the labour, however, in receiving many joyous and encouraging letters from old and new friends at home. The work so far from growing less was spreading. Only two weeks ago, I sent

one lady, who already arranges for over 100 papers weekly, a list of fifty seven addresses, and she writes for 120 more.

### THE EVANGELINE'S TRIP FROM TORONTO.

(Continued From Our Last)

**R**OO old Shesheeb was there too with white locks and his eyes nearly blind, and good old Mrs. Chief, the widow of the late old chief Wawanosh and Joseph Wawancsh her eldest son also grown grey, and Mrs. Sampson Jackson, and Peter Gray, and numbers of my old friends. There were about 100 of them altogether in the church and it was very pleasant to me to see them all again and to have an opportunity of addressing them and telling them the precious truths of the gospel. Next day our boat had to lie all day at Port Huron while boiler makers and machinists were busy doing the necessary repairs, so I had a nice opportunity to visit the Sarnia Indians and we had a pleasant little meeting with them in the evening. On Tuesday, it was so late in the evening before the repairs were completed that it seemed imprudent to start up lake Huron. Steam was got up about 5 p.m. and I took some of our friends for a little trip about 5 miles up the lake and back again.

On Wednesday, July 30th, at 5 30 a.m. we started off on our northern journey Algoma-wards, keeping within sight of the Canadian shore. I had disposed of the services of Capt. Lundy and the fireman and now had Adam Kiyoshk of Walpole Island as my pilot. We ran 95 miles and went in for the night to Kincardine. This was the last place where we could purchase coal before reaching Sault Ste. Marie, so the bunkers were filled to their utmost capacity, about 3 tons, and 2 tons more were piled in bags on deck. This was very nasty, but it could not be helped. We could not travel without fuel. Next morning, Thursday, the weather was very unfavourable. Heavy rain was falling, the wind blowing hard from the N.W., barometer low and the general outlook seemed rather to suggest that we might have bad weather for several days. Steam had been got up at daybreak, but after consulting with Adam and John Esquimaux I decided not to risk going out, and fires were ordered to be extinguished. However at 9 a.m. the weather cleared and everything looked brighter, although the sea was still running rather high. I wanted if possible to get as far as Southampton, as there is an Indian Reserve there which would give us something to do if we should be delayed for any length of time; so we resolved on starting, fires were lighted, and at 10.30 a.m. we steamed out of Kincardine harbour, and were soon plunging along under steam and sail on the great waves of Lake Huron. The wind was pretty fresh from the N.W., and the waves lapped over our bows and washed the dust out of our deck load of coal bags. However the little boat faced her work boldly and made such good progress that we decided to give Southampton the slip and keep on a straight course to Cape Hurd; the weather might moderate towards evening, and if once we rounded the Cape we should be all right and in close proximity to several safe harbours; if we could not round the Cape before

dark and the weather got worse, the only way would be to run back to Southampton or seek shelter wherever we could find it along the rocky shore. It was certainly a little risk, but we hoped for the best, and we were very anxious to get home by Saturday night if possible. However instead of the best we came in for the worst. Soon after noon wind began to increase, and by 3 o'clock it was blowing half a gale. We kept on and on, hoping that the wind would fall as the evening advanced, but in this we were disappointed, so heavy waves came over our bows which shook the little craft from stem to stern, she was shipping water into her hold, and the pump would not work, it seemed unsafe to keep on, and the best thing we could now do was to run in towards shore and find a harbor of refuge. We were about 8 miles from shore but happily, through God's mercy, succeeded in reaching the coast without any mishap further than the breakage of some crockery in the cabin. Piles of railway ties on the shore pointed out a possible landing and we proceeded very cautiously at half speed and frequently sounding the depth, steering clear of several shoals over which the waves were breaking and frothing. Then we lowered the boat and two of the boys went ahead with the line to find a channel, and thus after a little time we steamed safely in and came to anchor in a small comfortable little harbor. We had tea on the deck and made up a blazing big fire and then sang some hymns and joined in prayer and thanksgiving to Almighty God before retiring for the night. On Friday morning, Friday, the wind was still blowing from the sea running high outside, so we lay still and made a sketch of our little boat. By noon the weather had sufficiently moderated for us to start out and off we went again dancing on the waves, the wind had died down and there was no longer the heavy swell to contend with. Twelve miles run brought us to Cape Hurd, rather a formidable looking Cape with two wrecks lying on its shores. We rounded the Cape safely, crossed the Straits connecting Lake Huron with the Georgian Bay and by 3 o'clock were in comparatively calm water under the lee of the Great Manitoulin Island. We had talked of running into Smythe Bay for the night, but the evening promised to be too dark for moonlight, so we kept on and by 10 p.m. we were in great satisfaction of reaching the dock at Littleport, having run 77 miles since noon. We were now in Algoma water and it seemed as though we were at home again.

*Saturday morning Aug. 2nd.* Would it be possible to reach home to night? Could we make the intervening distance of 140 miles? I thought it over the night before and determined to make the attempt. I kept a candle burning in the cabin, and punctually at 3 o'clock I was arousing up my crew. The fire was lighted, everything got in trim for the start, and at the first streaks of dawn about 4.15 a.m. off we went. We made capital progress, steaming and sailing, and passed Gore Bay several miles distant at 7 a.m. and the Missisauga Straits at 11.30. At 2 p.m. we were abreast of Sulphur Island light, and at 4 p.m., 12 hours after starting we ran in to Harbour St. Joseph's Island. The reason for this was that our supply of coal had given out and we had to take on wood. This delayed us

hour, and then on we went again, very slowly, not making more than 6 or 7 miles an hour as our furnace is not suited for wood. We had still 40 miles to go and hoped against hope that we might still reach home. John Esquimau was now the pilot as he knew the channel in these upper regions better than did Adam, and very skilfully indeed he steered after the darkness set in, running close to the buoys even though they were quite invisible until we were close upon them. At 10 p.m. we had reached Garden River and roused up all the Indians by toot-tooting the whistle and firing our cannon, the latter the kind gift of Senator Vidal. We saw their lamps one after another lighted in their log houses and then their doors were opened and many a flash and loud report from their guns signified that they knew who we were though the night was too dark for them to see us. An hour and a half more we were nearing the Shingwauk Home, we fired again and toot-tooted the whistle to arouse our sleeping friends and just at midnight we arrived in and tied up at the Shingwauk dock. We had been actually travelling  $8\frac{1}{2}$  days, and averaged about 90 miles a day. The Bishop was away at Port Arthur when the *Evangeline* arrived. He was expected to arrive home on the 8th. So on that day we took the little steam boat up through the canal and went some 5 or 6 miles up towards Lake Superior to meet him, a party of children and friends being on board. Just at 2 p.m. the "*United Empire*" was sighted and we turned our helm homewards and waited till it had caught us up, then we whistled, and fired a salute, and the great deep voice of the *Sarnia* boat was heard responding and the Bishop was seen waving to us from the hurricane deck. We kept up with our great companion as best we could till the canal was reached, and went in company with her through the locks. Then the Bishop came on board, and there was much handshaking and welcoming, and in a little time we steamed over to the Canadian shore, and stopped opposite the See house, and the Bishop having given orders as to the present disposition of and future movements of the "*Evangeline*" was rowed to shore in one of his little vessels' little boats.

**NEEPIGON.**

The Revd. R. Renison has been spending the summer with his family at Red Rock, and from time to time has sent encouraging reports of his work. "We have opened a little school," he says in one letter, "and I teach 3 hours every day, the average attendance being about 13. We have three services on Sunday, one Indian and two English for the railway men, also Sunday school at 10 a.m. I also hold a prayer meeting here every Wednesday evening, and another at the Quarry, about 3 miles off, every Thursday evening at; the latter the congregation is never less than 60. Last Sunday at evening service we had 42. I have distributed a great number of tracts and books which I hope may be blessed."

Later accounts tell of the breaking out of scarlet fever in his little flock, and sad to say not only have several of the Indians died but he has lost one of his own little children by the disease. "We are in great grief," he writes, "but I hope the Lord has enabled us to say "Thy will be done."


**CORRESPONDENCE.**

Ufford, Sept. 20 1884.

GENTLEMEN—There appears a letter in a recent issue of the "*Dominion Churchman*" which if unnoticed may convey a wrong impression. According to that letter almost a surfeit of church literature is being sent into the district. Now this is not the case. I know many families to whom a paper once a month would be a Godsend, let alone as the article states, four packages a week. In answer to an appeal in your paper some months ago, a few kind friends have sent us papers and books of different sorts for distribution. Some of these friends are unknown, but all of them have our heartiest thanks for their great kindness. The Revd. Messrs Stubbs and Plant have also furnished us with some and promised more, but as yet there is no overplus and the continued enquiry "Have you a paper to-day for me" has sometimes been made in vain. A systematic distribution of church literature would do a vast amount of good, and if some of those thousand fortunate families who receive four packages a week would only give some of their store to those who get none, surely more good would be accomplished. We have from 20 to 40 children and adults every Sunday at our Sunday school and always try to give them some little book or paper to take home with them, but as yet we have had no overplus.

Your Servant  
HENRY W. GILL.

**Central Board of Missions.**

T a meeting of the board of Foreign and Domestic Missions held in Montreal on the 3rd of September, the following account was submitted by the Treasurer, showing the amount of contributions received for Domestic missions and how they were distributed:—

*Domestic Missions.*

Total contributions received by the	
Treasurer.....	\$6,988.20
Expenses.....	113.62
	<hr/>
	\$6,874.58

Distributed as follows:—

Towards stipend Bishop of Algoma	\$493.03
Shingwauk Home, Algoma.....	52.50
W. and O. Fund, Algoma.....	17.50
Memorial Chapel, Algoma.....	4.00
Indian Homes, Algoma.....	54.25
Mr. Crompton's work, Algoma..	2.00
Sabrevois Missions.....	175.00
To Diocese of Algoma.....	1,698.60
To Diocese of Rupert's Land....	1,172.60
To Diocese of Assiniboia.....	820.87
To Diocese of Saskatchewan....	1,172.60
To Diocese of Athabasca.....	625.38
To Diocese of Moosoeen.....	586.30
	<hr/>
	\$6,874.58

Mr. A. H. Campbell, the Treasurer of the Diocese of Algoma, made a statement of the receipts for that Diocese. From this it appeared that the sum of \$3,511.31 was received during the year ending 30th June from Canadian sources, and \$4,750

from English societies. The expenditure for missionaries' stipends and expenses connected with the mission work, amounted to \$13,000. The average stipends are \$750; and there are nineteen missionaries in the Diocese, and one other is about entering upon the work; and there are three catechists who receive about \$300 a year. The contributions of the people within the Diocese are estimated at about \$3,000. The deficiency between receipts and expenditures by the general treasurer of Algoma was made up from a reserve fund of about \$7,200, which was left by the late Bishop Fauquier; but the figures show that a large contribution for mission purposes from the Church generally will be required in the present year.

### OUR INDIAN HOMES.

This paper is for our Sunday school helpers. You will like I know to hear a little about the ins and outs of our work. Shall I tell you what we do on Sunday? Morning prayer is at half past eight instead of eight on Sundays. I do not have to go outside the house to get into the school-room where we have prayers but just down through my back hall and my own little children and servants troop in with me. All the Indian boys are standing in their places in their blue serge jackets trimmed with scarlet, and Mr. Wotton the school master is calling over their names and they are each answering "present" in English. Some of them sometimes say "pleasant" by mistake. Then I give out a hymn and we commence the Sunday morning by singing praises to God, then a psalm is read, and the collect for the day and prayer. At 11 o'clock we have service in our little chapel. The boys march over in order, two and two. We have no bell yet at the chapel so we have to ring the school bell over the entrance hall. The boys take their seats on the right hand of the chapel as they go in, and the girls from the Wawanosh Home on the left hand. The Wawanosh is more than two miles off, so the girls have a long walk, and they bring a basket with their luncheon, and remain all day to Sunday school and two services. Some of the little girls cannot walk such a long distance, so they come in the light waggon with Miss Cunningham and Hardiman and the old white horse. We call these little girls the Wawanosh babies. The children are generally all very quiet and attentive during the service. Some of the boys sit in the choir seats and help lead the singing. Some of them have very sweet voices, but it is difficult to make Indian children open their mouths so as to sing out well. Even the adult Indians seem to prefer low plaintive singing and slow tunes to loud and fast music. However at morning service we have all the regular chants except the Te Deum, and we chant the responses between the commandments, all the service is in English, except one lesson which I read in Indian, and generally I deliver half of my morning sermon in Indian. The children soon pick up English, and those who have been a year in the Institution are generally able to follow me when I speak slowly and simply. I like to watch their faces while I am preaching, I think I can generally tell when they understand me, and when I see them looking blank I put in a few words of Indian so that they may take up the

meaning. As a rule I think the Indian children are of a very teachable spirit, they generally seem serious when spoken to seriously, and they like to hear about Jesus, our Saviour who died upon the cross to save us; many of them I hope have given their hearts to the Lord and are trying to live as true Christians. I wish you could all see our little chapel. It is very simple but very pretty. Over the chancel arch there is some fret work which fills up all the space between between the arches and the roof, and if you were to look attentively you would see the figure of a dove with outstretched wings cut in the woodwork. The dove, as you know, is the symbol of the Holy Spirit. Then on either side are *Alpha* and *Omega* also cut in fret work, and lower down are some Hebrew words which mean "The Lord will provide." The windows on each side of the chapel are stained glass, and over each of them is a fret work arch with a short text. Each text tells something that Jesus has done for us, "Christ hath redeemed us," "He hath borne our sins," "His blood cleanseth us," "He was made sin for us," and so forth. Then over the entrance door is a long fret work scroll in three pieces, and on it are the words "Of all that thou hast given me I will surely give the tenth unto thee." This was the vow that Jacob made the morning after he had seen the beautiful dream of a ladder set up from earth to heaven, and the angels of God going up and down upon it. Do you not think it would be well if all Christians were to make the same promise to God, and to give to God the tenth of all they have? I will tell you how you may begin to do this. Every time you get 10 cents, give one cent to God's work or put it on the plate in church, and if ever you have a dollar then give ten cents to God. The bible teaches us that one seventh of our time belongs to God, and I think the bible also teaches us that one tenth of our possessions belongs to God. Look in your bibles and see. At any rate I am quite sure that we shall never become poor by giving a tenth part of what we have to God's service. There is a great pleasure in giving, and "God loveth a cheerful giver." But I must tell you about the rest of our Sunday. After service the Wawanosh girls all go into the class room and eat their lunch and look at the illustrated papers which some of you send us, till 2 o'clock. Then the bell rings and all go into Sunday school. Mr. Wotton, Miss Cunningham Mrs. Wilson, one of my little girls, and myself each have a class, and at the close I ask questions of the whole school and give out a text to be learned by all during the following week. Every child, even the youngest, has to learn this text, though of course the elder ones have other Scripture lessons and catechism as well. Sunday school is over at 3.15 p.m., and five minutes later the bell rings for afternoon service. We have no regular service in the evening, the girls having all gone home, but the boys congregate in the school room, and I give them four questions to search out answers to in their bibles. The questions to-night were (1) Where is the first mention of Isaiah in the bible? (2) Where is the last mention of Moses in the bible? (3) who was St. Peter's father? (4) Where was St. Paul born? All the boys who can read search out answers to these questions, and the rest ten or twelve in number I take into a corner of the school room

and they squat down on the floor Indian fashion while I tell them some simple bible story in Indian or ask them some easy questions about the creation, or about the life of our Saviour.

E. F. W.

### OLD COUNTRY SCRAPS.

*This Column is Intended for Our Backwoods Settlers.*

The great north door of Westminster Abbey is being restored at a cost of £12,000.

Dr. William Boyd Carpenter, is the new bishop of Ripon.

St Lawrence Ventnor is the smallest church in England. It is only 20 feet long by 11 feet wide and 6 feet to the eaves. The bell is said to have been used in ancient times to summon the monks to dinner.

A new edition of the prayerbook will shortly be published, arranged in the order in which the prayers are read.

An ancient Hebrew manuscript has been discovered on the Island of Rhodes in the Mediterranean Sea. It is written on scraps of old parchment and contains parts of Hosea, Joel, Malachi, Ruth, Jeremiah, Esther, Daniel, Isaiah, Obadiah, Zephaniah, Haggai, Zechariah, and the Proverbs of Solomon. There is of course some doubt at present about its authenticity, but several experts who have examined the fragments believe them to be genuine. It is known that there were Jews inhabiting the island of Rhodes as early as 140 B. C.

There is to be an exhibition of inventions and musical instruments next May in London.

Lord Dufferin is appointed Viceroy of India.

12000 copies of the Holy Scriptures were sold at the Fisheries Exhibition last year.

The revision of the Old Testament was finished last July, and the book will soon be in print.

An old lady left the church and joined the Salvation Army. Her minister thereupon visited her to know the cause of her desertion. In answer to his questions she could give no satisfactory reasons for the change, but at last clasping the ministers hand, she exclaimed, "Oh sir, the big drum is such a comfort to me."

Canon Liddon has been acting guide in St. Pauls' Cathedral and explaining all the objects of interest to a number of working men.

The Emperor of China, Kwang-su, has just completed his 13th year.

Bishop Kelly, late of Newfoundland, is the new Archdeacon of London.

A man named Proctor, who pretended to be a clergyman, and solemnized a marriage, has been sentenced to 14 years penal servitude.

A French engineer named Capt. Renard thinks he has invented a balloon which can be steered through the air like a ship.

The English harvest is one of average abundance.

Bradlaugh, the atheist, was coming to lecture in the States, but backed out.

Lord Wolsley has gone to the Soudan to fight the Mahdi.

Cholera has been raging in the south of France, and in Italy.

The total population of the British Empire is 305,000,000. Of this number 188 millions are Hindoos, and 45,000,000 only are of the fair races.

### PRIZE \$5.

FOR THE BEST AND FULLEST ANSWERS TO THE FOLLOWING QUESTIONS.

Open to any genuine backwoods settlers within the Diocese of Algoma, but the answers must be accompanied by a note from the clergyman of the mission testifying to the genuineness of the communication.

The object is a good one:—namely to let the outside world know something of the trials and privations you have to undergo in your new homes, and to show them, as we hope to do through the medium of your replies, that you have brave hearts to meet and overcome all your difficulties, and that you still love 'the Old Church' and value her ministrations.

You need not give either your name or the place where you live if you prefer not. Just an initial letter is sufficient.

We are doing this because we want to make the *Algoma Missionary News* more really useful, and to fill it as far as possible with actual facts, for that is just what our kind friends who help us want to know. At present we have 1000 subscribers, but we want to raise the number to 5000.

As soon as 15 replies are received the prize will be decided, and the \$5 sent to the winner.

#### QUESTIONS.

1 What part of the old country did you come from; what made you think of emigrating; are you glad altogether that you did so?

2 How many are you in family; What means have you for getting the children educated?

3 How much land have you? How much cleared? What sort of house? Tell us all about it.

4 Have you many neighbours about you? How far apart are they? Is there any village? How far is the post office?

5 How far off does the clergyman live? Is there a church or school within reach? How often is service held?

6. If there is a church, tell us when it was built and how the money was raised? What do you think is the best way to raise money for church purposes.

7. Tell us about the inside of the church—Are all the things there that ought to be, such as you would see in an English Church, though of course plainer?

8. Is there a Sunday School for the children? How many teachers? What lessons do they learn? Have they library books? How often do you have collections in the church? How much is raised in a year?

9 Are all your children baptized? How is it with the neighbours about? Are children generally baptized in the church or in the houses?

10. Are most of the young people about confirmed? Are there many of the folks attend the Holy Communion?

11. Will you tell us how a funeral is conducted in the backwoods?

12. Tell us about the farm—All about the soil and the trees and your crops and live stock? Do you have to hire labourers or do you manage without?

13. What do you find to do through the long winter? How do you get about in winter? How far do you have to go to market, and how far to the mill?

14. Is any machinery used round about you—threshing machines, or reaping, or mowing machines?

