

blanket to exclude the light, and then kneeling down putting his head under the blanket, having in his left hand a line with a decoy attached, and at his right hand the spear ready poised for action, he would watch for the fish, and whenever one came within sight the Indian by a very skillful use of the decoy was almost sure to attract the attention of the fish and bring it within his reach, when he seldom failed to secure it. I visited the Indians from place to place, sometimes sitting down by an angler and sometimes kneeling down, putting my head under the blanket opposite to the spearer, and speaking to them concerning the things which pertain to their everlasting peace. There was one big savage looking man whom I could not induce to attend service, I talked to him day after day, and urged him to embrace the christian religion, but he manifested the greatest unconcern. I was afterwards informed that this man was many years ago, at the baptist mission on the American side at the Sault, and was immersed by the missionary, but some time after he was taken very sick, and his pagan relations being greatly alarmed, sent for the medicine man and juggler, who gave him some medicine and went through some heathen ceremonies, by which means it was said he was restored to health. The medicine man told him that his sickness was owing to the fact that he had forsaken the religion of his forefathers, and that now as he was restored to health he must renounce the white man's religion and return to paganism. He followed the medicine man's advice, and seems resolved to live and die a pagan. All the other Indians at the bay, I think, were thankful for my visit, some to shew their gratitude offered to give, one some fish, and one man made me a present of a beaver's tail, which is considered the most delicious part of that animal. The first night which I spent at the bay I witnessed a very encouraging and cheering sight, I was at the chief's house, which like all the other houses consist of one apartment only, and when it was time for the children to go to bed, the little boy and girl, of their own accord, knelt down at their mothers' feet, put their little hands together and offered up their evening prayers to God.

A short time since I went to a very distant sugar camp to visit two sick people, a man and his son, who are gradually wasting away in a lingering consumption. On my way I called at the sugar camps of our churchwardens and asked them to accompany me. As we had a well beaten track we made great progress until we came to a river, which we had much difficulty in crossing, for the middle of the river was open, but both sides were covered with ice. There was a log canoe, but it was not much better than a tub; it would however have answered the purpose of a ferry boat very well, if the river had been free from ice, but as the middle of the river only was free, it required a Blondin's skill to maintain one's equilibrium in embarking and disembarking without capsizing. The sun had set before we crossed the river. As we proceeded the track became less distinct, and as the darkness increased we lost the track completely, and being unprovided with snow shoes the walking was excessively fatiguing. In some places the snow was hard enough to bear us, but in others it was soft and we sank down; we were well nigh exhausted by the constant effort, when, to our great joy, we discovered a track which we followed until we came to a wigwam, where we rested for a time. The chief inmate of the wigwam was like Jonah, (though from a different cause), angry with God, who, he thought, had dealt very hardly with him in taking away two of his children and in afflicting his wife. He was not very glad to see me,

and remarked that it was a late hour to be visited, nevertheless, I had a serious conversation with him. The wigwam which I wished to visit was not very far distant, there we received a very cordial welcome from the whole family; after partaking of some bread and tea which I took with me, (for the Indians were very poor, having only potatoes and sugar to eat), we commenced service by singing, in Ojibwa, that beautiful hymn of Cowper's, "Jesus, whenever thy people meet," and I think all of us felt that Jesus was indeed in the midst of us, and that it was unspeakably good to be there. The sick people were very much cheered by my visit, and the father expressed his heartfelt gratitude. We remained with them until midnight, but for want of accommodation we could not sleep there, and so we prepared to return. The people advised us to return by their road to the bay and cross on the ice which they said was quite safe; we followed their advice, and taking torches made of bark, to light us through the bush, down the hill on to the bay we set out. When we reached the tent of one of my companions I was very tired, his good wife, Mrs. Wahbemama, (Mrs. Turtle Dove) was fast asleep, but he awoke her and she made me a bed, on which from excessive fatigue I slept for an hour or two, but the cold was so intense that I could not sleep any longer. I was not surprised to find the Indians sleeping soundly, for they are naturally more impervious to cold than we are. So I resolved to continue my journey homewards, leaving my friends in the enjoyment of undisturbed repose.

I cannot conclude my letter without expressing a fervent hope that your society will speedily be in the possession of means to extend its operations among the Indians in this region, and so discharge the debt which our beloved church owes to them.

We intend to have a collection here and at the Sault, at Easter, and to do all that we can for the society, and we will earnestly pray that all the members of our church in this diocese might be disposed to do all they can, and then the necessary means will be forthcoming. I should be exceedingly glad, if the society could also send a missionary to the Sault or a catechist to assist here so that I could be at liberty to do more for the Sault. I have lately been corresponding with a very respectable and intelligent half-breed, who would be glad to undertake the duties of a catechist among the Indians if a salary could be secured for him. I would earnestly recommend the society, however, to send a missionary to the Sault before the place is occupied by the Methodists.

I purpose calling a meeting at the Sault, at Easter, to ascertain what the people are willing to do towards the support of a minister, and will communicate to you the result.

I remain,

Rev. and dear Sir,

Yours very truly,

JAMES CHANCE.

The Rev. T. S. Kennedy.

Moved by Rev. J. G. GEDDES, seconded by Rev. W. S. DARLING.—That the secretary be instructed to inform the parties who have given guarantees to the church society for the salaries of missionaries, that the amount so secured by bond must be paid in cash into the hands of the District Treasurer, and through him transmitted to the mission board in strict accordance with their by-laws.

Moved by Rev. E. H. DEWAN, and seconded by R. DENISON, Esquire.—That a committee be appointed to revise the list of missionaries now receiving aid from the mission board; and that this committee be required to report at

the meeting of this society in November next, stating what amount of aid they recommend to be given hereafter to each parish, and for what length of time; provided always that no alterations made in the amount of assistance now given shall take effect until the expiration of one year from the time of this resolution being carried.

The following gentlemen were nominated for the above committee: Rev. S. B. Ardagh, Rev. S. Givins, Rev. Dr. Fuller, Rev. F. Ostler, Rev. A. Palmer, J. W. Gamble, Esq., R. B. Denison, Esq., and the Secretary.

The meeting then adjourned.

THOMAS SMITH KENNEDY.

Secretary.

REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

In presenting their usual annual report, your committee are happy in being able to state that the several parochial associations have, during the past year, continued their efforts in behalf of the society, and with a fair measure of success. Meetings were held in the early part of the winter in nearly every parish. At most of them, the attendance was large, and a desire evinced to further the missionary cause. The clergy, however, were not as fully represented as on former occasions; this is greatly to be regretted, inasmuch as the exigencies of the church at the present juncture require the best services of both clergy and laity. If the religious statistics of the census lately taken are correct, the church has not made the advance that might have been anticipated. This is undoubtedly owing to the want of adequate and efficient ministrations; and the members of our communion, it is certain, are not yet fully habituated to providing that for themselves which in past times had been furnished to them comparatively without cost. Our resources, it is confessed, are more abundant than those of any other body of christians in Western Canada, and, if developed, should produce corresponding results. If the truth be aggressive, the church, which we believe to be the pillar and ground of the truth, must be aggressive also. To be content with extending her ministrations only to those who hold to her doctrine and polity, is not enough, even were that accomplished, which unfortunately it is not; her teaching and fostering care should be offered to all who are willing to accept them. Taking this view of the work to be done, it is most important that the sympathies of churchmen in the operations of the society should be quickened by a warm and efficient advocacy of its claims on every suitable occasion. The members of our communion require to have impressed on them the well-defined missionary character of the church of Christ, and to be kept fully acquainted with the missionary enterprises, which in this diocese she is engaged in promoting. Dependent for the most part, as the Canadian branch of the church catholic is, on the free-will offerings of her children, the duty of systematic giving needs to be urged with more than ordinary earnestness; young and old, rich and poor, need to be incited to a fuller recognition of their obligation to honour the Lord with their substance. And until this is done, until they who have much, give plentifully, and they who have little, gladly give of that little, waste places will abound in many portions of the diocese where our kinsmen, according to the faith, are faint for want of food, and the ignorant are perishing for want of knowledge.

TRAVELLING MISSIONARIES IN THE DISTRICT.

Your committee feel sure that the gratification expressed by themselves, will be shared in by all