

cesan obligations to the Missionary Diocese of Algoma."

"Praying that God may cause you to abound in this and in all your efforts to extend the Redeemer's Kingdom,

"I am, your affectionate friend and Bishop,

"I. HURON."

ALGOMA.

From our own Correspondent.

Notes of the first visit of the Bishop to Lake Superior, 1882.—Under ordinary circumstances this mission would have been visited a month or two earlier in the year, but owing to the lateness of the present Bishop's arrival, and the impossibility of securing the services of the Rev. C. T. Wilson as his guide any sooner, a start was not effected till Monday, September 4th, by the Steamer *Manitoba*; the party including also a young friend of the Bishop's from Toronto, and Johnnie M., one of the Shinwauk boys, the latter being deputed specially to look after the tents and other camping outfit of which there was a somewhat formidable array. Thanks to an impenetrable fog the *Manitoba* did not leave the canal till Tuesday the 5th at 10 a.m., when she steamed out, under a bright sun, into the clear transparent waters of Lake Superior, heading first for Michipicoten Island, which was reached at 11 p.m. Meantime, the wind had freshened considerably, and a heavy sea rising the captain thought it necessary to depart from his original route, greatly to our relief, and make for Red Rock; a change of purpose which fell in with our views most admirably, as it would save not a little waste of valuable time. The only point touched during the day was Jack Fish Bay, on the north shore, a wild secluded spot, at which we entered a beautiful little inlet, completely land-locked, where, even with a storm raging outside, all would be still and calm, as if it had been a far off inland lake. The only discoverable sign of life to be seen here was a solitary shanty erected close by the shore, the hill rising above it to the height of 200 feet, while the clear blue water lay below, so deep that the steamer, during her stay, lay moored to the trees growing on the edge. Thirty or forty feet above the water's edge were the stakes driven into the crevices of the rocks by the survey party of the Canada Pacific R. R. Co., indicating the level at which the track will be laid. Certainly if this is a fair specimen of the work to be accomplished by the Syndicate (and judging by the general features of the shore line it seemed to be) not a few troubles of engineering skill will characterize the task they have undertaken. Leaving Jack Fish Bay behind us we had a most delightful trip during the rest of the day, running about a mile from the shore, in and out through countless islands, wooded to the water's edge, through deep, though narrow channels. The hours divided pleasantly between the wild though desolate scenery about us and the perusal of Froude's life of Carlyle with its graphic portraiture of the tumult and dreariness of the philosopher's inner life illustrated here and there, as it is, by glimpses of his intense love for his mother, whose fears and anxieties as to his unbelief he endeavours to soothe by the assurance that the "differences between them lay not so much in inward feelings and convictions, as in the varieties of outward experience." A most wise and comforting distinction truly, if the essential varieties of Christianity are accepted on both sides, but were they in this case?

Nepigon Bay was reached by 11 p.m., and the mouth of the river, from which it derives its name, by 12 o'clock; but as the night was dark and the channel narrow and tortuous our cautious Captain declined to take his good ship any further so we were landed in one of the ship's boats to find Mr. T., the genial and obliging agent of the Hudson Bay Co., standing on the dock, prepared to guide the Bishop's steps to his own hospitable mansion; an invitation which was declined with many thanks, the Bishop preferring to take his share with the other members of the party in any "burdens" that might have to be endured. So the tents were pitched on the grassy slope overlooking the Nepigon, and we were all soon wrapped in profoundest slumber.

Thursday, Sept. 7th. By 6 a.m. the same signal to rise was given, then the fire was lighted, bread baked, tea infused, bacon fried and other preparations made for a most luxurious breakfast on the green-sward, after which we had morning prayers together. By 10 a.m., some Indians having been secured to paddle the two canoes, we started up the river, meeting at the very outset a long and difficult rapid, which necessitated the lightening of the canoes by the landing of two or three of the party, who walked to a point at the foot of Lake Helen, where all met again. The lake was crossed in about an hour, and then began a steady up-stream paddle, the current at some sharp angles running so rapidly as to need all the available muscle in the party, both episcopal, clerical and lay, to be brought into play. About 4 p.m. a canoe was seen at some distance coming towards us. This turned out to be occupied by the Rev. Mr. Reni-

son, the missionary at Chief's Bay, for whose arrival we had been watching impatiently. He was accompanied by two Indians, Joseph E., the Catechist, and Weus S., both formerly Shingwauk boys. Joyful greetings were soon exchanged and the ascent of the river was continued, the party now numbering ten, one of whom was a Mr. Palmer, a member of the London Stock Exchange, whom we met on board the *Manitoba*, and who, on hearing of our intended expedition requested, and was most gladly accorded permission to accompany us. By 5 p.m. we reached camp Alexander, at the foot of a rushing rapid, at which the canoes were unladen, landed and carried up the bluff, while a solemn council was held as to our further movements, some being in favour of halting where we were, content with the labour of the day, while others strongly advocated our pushing on one stage further, which meant the carrying of the canoes and all the baggage over a portage between two and three miles long. The party of progress, however, carried the day, and so sacks of flour, pork, blankets, &c., &c., were distributed, tied up and slung over the shoulders, the whole weight in each case supported by a broad leather band passing across the forehead; thus laden the party reached their destination for the night, at the head of the portage, some making a double trip backwards and forwards. Here we had a good opportunity of observing the wonderful strength possessed by some of the Indians. In this respect Joseph and Weus excelled (though the missionary himself was not far behind them) for each would sling over his shoulder his load of 150 or 200 lbs. and trudge off on his two mile tramp, over a very rough and stony track only to take barely time enough to breathe and return again for another load, and all this in their case without fee or reward, but just because the Bishop's arrival was a great event in their lives, and in no other way could they show their respect for him, or their love and gratitude for Him whose Gospel had brought them out of their pagan darkness. The transport of the canoes was a triumph of physical endurance. One of the three, about 170 lbs. in weight, the two boys started off to bring over, long after nightfall, and about an hour afterwards they returned to the camp carrying it on their shoulders, without accident, in the dark, over a path so thickly strewn with rocks that it was no easy matter for the ordinary pedestrian to travel it, unencumbered, in broad daylight, without frequent stumbling. Before long the camp fire blazed out, giving a weird, fantastic effect to the surrounding hills, supper was prepared and partaken of, blankets distributed and everything made ready for the night. Then all gathered into the Bishop's tent for evening prayers, the Indian boys jumping with greatest alacrity from their beds in the open air, where they had flung themselves, exhausted with the fatigues of the day, and before long a profound silence reigned, broken only by a melodious snore from one of the tired sleepers, or by the sweeter music of the neighbouring rapid.

Friday, Sept. 8th. At daybreak Mr. Renison and the Bishop started off to catch some trout (the others remaining at their posts to make the necessary preparations for breakfast) but returned before long with only half a dozen evidences of their piscatorial skill, driven back by a thunderstorm which descended and drenched Bishop and Presbyter alike, without respect of persons. After breakfast, which was spread for the first time under canvas, all assembled again for morning prayers. Several Indian hymns were sung, "Jesus, lover of my soul," "There's a land that is fairer than day," &c. &c. and one of the party will not soon forget the effect produced on him, as he heard and joined in those "songs of Zion" sung in a strange tongue and in a strange, far-off land, as his thoughts instinctively went back to his own beloved flock in a distant city, the flock no longer of his personal pastoral care, but still, and forever, of his deep, unchanging affection. As the rain was still descending in torrents, which wholly forbade, for the present, all further progress, we settled ourselves down as comfortable as possible to our various occupations, one sketching, another studying Indian, another writing up his diary, the three occupants of the episcopal tent seated on the ground, their feet covered with a rug and converging to a common centre. Towards noon, however, there was a lull in the storm, and one head and another peeped out to investigate the "probabilities." Here, however, a new question arose. Having lost a whole forenoon, would it be possible for so large a party, so heavily laden with "impediments" to reach the Nepigon Mission before Sunday? The general opinion declared the thing impossible, and so we resolved to divide the party, the clerical element to push on with as few encumbrances as possible, while the others remained, to follow at their leisure, as they saw proper.

(To be continued.)

ROSEAU.—On Sept. 12th the Sunday-scholars assembled in the Church of the Redeemer at ten o'clock p.m., for prayers, from whence they went for a sail

down the lake, Mr. Ditchburn kindly taking them in his large boat. On their return they assembled at the picnic ground, where there was a substantial tea provided by the ladies of the village. Swings were secured in the trees, and all enjoyed themselves, having had a most delightful day.

Sept. 28th was the harvest festival. Matins and Holy Communion at 11 a.m., dinner at 1 p.m., provided in the shed on the wharf, kindly lent by Mr. Shuttleworth for the occasion; evensong and sermon at 3 p.m., and tea at 5 p.m. The services were very well attended both morning and afternoon. The church was beautifully decorated in a truly catholic manner, and the day was one of rejoicing to all who took part in it. The proceeds were devoted to the parsonage fund.

The Rev. Alfred W. H. Chowne begs to acknowledge the handsome gift of \$17.00 towards the parsonage fund, per the Synod of Niagara, being the harvest festival offertory of St. Barnabas' Church, St. Catharines, donated by the Rev. Alex. Macnab.

GORE BAY.—The Rev. Macaulay Tooke desires to acknowledge the sum of \$22 from Mrs. Jno. Robinson, and \$9.75 from Miss Mary Robinson, both of the township of Mills. These sums were collected by Mrs. and Miss Robinson from friends in the vicinity of Cookstown and Beeton, towards the erection of a church in the township of Mills, Manitoulin.

DUNCHURCH, PARRY SOUND DISTRICT.—Mr. Thomas Butler desires gratefully to acknowledge the receipt of a box of books, Sunday-school papers and leaflets, from the Rev. H. Owen, of Scarborough Parsonage, West Hill. We are indebted to that gentleman for many packages of papers, which have been of great help to us, and a benefit to the Sunday-school.

The Rev. R. Mosley, of Parry Sound, held divine service on Sunday the 10th of September, which was well attended. It was a great pleasure to the Church people here to go through the grand old service with a properly appointed minister, especially as the opportunity so rarely occurs.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. What is the second article of the Christian faith?
A. I believe in Jesus Christ, His only Son, our Lord.
- Q. Who is Jesus Christ?
A. The only Son of God, the Redeemer and Saviour of the world.
- Q. Who gave Him the name Jesus?
A. God, by the angel Gabriel (Lev. ii. 21), and because He should save His people from their sins. (St. Matt. i. 21.)
- Q. What does the name Jesus signify?
A. "Jehovah, our Saviour, or, "Jehovah is salvation." [Hoshea, the son of Nun, had, by God's command, his name changed into Jehoshua, which was shortened into Joshua, and represented in Greek by Jesus. He first bore this name. The first syllable is the Hebrew Jah, and Hoshea is salvation.]
- Q. In what respect does He save us from our sins?
A. From their guilt, by bestowing pardon; from their defiling power, by imparting the grace of His spirit, i.e., He saves the drunkard from his drunkenness, the thief from his dishonesty, &c.
- Q. What does this name specially remind us of?
A. That we are saved from our sins, not in them.
- Q. How do we honour His name?
A. Outwardly: by making some sign of reverence, bowing the head or bending the knee. Inwardly: by pleading with the Father the saving power of His Son's name. (Phil. ii. 9.)
- Q. What is meant by the Greek name Christ?
A. The Anointed One, or in Hebrew, Messiah.
- Q. Is this title especially claimed for our Lord Jesus?
A. Yes. (Acts ii. 36, 9-22.)
- Q. What was the ground of the importance attached to this title?
A. The prophets had led the Jews to expect that one so called should come to save. (Ps. ii. 2; Dan. ix. 26; Isa. lxi. 1.)
- Q. What does anointing mean?
A. Pouring oil on the head, as a rite of consecration to an office.
- Q. What public persons were set apart by anointing?
A. Prophets (I Kings, xix. 16); priests (Lev. viii. 12); and Kings (I Sam. x. 1: xvi. 13; I Kings i. 37.)
- Q. With what oil were priests anointed?
A. Ex. xxx. 22.