

of the Mission is the extent of territory it covers. Mr. Renison is missionary, not merely to Chief's Bay, but to all the Indians scattered round the lake, and said to number 400, including a Roman Catholic settlement at Nepigon Post. As one example, among many of the difficulties attending a charge such as this, lying in the midst of the interminable forests that encircle the "Endless Sea," as the word "Nepigon" means, it may be stated that Mr. Renison tramped 40 miles last winter, on snowshoes, into the interior, in search of a single family of which he had heard, only to find, after all his fatigue, that they had "folded their tent like the Arab and silently stolen away," the only token of their presence being the bare poles of the deserted wigwam and the charred and still smouldering embers of their camp fire. Now with features such as these inevitably incident to every attempt to Christianise the pagan Indians of Lake Superior, it will be self-evident that the work is one of peculiar difficulty, in which the sowing and reaping time must necessarily be separated by a long interval, and the "husbandman" who "waiteth for the precious fruit of the earth," must have "long patience for it."

Why not then abandon it, some one will say, if results are so scanty among the aboriginal tribes? Why not take this vast outlay of money and energy, and divert it into other and more promising channels, where the effects produced would be more commensurate with the agencies employed? Such is the question frequently asked by the soft, self-indulgent, faithless Christianity of the day. We can only answer it with another question. Why not fling to the winds the duty of obedience to the Master's parting injunction "Go ye into all the world, and preach the Gospel to every creature?" Why apply to the missionary work of the Church a standard which, if applied to the Saviour's own personal ministry, would stamp even on it the sentence of failure? Why advocate in the 19th century a principle, which had the first preachers of Gospel acted on it, would have left these very objectors themselves wrapped in heathen darkness? Away with these unworthy and unchristian cavils. They are from beneath, not from above. The Indian's soul is just as precious in God's sight as that of the white man, for the price of its redemption was the same, even that precious blood that was shed to take away the sins of the world, without regard to diversities of age or sex, of clime or caste or colour.

(To be continued.)

EMSDALE.—There was a very successful harvest festival held here on Friday, September the 26th. The weather was all that could be desired; the church was beautifully decorated for the occasion with grain, flowers, fruit and evergreen. Service was held at 11 a.m., when a large congregation assembled, and would have been much larger, only from the fact that the harvest was very late this year, owing to so much wet weather, and many were unable to attend. The service was very impressive, and a most eloquent, instructive and well-considered sermon was preached by the Rev. W. Crompton, suitable for the occasion, taken from the Duet VIII. The Holy Communion was celebrated to a large number of communicants. The offertory amounted to nearly forty dollars, which may be considered good, as the church has not been opened a year, and it is the first that was ever held in the township. After the service, all adjourned to one of the church member's house to partake of the good things which had been provided, and was served out of doors. A very enjoyable afternoon was spent. Before dispersing, each of the children attending the Sunday-school received a present from the hands of Miss Crompton. The church was built chiefly through the exertions of Mr. Crompton. Long may he live to see it prosper!

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the following donations already made towards the Parsonage Fund, which is a great blessing, as the payments are now urgent:—J. J. Mason, Esq., \$1; Walter Townsend, Esq., \$1; W. Copeland, Esq., \$1; Rev. C. Mockridge, B.D., \$1; Mrs. Judge O'Reilly, \$1; Mrs. Major O'Reilly, \$1; Mr. Wilks, Esq., \$2; E. B. Reed, Esq., \$1; H. J. Dwight, Esq., \$2; P. Keefer, Esq. (Galt), \$1; Miss Dickson (Galt), \$5; J. Dykes, Esq. (Galt), \$5; also \$2 from Guelph, names unknown; and \$2 from Toronto, names unknown. Further aid will be received with gratitude.

A. S. Church Intelligence.

From our own Correspondents.

PITTSBURG.—On Sunday, Oct. 22nd, the Ven. Archdeacon Kirby delivered two addresses on missionary subjects in this city. The fame of the Canadian priest as a missionary and as a lecturer attracted large crowds. In the afternoon he spoke to the children of the various Sunday-schools, who filled the vast area

of Trinity Church. The Bishop of the diocese, the Right Rev. Cortlandt Whitehead, who presided, introduced the lecturer to the audience. Archdeacon Kirby said he had been laboring as a missionary for twenty-eight years among the tribes of America and Canada. He graphically described how the Indian mothers would trade off their children for any sort of trinkets, while the children in turn would abandon their parents when they became too old to trade. He told many affecting stories of the cruelties practiced among the Northwestern tribes, and of the Indian's proverbial gratitude for kindness of any kind. One little boy had given him a pair of goggles, which he in turn presented to princess Louise on her visit to this country. They are worn to prevent snow-blindness. The Princess was very much pleased with the gift. Letters written by Esquimaux converts were also read. In the territory in which the Archdeacon has been labouring there are now thirty missionaries, 150 stations, 465 native teachers, 145 churches, 306 schools, and 10,000 children. "All this," said the speaker, in conclusion, "comes from the efforts of one person who resolved when a boy to be a missionary. I have two sons who are now being educated to teach where they were born. They have snow eight months per year there, ice six feet thick, and daylight twenty-four hours long. I carried a gallon of milk 300 miles to my children once, wrapped up in brown paper. It was frozen solid." The lecture was highly appreciated by both young and old. In the evening the Archdeacon delivered an address to adults in St. Andrew's Church, the Bishop again presiding. In the course of his lecture the speaker confined his narrative to his experiences in Manitoba, the Mackenzie River region, and the comparatively unknown territory of Alaska. He stated that he was the first to take the Gospel in to the Arctic regions. Converts by the thousand have blessed his efforts. The hardest objects to overcome in Christianizing the Indians and Esquimaux is their belief in medicine men, and their practice of polygamy. Mr. Kirby's mode of solving the polygamous questions for those who become Christians, was to have the man discard all his so-called wives except the one he had been living with the longest, and having him united to her by Christian marriage rites. He said the trouble was not in convincing the native that one wife was enough, but that the missionary's choice of the oldest one did not suit him, he preferring the youngest one or the one last taken into his household. The speaker told how the missionaries taught the natives English, and were taught in turn their own language. When he first reached the station he collected half a dozen boys, orphans if possible, and took them into his own house. He would arrange them along the wall and take his position in the middle of the floor. He would then point to his head, eye, nose, mouth or ear, and utter the English name for it. The boys would follow him. He then stood by the wall and they in the middle of the door naming the different organs, while he repeated after them. The lecturer explained how simple the dialect of the Indians was, and how few characters were necessary to picture the language. He said that any Indian would learn to read and write his own language in a month. Their great anxiety to learn to read and write was shown by the fact that twice a day every week day and all day on Sunday the whole colony would attend school and worship, with never an empty seat, such as is often seen in civilized countries. On Monday morning the Archdeacon addressed the members of the Women's Missionary Aid Association of Pittsburg and Allegheny cities, in Trinity Church. His lectures were highly commended, and here and elsewhere have done much to raise the Canadian Church in the eyes of the sister Church of the United States.

British Intelligence.

EDWARD BOUVERIE PUSEY, D.D.

Fell asleep, Sept. 16th, 1882.

O! for the lyre of Israel's Singer-sweet!
The Harp and Hand of Jesse's Royal Son!
To wake a dirge in mournful measures meet
For him the mighty dead, whose toil of life is done!
Bid England, Europe, Christendom, to weep,—
Yet, bidding, surely here there needeth none;
"Without a prompter," bursts the anguish deep,
Which bows ten thousand hearts as if but one.
O Noble Prince! O Chief of mighty men!
How wise! how true! How gentle, yet how brave!
"We ne'er shall look upon his like again!"
We needs must weep:—as Christ at Laz'rus' grave.
In all thy greatness; yet, perchance, in meekness—
Greatest of all:—Next Moses' self in this.
Forgive, O Lord, forgive our human weakness,
That would have chained below Thy Saint in bliss.
Sole Gainer he, true servant of the Cross!
To all the world beside—irreparable Loss!

Devizes, October 2nd, 1882.

M. W. MAYOW.

We regret to hear that the Dean of Winchester is seriously ill. He is in his eighty-first year, and intended shortly to resign his deanery.

Dr. Carpenter reports the Archbishop of Canterbury as still very sick, but showing signs of rallying.

The effort which was made the other day by a clergyman to raise funds for his church bells by playing chess in the open air with living persons, appropriately costumed as king, queen, etc., did not prove very successful. The clergyman in question, the Rev. C. Clinton Chevallier, writing upon the experiment, is of opinion that "the game with living personages, will never become a popular outdoor amusement in England," for reasons implied.

[It is high time those theatrical devices were done away with, and people taught to give to God for love, and not in exchange for amusement.—Ed. D. C.]

The Bishop of St. Albans set apart the week commencing Oct. 22, for temperance mission work in the larger towns of his diocese.

At the meeting of the Old Testament Revision Company, yesterday week, the second revision of the prophetic books was completed, and that of Job was carried a stage further.

The Lord Mayor has laid the foundation stone of the new schools and mission premises in connection with Holy Trinity Church, Dalston, on the 14th Oct.

The Bishop of Newcastle's friends at Winchester have presented him with a service of communion plate for use in his private chapel, with a picture of Winchester Cathedral, and an illuminated address, signed by nearly one hundred and fifty subscribers towards the gifts.

A harvest thanksgiving was held in St. Paul's Cathedral on Monday night. The vast congregation was mainly composed of the working classes.

Selwyn College, Cambridge, founded as a memorial of the late Bishop of Lichfield, was formally opened on Tuesday. The buildings will accommodate sixty-four students, and they have been erected at a cost of £33,000.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What next do we believe concerning Jesus Christ?

A. That He is the only Son of God, or, as in the Nicene Creed, and the Baptismal office, "the only begotten Son of God."

Q. Was there ever a time when God had no Son?

A. No; God is in His very nature "Father," and so must have a true Son from all eternity.

Q. How is this Article of the Apostle's Creed expressed in the Nicene Creed?

A. "I believe . . . in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds."

Q. What direct Scripture proof is there of this?

A. "In the beginning was the Word, and the Word was with God; . . . all things were made by Him." (John i. 1-3.) "He is before all things." (Col. i. 17.) "By Him God made the worlds." (Heb. i. 2; see John, xvii. 5.)

Q. Must not then the Only Begotten be God?

A. Yes; as a man's son partakes of his father's nature, and is truly man, so the Only Begotten Son of God must partake of the Father's nature, and be truly God.

Q. Does our Lord ever assert this?

A. Yes; when He calls God His own proper (idiot) Father, making Himself equal with God. (John v. 18.)

S. Is this faith necessary?

A. Yes. (John iii. 18.)

Q. Why also should we confess this truth?

A. Because thereby we know the love of the Father. (John iii. 16; 1 John iv. 10.)

Q. For what other reason?

A. Because unless we believe that, being the only begotten, He is truly God, we cannot believe in His redemption, for "Salvation belongeth unto God."

Q. How are we to know the Son?

A. All men must honour the Son as they honour the Father. (John v. 23.)

Q. In what way?

A. By believing in Him. (John xiv. 1.) By worshipping Him as the Son of God, equal in nature and glory with God, as we do in the services of the Church.

ANSWER THIS.—Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbours if they can.