

of the objects of the Church Society, but its labors had been chiefly confined to missions among the Indians. It had done much good. For instance, take Walpole Island, where it supports an Indian missionary and an interpreter, and instructs the Indians, who, we learn from the report, are now able to read the Scriptures in their own tongue, thanks to the Rev. Dr. O'Meara, by whose labors they had been translated for them. The result was, that the Indians were fast abandoning their dependence for subsistence upon hunting and fishing, and becoming farmers; thus, proving that religion ameliorates our condition in this life as well as in the life to come. They had missionaries; and schoolmasters, and interpreters at Owen Sound, on the Grand River, at Manitoulin, and the Garden River; at this last station, Mr. Chance and his wife were making themselves acquainted with the language and were teaching the children—he the boys and she the girls—and he was likely to be ultimately ordained as a missionary there. Unfortunately but partial ministrations could yet be given to those stations, and even in an instance where the missionary was obliged to be withdrawn, the Indians although sorely tempted to unite with other denominations, had yet remained true to their church. But it was not in out-lying places only missionary aid was wanting. Look to your own neighborhood. How many clergy have you got even here among you? How many of your towns are most inadequately provided? And here he would observe that religion was different from everything else as regards demand and supply; for, the greater the want of religious teaching, the less demand was there for it. But we must create a desire for it; we must invite the needy to come to its benefits; we must remember that Christ came into the world to seek and to save that which was lost,—not to call the righteous but sinners to repentance. How can they be enlightened if not instructed,

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