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Meeting at Government House. 13

(From the *Evangelical Churchman*.)

IN the 2nd of February, by the kindness of the Lieutenant-Governor a drawing-room meeting was held in Government House to hear from the Bishop of Algoma an account of the progress and necessities of his missionary Diocese. Fully one hundred and fifty ladies were present. The Rev. John Pearson, Rector of Holy Trinity, admirably discharged the duties of chairman and in graceful terms expressed his sense of the value of the Bishop's work and the advantages which Toronto derived from its being at present his head-quarters during the winter. We may here explain, as the Bishop did in his address, that this arrangement is absolutely necessary for the present. If he remained at Sault Ste. Marie during the winter, he would simply be a prisoner. From Toronto he can reach the whole eastern portion of his diocese without serious difficulty. As soon as the missing link of 140 miles of railroad is constructed between the Sault and the Canada Pacific, the Bishop's winter residence in Toronto will cease, to the serious detriment of the many missionary meetings at which his presence is an inspiration and a power.

The Bishop pointed out the extent of his diocese with a water frontage along the great Lakes of Huron and Superior of over 1,000 miles, along which were scattered numerous small settlements and isolated hamlets, only to be reached by water, and for the greater part out of the track of ordinary vessels and steamers. In doing his work the Bishop had found his little yacht, *Evangeline*, the gift of English friends, simply indispensable. Without it the summer work could not be done except in a very desultory and partial way.

The white population, of about 75,000, is scattered and poor, mostly miners, fishers and trappers, with some farmers. None are rich, few are even well-to-do; most are struggling and living from hand to mouth. Money is scarce. The railway has reduced the value of produce, and given no corresponding compensation in the reduction of the price of the necessities of life brought in from without. In many cases the Bishop has felt ashamed to press upon the hard-worked people the claims of the mis-

sionaries. The people are of mixed origin, English, Irish and Scotch, with a sprinkling of French Canadians, although a strong effort is being made to form French colonies in the Province of Quebec under priestly influence.

The Bishop exhibited many cheering tokens of progress. When the Diocese was set apart in 1873, it contained but seven clergymen. When Bishop Sullivan took charge of it in 1881, there were 15. Now there are 24. At least six more are urgently required to occupy stations in great need. But the difficulty is that of funds. The Bishop told some touching stories of the labors and sacrifices of many of these missionary clergy. Few realize the greatness of their sacrifices and the arduousness of their labors. The time spent in travelling is very great. The visitation of flocks so scattered consumes a great part of the clergyman's energies. For the Bishop believed that all Algoma missionaries followed out the good axiom of Richard Baxter that a house-going parson makes a church-going people. The account of the Rev. Mr. Gilmore's heroic work at one time among the scattered hamlets along the Huron shore, and at another time among 7,000 Canada Pacific navvies, with his hair-breadth escapes, exhausting marches often of 100 or 150 miles, and Christian heroism, aroused the enthusiasm of the listeners.

The Indians too demand our missionary efforts on their behalf. We are their debtors for the inheritance of broad lands of which we have stripped them, and for the great wrongs spiritual and social which we have done them.

The Bishop pointed out the fine national traits which distinguish the Indian, his honesty and simplicity, a splendid basis upon which to build Christian character. But alas, where the whites come into contact with him he degenerates. Extortion, fire-water and licentiousness do their fatal work. It is the duty of the Christian church to hasten to undo the awful evil wrought by degenerate bearers of the Christian name.

The Bishop discussed the various attempts to solve the Indian question. The fighting plan cost the United States \$130,000,000, and proved a signal failure. The feeding plan leaves the Indians as indolent and worthless as before, and as ready to cry out and rise in anger whenever the supplies are diminished. The only true method is the two-fold process conducted by the Church and the State in

alliance, civilizing, educating and Christianizing using at once industrial and missionary agencies.

The funds of the Diocese of Algoma are supplied from three sources. A part comes from English Societies; a part from the Domestic Missionary funds of our Canadian Church, and a part from the settlers who do their best to support their clergy, but their means are very limited, and there is no prospect of their being able to do more for years. \$750 is but a scanty stipend upon which to support wife and children, keep a house, and minister to all the wants and necessities which demand help from the missionary.

The Bishop accomplishes much by the aid of laymen, who work under the Bishop's direction and without remuneration, often walking distances of ten and fifteen miles to hold a little cottage service or teach a Bible class. In summer the Bishop has found the services of theological students invaluable.

The clergy funds are now overdrawn. On April 1st there is a sad probability of a deficit of \$2,500. Are Canadian Churchmen going to permit this disgrace to themselves and this burden to their missionary bishop? Surely it would be to their perpetual shame. Let an earnest endeavor now be made to put this fund upon a proper basis.

There is another pressing want connected with the Diocese. It alone of Canadian Dioceses has no Widows' and Orphans' Fund. Let this stigma be wiped out. \$5,000 are now in hand. Let this be increased at once to \$20,000. We earnestly trust that the Bishop's wise suggestion that this be made the Victoria Jubilee offering of the Churchwomen of Canada will be enthusiastically taken up. It can be done, if energetic and concerted action be taken.

The Bishop in Muskoka.

(From the Dominion Churchman.)

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

Your readers, I am sure, will be interested to hear of various indications, gathered up during this tour showing that, while deeply grateful for the generous support given us by our fellow-churchmen in other dioceses, we still enforce and illustrate the principle of self-help as far as possible in the different departments of our work, whether the payment of stipends or the erection of churches and parsonages. At Bracebridge, for example, mainly through the exertions of the women of St. Thomas' Church, a most desirable site was purchased and paid for at a cost of \$550. On this site has recently been erected a most commodious and handsome parsonage, now occupied by the incumbent, Rev. J. Boydell and his family. A new church will follow bye-and-bye, so soon as the little flock has had breathing time from its late exertions, and has recovered from a disastrous conflagration, which, within the last few days, destroyed several of their leading business establishments. At Falkenburg, in the same mission, an old church, built several years ago by the then incumbent, Rev. J. S. Cole, has been removed to a more central site, about a mile from its original position, and rebuilt very neatly at a cost of about \$225, the people providing \$125 in labor and money. At Magnetawan St. George's Church has been improved by the erection of a very neat tower, of a design furnished gratuitously by Mr. Helliwell, one of our Toronto architects, and a bell mounted weighing upwards of 400 lbs. The church has also been partially clapboarded, and lumber enough secured to complete the work. At Sunbridge a Sunday school has been organized, under the superintendence of Mr. J. Edgar, who will be glad to receive books, &c., while the catechist, Mr. Gauder, has already secured a local contribution of \$200 towards the erection of a church. At Emsdale the church (St. Mark's), has been lined and stained, the people doing all the work. At Huntsville the people have purchased and paid for a bell weighing 750 lbs., erected a hall for Sunday school and other parochial purposes, put new chancel furniture in the building temporarily used as a church, and paid off \$100 of a loan made to them for the purchase of a parsonage. At Gravenhurst, over and above the contribution to the clergyman's stipend, a large number of gifts have been presented for the interior of the church, while \$75 have been sent to the General Diocesan Mission Fund, in fulfilment of a pledge entered into last year "to try and raise \$100." At Uffington a comfortable parsonage has been erected, largely through local effort, while at Port Sydney another has gone up, making the eleventh in the list of homes which we can offer to our resident missionaries. But what are they among four and twenty? I must not omit, however, to make special note of the progress which has characterized the Aspdin mission, under the charge of the Rev. W. Crompton, who, I am sure, has had the prayers and sympathies of hosts of friends in his recent affliction which deprived him not only of a lifelong companion, but of a true co-worker in all his plans for the temporal, social and religious welfare of his people. Out of his great sorrow, however, God has already brought good in the restoration of perfect harmony between him and his bishop, and the clearing away, I trust forever, of the mistakes

falling out. Sullivan + Crompton

Saint Bay
Burk's Falls - when clergy want

and misunderstandings which during the past year or two had not only disturbed the harmony of our mutual relations, but created much of prejudice and heart burning among the friends of both, alike in England and Canada. Hence I have been able once more to enjoy the well-known hospitality of Mr. Crompton and his family, and to see for myself the substantial improvements that have taken place in his mission. First, a very spacious hall has been built (Cliften Hall) as a centre for the congregation for Sunday school and social purposes, and here, on the evening of Jan. 24th, despite bad roads and a pitch dark night, upwards of eighty persons assembled, old and young, to partake of some simple refreshments, play a few simple games (not confined to the children) and hear an address on the church work being done in other parts of the diocese. Close by, on the site of the old log predecessor, stands a substantial, ecclesiastical looking stone building, recognizable, to even the first glance of an uneducated eye, as an English Church, solid in its external appearance, tasteful and neat in all its internal appointments the whole the magnificent gift of an unknown donor in England, who gave £1,000 for the benefit of the diocese, of which £600 has been expended in St. Mary's Church. Here services were held upon the 23rd morning and evening, a confirmation class of seven being presented at the former. Mr. Crompton will doubtless give you particulars. One feature of the services, however, I must not omit. Almost without exception they are the heartiest in the diocese, and, as several informed me, they were on the occasion of my visit exactly what they always are. The choir (*i. e.* the congregation) taking all the different parts. This is due partly to good training and partly to the presence of a number of young men, sons of English gentlemen, who have settled in the neighborhood, bringing with them brawny hands and faces, good voices, and, luckily for St. Mary's, the knowledge how to use them. St. George's, Lancelot, four miles off, was visited in the afternoon and found filled with a devout and attentive congregation. Here, also, a confirmation class of eleven was presented for 'the laying on of hands,' while on Monday afternoon the people gathered again to witness the distribution of prizes to the Sunday school children, and to hear an address from the bishop.

I regret to say that two of our missions are vacant, viz: Gore Bay, in Manitowlin Island, whose clergyman has been tempted away by a more attractive field in the States; and Burk's Falls, Parry Sound District, which lost its incumbent by his return to Jamaica, the land of his birth. Another vacancy has remained unsupplied for several months now in the Port Arthur District. None of our young deacons apparently having missionary spirit enough to prefer the rough, unattractive life of a pioneer for Christ's sake, to the smooth, easy, comfortable routine of a town or city parish. I have appealed for such a man through the church papers for more than a month, but not a solitary response has reached me! Meanwhile the field is white to the harvest. Rev. J. C. Machan is working on single-handed, but the extent of the field, and the impossibility of his supplying it with the necessary services, will be seen in the fact that in his confirmation class, presented last

June, were two young women who had travelled no less than eighty miles to receive this apostolic rite! Alas for the Church, if the resources of her supply for the missionary field are so entirely dried up. Very soon I shall be calling for a clergyman for Parry Sound District, to occupy the field whose needs recently touched the sympathies of a Toronto churchman so closely that he wrote, offering to be responsible for \$200 a year for three years towards the stipend. Am I to appeal in vain? Are these poor souls, who are "as sheep having no shepherd," to be left uncared for? The who's stipend (\$750) will soon, I hope, be forthcoming. The offer of \$200 has already borne fruit as follows: Mrs. Alex. Cameron, \$100 per annum for three years; H. Pellatt, \$50 do; Dr. Wilson, \$25 do; Rev. Stuart Macklin, \$25 do; Sherbrooke Woman's Auxiliary, \$25 do; E. Blake, \$25 do; Miss Thornton, \$10 do; Rev. W. Craig, \$5 do; Mr. Burne, \$5 do; Box 41, Wroxeter, \$5 do; Rev. G. M. Wrong's Bible class, Church of the Redeemer, for 1—possibly 3 years each, \$100; per Mrs. Nixon, the sum of \$100 St. James' Bible class. The balance will soon follow, and then, the hour will have come for the man to appear. "Pray ye the Lord of the Harvest that he will send forth labourers into the harvest."

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

I am now upon a tour in the Diocese of Huron, (kindly arranged for me by the Rev. Canon Innes,) which began on the 6th, and includes, as printed, to be visited, with the Bishop's approval, on behalf of Algoma, Galt, Ingersoll, Woodstock, Simcoe, Port Dover, Stratford, Mitchell, Seaforth, Clinton, and Goderich, closing with St. Paul's, London, Feb. 20th.

The Treasurer has informed me that our Missionary Stipend Fund was overdrawn on Feb. 1st, by the sum of \$570.

Yours truly but mournfully.

E. ALGOMA.

Shingwauk Extension.

Our readers know that we have for some time back been taking steps to extend the work of the In

dian Homes at Sault Ste. Marie, and to erect several Branch Homes at various distant points. With a view to ascertaining what was being done for the Indians in the States, Mr. Wilson, a few weeks ago started off on a short trip to visit some of the most important Institutions for Indian children across the border. The first he visited was the Carlisle Institute, in Pennsylvania. This institution is under charge of Capt. Pratt of the United States army and has 690 Indian pupils boys and girls. It was only started eight years ago. There had been fighting going on; and Capt. Pratt was detailed to take a number of Indian prisoners to a Fort in Florida; while there he taught a number of the younger ones to read and write and instructed them in Christian truth. When their time of captivity expired these Indian prisoners instead of wanting to go back to their own homes begged to be still further instructed, and so arrangement was made for an Indian school to be started, the Government gave aid, the scheme prospered, and now there is a great work going on, 600 pupils, 40 teachers, 15 or 16 substantial buildings heated by steam, 8 or 10 different trades taught on the spot, and above all these poor heathen children gathered from their distant homes and taught to know, and love, and follow the Lord Jesus Christ. The Shingwauk boys sent a message to the Carlisle boys; "We hope you all love the Lord Jesus Christ. Pray without ceasing. We wish you all to be patient in your studies, and in everything that you do, do it unto the Lord." A number of replies were sent back, among them the following: "I am very glad to receive your message that you sent. So I thought I would like to send my message back to you. We are glad you love our Saviour the Lord Jesus Christ, and try to keep his commandments. We pray for you people, and we want you to pray for us also." This letter was signed by an Apache boy from Arizona.

The next Institution visited was the Hampton Normal Institute in Virginia. This is for both colored and Indian students and they get on very well together. There are 600 pupils in all and they are well educated and taught trades as at Carlisle. At a missionary meeting held while there, some of the pupils made capital little addresses describing the condition of the heathen in China, Japan, Africa and other places. The next place visited was the Lincoln Institute in Philadelphia, two splendid buildings, one containing 100 Indian boys and the other 100 Indian girls. This institution was first set on foot through the beneficence of a good lady Mrs. Bellangee Cox who is still living in Philadelphia, but it is now mainly supported by Government. Government gives \$167 per capita per annum towards the support of each of the above named Institutions, and they are also largely assisted by voluntary contributions. Certainly in America they seem awake to the necessity of training the Indian children and affording them all the advantages of a liberal education so as to enable them to take their stand at a future day as citizens. What we want to do now is to bring both the people and the Government of Canada to see things in the same light. In the States they have 260,000 Indians for white population of 60 millions, here in

Canada we have 130,000 to a population of less than 5 millions. We have more Indians; therefore, in proportion than they have in the States. In the States they are spending a million dollars annually solely on the education of the young Indians. In Canada we may say this kind of work has scarcely yet begun.

Our Pagan Indians.

AT present, out of the 130,000 Indians scattered throughout Canada and the North West, a certain proportion are members of the Church of England, a certain proportion Methodists, a certain proportion Presbyterians, a few, perhaps, Congregationalists, Baptists, and Plymouth Brethren, a large proportion Romanists, and a still greater proportion still pagans. Of the Romanists I have nothing to say; That church has sent out her missionaries in larger numbers than we have, men of energy, earnestness, and self-denial, she has spent more money than we have, and consequently her harvest is greater. I grieve over this. I grieve that these poor ignorant Indians should be taught the superstitious of the Roman church, but that it is so, we have, I think, only ourselves to blame. But the question that is pressing itself more and more upon me is this: Is it wise, is it right to perpetuate among these poor untaught Indians the unhappy divisions which so unhappily exist among ourselves? Are we to tell a Christian Indian that because he has been baptized in the church of England he is therefore not to enter a Presbyterian or a Methodist place of worship, not even to shake hands with the Presbyterian or Methodist minister.

Now, my bringing this matter forward, just now, is not because I am growing lax in my love towards the old church of my fathers; for 200 years past at any rate I know my ancestors have been church people. I was never brought up to intermingle with persons of other denominations, indeed I had an innate dread of "dissenter" as a people below caste; neither do I think our services at the Shingwauk Chapel betoken anything of an ultra low church type. We intone the service, and have excellent music and chanting, all our pupils are instructed in the church catechism and are taught that in baptism they become "members of Christ, children of God, inheritors of the Kingdom of Heaven." Nevertheless the thought has been more and more pressing itself upon me, that whatever may be our special prejudices and predilections in regard to the mode we worship God as white people, surely it is not necessary to create those same feelings in the breasts of the simple minded child-hearted Indians.

It was the Provincial Synod at Montreal that led me to indulge these thoughts. It was the Church Congress at Chicago, the reports of which I read, that strengthened them. It is the determined aggression of the Roman Church in our midst that still further presses these thoughts upon me. Which is the best to present to our Indians for a choice, on the one hand the solid front of the church of Rome with all her great retentions, on the other the bro-

ken up fragments of a divided Catholic church, or to present to them on the one side the church of Christ on the other hand the false church of Rome? I think the simple Indian mind would of the two comprehend the latter the most readily. I do indeed pray that the cold Pharisaic pride which keeps us apart from our brethren in the faith may be broken down, that we may be ready to acknowledge the good work done by others, and treat them not as aliens but as brothers.

E. F. WILSON.

The Neepigon Mission.

Our friends who remember the early origin of the Neepigon Mission, the wonderful way in which those poor pagan Indians who had been waiting 30 years for a missionary were discovered, how one of them gave up a boy to go to the Shingwauk Home, how the poor boy died at the Home trusting in his Saviour, how this led on to the conversion of the father and all the other members of the family, and how in God's providence the Rev. Mr. Renison was led 6 years ago to become their missionary, and how many and great have been the trials through which he has had to pass, will, we are sure, read with very great interest the following letter just received from him:

Sir,—The Neepigon mission, like many others, being supported by kind friends whom neither the Indians nor Missionary have ever yet seen face to face. I feel that it is not only just but altogether essential, that I should from time to time give an account of my stewardship, that those who have tried to help and cheer and comfort us with their money, with their clothing, with their medicines, with their books and papers, with their sympathising letters and with their prayers, may be still encouraged to rally around us. More especially since I can inform them that our hopes are now brighter, results more satisfactory and a real work of grace, we hope, is going on in the hearts of many of these poor children of the forest. In the history of all missions, where a solid foundation is to be laid, and where the gospel is to come in real contact with the prejudices and superstitions of paganism. I believe these are periods of discouragements and despondency in which the missionary is tempted to believe that he has toiled in vain—prayers are not answered—there seems to be no spiritual growth—he longs to see some substantial proof of real conversions—a first step—a first word or a first prayer, to prove that the word of life has taken root within. Perhaps the young and inexperienced missionary expects too much or builds too confidently upon his own plans, his own zeal, his own efforts, and, if so, he will have to learn the truth of the old remark:—“The old Adam is too strong for the young Melancthon.” But be this as it may, the friends of our mission, will be glad to hear, that there is a visible proof in our midst, that the old paganism is not too strong for the Gospel of Our Lord and Saviour Jesus Christ. I have now spent almost five winters among these poor Indians. I came among them when they were yet almost wild uncouth pagans, possessing all the wisdom of simplicity and the vices of ignorance.

There were just two small log houses then—almost all the Indians lived in wigwams made of birch-bark, and there was only one who made any attempt whatever at cultivation. There were two extemporised buildings which represented a school and mission-house used by an Indian Catechist who had been here teaching for about ten months before my arrival. These buildings were not chinked and only partly roofed—no ceiling—no floors, not one square yard of ground fit for cultivation; and both the habits and minds of the Indians corresponded entirely with the disorder and wild aspect of the surrounding scene. It is not necessary that I should now state at length, the many vicissitudes and strange ordeals through which we have passed:—The cold and hunger, the faintness and weariness, the sickness and deaths. Our God has indeed kept us and sustained us with his strong arm. We may well say “If the Lord had not been on our side” we should have perished long ago. I have many times lain down in my tent with my clothing saturated through and through with drenching rain and they dried upon me while I slept. A few days after recovery from the scarlet fever, at a time when one would think that a damp foot or a sudden chill would be fatal, I was obliged to jump out of my canoe into the Neepigon River to try and pull it up the current. There was not one Indian with us at the time, and we were obliged to make our way from Red Rock to the Mission—a distance of sixty miles—with three navvies who were by no means adepts in the work. The Indians at the Mission had not hoped to see me again. They thought that the scarlet fever would take me away as it also carried away our dear little Frank some short time before. And now let me state briefly the present aspect of our work and the apparent improvements that have been made from time to time. There are eight log-houses, a Church, school and Mission house. When the Indians are all at home we have a congregation of forty. They are as regular and as attentive at Divine Service as any flock could possibly be. We have two services on Sundays at which we chant the “Te Deum” in English at morning and the “Nunc Demittis” in English at evening service. We have also a prayer meeting in the school house on Wednesday evenings.

The day school is conducted by an Indian who has been educated at the Shinwauk Home. There are fifteen children on the roll. They read and write and talk and sing in English. Any one of these, with the exception of two or three very small ones, can repeat in English the Creed, the Lord's Prayer, the Ten Commandments, and twenty verses from the Holy Scriptures.

There is about twenty acres of cleared land at the Mission, and all the gardens are thoroughly fenced. Three hundred bushels of potatoes have been raised in our midst last summer, besides turnips, parsnips, carrots, radishes, peas, beans, wheat and Indian corn. But I am sorry to say that a considerable quantity of our potatoes which we have in our cellars for winter use have been frozen, although we keep fires going all night, and although they were securely covered with hay. Our mission

house is in a miserable condition. I don't think it will stand another winter. The snow comes in through the roof and then melts through the ceiling upon our heads when the room is warm. I wish some one who may read this account and who has money to spare, would invest a few hundred dollars in God's bank that a good warm house may be built for the missionary and his family. Perhaps some of my readers will wonder when I tell them that there is not one solitary board in the composition of our bed-room; bark and rough hewn logs covered with paper is all that we can yet afford. And then if another kind friend would help us to line the roof of our church with dressed lumber, so that the snow may not fall upon the Communion Table. Last Christmas morning the bread was frozen when I administered the Holy Sacrament. A few words more about the Indians and then I shall close. They have family prayer in their houses morning and evening. They always say grace at meals. They no longer squat upon the ground when eating. They have made tables and eat like Christians. Formerly, dining-room, bed-room and kitchen was all one. Now they have both bed-rooms and kitchen added.

During the first three years I could not prevail upon them to make an offering to God at Christmas; but last Christmas morning their united offerings in fur and money amounted to ten dollars.

I will leave your readers to draw their own conclusions. Without any painting or exaggerations I have stated facts; and if these poor Indians, who have to live the whole winter round on frozen fish and potatoes, could make an offering of ten dollars out of their penury to show their gratitude to God for the gift of His Dear Son, how will it be with those who give almost nothing out of their abundance? I would think it a great honor conferred upon me, if along with my own time and thought and life, I could afford to give \$1,000 to the cause of Christ and His Gospel. Hoping that I have not intruded too far upon your valuable space, I remain,

Dear Sir,

ROBERT RENISON (Missionary).

Dec. 31, 1886.

We Must Go On.

I AM wanting to take a great step forward. I have been thinking about it for nearly two years. I was sick on my bed in the early spring of 1885 when God put the thought into my heart. I know the thought came from God. God has been leading me on step by step, and now I believe the moment is drawing near for action.

I care not what obstacles there be. I care not whether the ways and means be forthcoming. God has said to me "Go forward," and go forward I must.

God has called me to work for the Indians of Canada. I have been 19 years working among the Indians. I have lived I don't know how. I have built I don't know how. I have taken Indian children and cared for them and taught them when I could get no means of support for them.

The longer I live the more entirely do I learn to trust God, to go forward trusting in Him. I believe my work is God's and not man's, and therein lies my strength.

The vision before me just now is a Home with 300 Indian children, boys and girls; here on the banks of the St Mary River, and two Branch Institutions as Receiving Homes one in the South and one in the North West. I have been visiting some of the large Homes for Indian children in the United States. I have seen how while we are caring in a cheap, grudging way for tens, thirties, fifties, they are caring in a liberal generous manner for hundreds, thousands. I see not why the same thing may not be done in Canada as is done in the States, and by God's grace and help I determine that so far as lies in my power it shall be done.

I have urged my cause before church of England congregations all through Canada. I have travelled (generally at my own expense) from Halifax in the East to Regina in the West, either telling the story of our work and urging on church people to help us, or visiting the wild Indians in their teepees, learning their languages, and trying to induce them to give up their children to be educated. I thank the good friends who have helped us. I thank the Sunday school children who have undertaken the support of our Indian pupils. But I must say this plainly that the church of England is not yet awake to the magnitude and importance of this great work.

I cannot wait longer. God forbid that we should wait longer. God forbid that we should let the Jesuits, the emissaries of Rome, have the field any longer all to themselves.

I have approached the Government. I have laid my plans before the Indian Department. I have asked the Government to take up the work, to expend \$45,000 on building and expend a similar amount annually on maintenance. Have I done wrong in taking this step? If the church of England will do the work, then would I wish my Homes to continue to be as they have been distinctly church of England, but if the church of England has not the means, or not the heart, or not the LOVE to carry on this work, then I turn to the Government, and I hope the Government is Protestant enough and strong enough on the side of truth and justice to yield to my request. Yes, the work must be done, and by God's grace and help it SHALL BE DONE.

E.F.W.

JOTTINGS.

The Editor of this paper who began it 13 years ago as a little 8 page pamphlet 3 by 5 inches, and has carried it on ever since, intends at the conference of Algoma Clergy next August to ask the Bishop to place it in other hands, as he feels that, his whole time and thoughts being taken up with Indian work, he cannot pay the attention to it that it ought to have. He is also tired of having to depend on clippings from other papers for the general news of the Diocese.

The following kind gifts of clothing ect. have been received at the Indian Homes and are thankfully acknowledged: 4 hoods and 1 pair mitts, and cards from Paisley, per Miss L. Baird. A parcel of clothing from Mrs. Lindsay, Montreal, for Fanny Jacobs. 2 books and some cards from A.I. Saints S.S. Niagara Falls, south. From teachers and children of the S. Catarqui, per Miss H. Northmore, for Mrs. Wilson, Xmas trees \$7.00. Mrs Halson, England, a box of beautiful Xmas presents. Mr. W.H. Plummer, Sault Ste. Marie, a kind present of nuts and candies. Mrs. Haslam, Montreal, a nice supply of boy's clothing. A box of toys from Mr. Quibell, Sault Ste. Marie. From Mrs. Gault, Cornwall, a parcel of clothing for Philamine Sampson.

The Rev. S. E. Knight, of Port Carling, desires to acknowledge a box of Christmas presents for his Sunday school from the C.W.M.A. Society of Toronto, and is very grateful to the ladies for their kind remembrance of his mission.

The Annual Report of the Indian Homes for 1886 is in the printer's hands and will shortly be published.

"Our Forest Children"—A new 4 page publication, edited by the Rev. E. F. Wilson. Published in the interest of the Indian Homes and the proposed extension of the work. Any number of copies SENT GRATIS to any who will interest themselves in the Indian cause. Expenses met by special donations.

The pupils at the Indian Homes are about to set on foot an "Onward and Upward club" in imitation of the one already in successful operation at the Carlisle Institute in Pennsylvania.

We regret to announce that Miss Schneegans owing to poor health, wishes to resign the Wawanosh Home at the end of March.

To The Editor Algoma Missionary News.

SIR,—I see by the papers that it is proposed at the Conference of the Algoma Clergy, to be held in August next, to make the A. M. News, a more effective Diocesan organ.

I have been a subscriber, and constant reader of the Algoma Missionary News for the past nine years and notice that no receipts for the Diocese have been published since Bishop Fauquier's time, 1881. I would suggest that they should be published monthly, and a balance sheet also, at the end of the year, as formerly. I am convinced, that, those giving donations, would be much better satisfied, if this were done.

I am yours &c.

W. H. PLUMMER.

Receipts Indian Homes.

DECEMBER 1886.

Trinity Sunday school, Galt for boy	\$ 37.50
St James' Sunday school, Stratford for boy	25.00
St. George's Sunday school, Toronto for girl	9.67
Mrs. Nivin, Montreal, for boy	12.00
Holy Trinity Sunday school Toronto for boy	10.00
Miss Rice for Homes	2.00

St Stephens Sunday school Toronto for girl	9.00
St. Mary's " " Summerside P.E.I.	10.00
St Stephens' S.S. Montreal for boy	50.00
Mrs. Halson Eng for Wawanosh £30--13	148.23
Mrs. Labatt " " Homes £20	96.80
Rev. A. Stephens for freight	2.00
St Luke's S.S. Halifax for girl	20.00
St Matthew's Sunday school Quebec for boy	50.00
St. John's S.S. London township for Homes	8.00
H.W. Hoyles children's savings for girl	4.00
St. Paul's S. S. Port Dover for boy	4.00
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	\$ 498.20

JANUARY, 1887.

St Peter's S. S., Tyrconnell, for Homes	\$ 7.00
Miss Carruthers, for Homes	5.00
Trinity S.S., St John N.B. for boy	18.75
" " " " " " girl	18.75
F. Bowler Ashburn for Homes	4.20
St Bartholmew's S. S., Toronto for Homes	5.89
Miss Pigot, for Homes,	5.00
W. F. & M.D.S. St. John's, Peterboro, for boy	11.75
St. Paul's S.S., Toronto, for boy	37.50
St. Peter's S.S., Toronto, for boy	16.25
St. George's S.S., Mimico for Wawanosh	20.00
St. John's S.S., St. Thomas for boy	25.00
Henry Rowsell, for Shingwauk	10.00
Henry Rowsell, for Wawanosh,	10.00
St James' S.S., Strathroy, for boy	6.25
" " " Kingston, for Homes	22.79
Sunday school, Portsmouth for Homes	10.00
Sunday school, Kemptville for Homes	5.27
Sunday school Mount Forest, for boy	10.00
St. John's Sunday school, Berlin, for boy	9.38
Cathedral S.S., Montreal, for girl	25.00
Mrs. V. McWilliams, for boy	27.00
St. John's Sunday school, Parkdale, for boy	10.55
Mrs. Dowling for Homes	5.37
St. Charles' S. S. Durham, for Homes	4.50
St. Michael's S.S., Allansville for Homes	2.57
St. James' S.S. Horton Miss Webster's class	2.50
Sunday school Yarmouth, for boy	25.00
Diocese Fredericton for Shingwauk	1.00
Diocese Fredericton for Wawanosh	10.00
Evangelical Churchman. for boy	30.00
St. George's S.S., Owen Sound for girl	25.35
Miss Crouch for Homes	10.00
St John's S.S. York Mills	3.00
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	443.62

Receipts Shingwauk Extension.

JANUARY 1887.

F. Evans.....	\$ 5.00
Miss M. A. Evans.....	5.00
Rev. R. S. Forneri.....	9.00
Ladies church guild Picton.....	10.00
Mrs Gaviller.....	10.00
St. James' Mission Union Carleton Place..	10.00
St Paul's Sunday school Brockville.....	10.00
A friend per Miss Beaven for fire engine...	10.00
St John's S.S. St Thomas.....	5.00
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	\$ 74.00

Receipts for Branch Homes.

DECEMBER 1886.

Sunday school Gananogue.....	\$ 4.25
St Stephens' Sunday school Toronto.....	10.00
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	\$ 14.25

JANUARY 1887.

Mrs. Ridley.....	\$ 10.00
Rev. W. E. Grahame.....	10.00
St. Paul's Sunday school Port Dover....	10.00
Per Rev. M. Shore.....	4.00
St. Peter's Sunday school Toronto.....	10.00
Children's Guild Sherbrooke.....	50.00
James A. Henderson.....	5.00
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	\$ 99.00

Algoma Missionary News Subscriptions.

DECEMBER 1886.

Mrs. C. L. Moody 21c.	Mrs. F. Snider 20c.	Miss Borland 80.	Mrs. Freeze \$1.20.	Total \$2.41.
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JANUARY 1887.

Miss Carruthers \$1.00.	H. Prowse 20c.	Rev Frost \$1.00.	Miss Wurtele 20c.	Mrs. Fearon 21c.
A. Reed \$1.00.	L. Cooper 60.	Miss Ramsay 25c.	Miss Northmore \$4.00.	Miss White \$1.00.
Miss Newburne 50c.	Rev. J. Kemp 40c.	Rev. W. C. Bradshaw 20c.	Dr. Hodgins 40c.	E.M. Chadwick 20c.
Miss Ingles 40c.	W. Gregory 20c.	Miss Major 40c.	Mrs. Gaviller 20c.	Mrs. H. Mortimer 20c.
Mrs. Henderson \$1.45.	Mrs. Livingston 40c.	Rev. J.A. Kaulback \$1.00.	Mrs. V. McWilliams 20c.	Rev. Canon Stenuett \$1.00.
Mrs. Dr. Cole 58c.	Geo. Ledingham 40c.	J. Bartlett 20c.	C. Dowler \$1.00.	Mrs. Wileston 20c.
Rev. E. C. Sanders 40c.	Mrs. E. H. Wilmot 40c.	Mrs. D. Duncan 20c.	Mrs. C. Merritt 40c.	Mrs. C. Moody 20c.
Rev. P. B. deLom 78c.	Mrs. Richardson \$2.00.	Mrs. Tippet 60.	Rev. E. G. Sutton 20c.	C. Lawson 20.
S. Gibbons 95c.	Miss Crouch 25c.	Rev. F. C. Piper 20c.	Rev. A. Hartman 20c.	Total \$25.97.

ALGOMA

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Sault Ste. Marie,

Ontario.

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