

amusing was "Old Mother Hubbard who went to the cupboard," and her dog. This was received with shouts of laughter. The dog was cleverly done and was a capital make-up, and when it danced a jig the children laughed until it seemed they could laugh no longer. Innocent fun and some capital lessons were conveyed in and through its different parts. The Rev. Mr. Taylor acted as chairman, and expressed his delight in being present.

Since then about fifty of the children of the school passed an evening at the Rectory, and spent a very pleasant time. They were provided with a heavily laden tree, whose gifts were distributed to them at the close by the Clergyman and his wife.

PETROLIA.—The Bishop of Huron has appointed Rev. P. B. LeLom to be rector of Christ Church, Petrolia, to which he was temporarily appointed in the absence of Rev. M. Hutchins—the latter still remaining in England.

WANSTEAD.—Bishop Baldwin formally opened the new Church here, on Sunday, 9th instant, preaching to large congregations both morning and afternoon. In the evening he delivered a sermon at "Wyoming." Rev. J. M. Gunne is incumbent of the mission.

EAST WOODSTOCK.—The Rev. John Darwin, who has recently been appointed to old St. Paul's, has just sent in to the Bishop his resignation and will for the present remain in his old parish.

LONDON.—A "Mission" will be held next week in St. Matthew's Church, East London. Mr. Taylor is to be the preacher.

A "Mission" is to be held in Christ Church, beginning Feb. 6th. The Rev. Mr. Moorehouse is to conduct the Mission.

MITCHELL.—Rev. Mr. and Mrs. Ker gave a reception at the rectory. Wednesday evening last, at which between sixty and seventy members of the Church attended.

NEW YEAR'S SERVICE.—The time honored custom of holding the Watch Night service was duly observed this season in Trinity Church, and was fairly attended. The time of the actual going out of the old year and the coming in of the new was passed in silent prayer, and an instructive address was given by the rector, Rev. Mr. Ker. The town bell performed the oft-fulfilled duty of ringing out the old and the new one in.

DIocese OF ALGOMA.

NEPIGON MISSION, LAKE NEPIGON.

This mission, like many others, being supported by kind friends, whom neither the Indians nor missionary have yet seen face to face, I feel that it is not only just, but altogether necessary, 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 sympathizing letters, and with their prayers, may be still encouraged to rally round us—more especially since I can inform them that our hopes are brighter and results more satisfactory than before; and that 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 almost all missions, I suppose, where a solid foundation is to be laid, and where the Gospel is to be brought in real contact with the prejudices and superstitions of paganism, there are periods of discouragements and despondency, a crisis in which there is a standstill. The missionary feels 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 seeds of life have taken root within. Perhaps the 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 learn that there is now 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 only two log-houses there, almost all the Indians lived in wigwams, and there was only one who made any attempt whatever at cultivation. There were two extemporized buildings, which represented the school and Mission-house, used by an Indian catechist, who had been there teaching ten months before my arrival. These buildings were not chinked, only partly roofed. No ceiling, no floor, and not one square yard of ground fit for cultivation; and 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 dwell at length on the many vicissitudes and strange ordeals through which we have safely passed. The cold and hunger, the faintings and weariness, the sickness and deaths. The Lord has indeed kept us and sustained us with His mighty 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 when all my clothing had been saturated through and through with drenching rain, and they only dried upon me while I slept. A few days after recovery from scarlet fever, at a time when one would think that a damp foot or a sudden chill might be fatal, I was obliged to jump out of my canoe into the Nepigon River to try and pull it up the current. There was not one Indian with us at the time, and we had to make our way from Red Rock to the Mission, a distance of sixty miles, with three natives to manage our canoe, who were by no means adepts in the work. The Indians at the Mission had never hoped to see me again. They heard that I had been very sick at Red Rock, and that I might very likely share the same fate as my dear boy, who had died about three weeks before.

And now let me state briefly the present aspect of our work. There are eight log-houses, a church, school-house, and Mission-house. When the Indians are all at home, we have a congregation of forty. They are as regular and 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 service, and the "Nunc Dimittis" in English at evening service. We have also a prayer-meeting in the school-house every Wednesday. 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 or Indian, the Creed, the Lord's Prayer, the Ten Commandments, and twenty texts from the Holy Scriptures.

There is about twenty acres of cleared land, and 300 bushels of potatoes have been raised in the village last summer, besides turnips, parsnips, carrots, onions, peas, beans, radishes, lettuce, wheat and Indian corn; but, I am sorry to say, that a considerable quantity of our potatoes which we had in our cellar for winter use has been frozen, although we keep fires

going all night, and although they are 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 reads 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. It's the only luxury we ask, and we only ask from those who will not miss it out of their thousands. And then, if another kind friend would help us to line the roof of our church with some dressed lumber, to prevent the snow from falling upon the Communicant-table. Last Christmas morning the bread was frozen when I was administering 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 tables and eat like Christians. Formerly, dining-room, bedroom and kitchen was all one; now they have both kitchens and bed-rooms. During the first three years I could not prevail upon them to make an offering to God at Christmas-time, but last Christmas morning their united offerings in fur and money amounted to \$10.

I now leave my 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 \$10 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.

PORT SYDNEY, Muskoka.—The Rev. R. W. Plante gratefully acknowledges on behalf of the several congregations throughout his Mission, the receipt of a bountiful supply of gifts for the Christmas Tree, and valuable parcels of clothing, &c., for distribution. Space forbids a detailed account of Christmastide in the Mission. In general it has been marked by bright and hearty services, and many expressions of "goodwill."

The "trees," as usual, formed a bright feature in our festivities, and parents as well as children were gladdened by the timely and useful gifts.

To the following donors we are deeply indebted: The C.W.M.A., Toronto, per Mrs. O'Reilly; The C.W.M.A., St. George's Branch, Toronto, per Mrs. Cayley; Mrs. Henderson, (Thee. College), Montreal; Geo. Robinson, Esq., Waterloo, P.Q.; Miss Spence, Toronto; Mrs. Rowe, Port Hope; Miss Jennie Hamilton, Collingwood, and various friends in England.

DIocese OF NEW WESTMINSTER.

CHRISTMAS IN BRITISH COLUMBIA.

LYTTON.—Christmas services commenced at St. Paul's Church with Evensong at half-past seven on the Eve. The Church had been very tastefully decorated by William Michell, the interpreter, and some helpers, with evergreens, which were wreathed around the uprights of the rood screen, and hung in wreaths from the rood-beam, and there interspersed between the stations and pictures upon the walls. At midnight, the Rev. R. Small celebrated the Holy Eucharist, and preached to a large congregation of Indians, some five and forty of whom received the Blessed Sacrament then. There was a second celebration at 10:30, when a number of Indians communicated, who had been unable to attend the midnight service. The