

It is to be hoped that Dean Carmichael will soon pay London another visit.

The city churches are being decorated for Christmas, and the choirs are busily engaged preparing special music suitable for the festive season.

HAYSVILLE.—A new furnace has just been put up in the Rectory, and the Rector, Rev. F. Harding, appreciates the kindness and forethought of the congregation.

St. JOHN'S.—The tenth anniversary of the opening of the new church here was held on Sunday, Dec. 13th, when able and eloquent sermons were preached by his Lordship, Bishop Baldwin. The congregations were large, and the services of an interesting character. Special collections were taken up in aid of the school-house. The Rector assisted in the service.

DIocese OF ALGOMA.

NOTES FROM NEPIGON.

4th. Growth in our Indian Missions is sometimes hindered by difficulty and opposition from without. But one or two new converts have been added to the settlement at Negwenanang since its first establishment. This has not been owing to any scantiness of material, still less to any remissness on the Missionary's part. Among all the laborers in the Indian field who are bearing the burden and heat of the day, nowhere can one be found more indefatigable or self-denying in his efforts to bring the blessed light of the Gospel to those who are "sitting in darkness and the shadow of death." But, toil as he may, let the following narrative, taken from his own lips, illustrate one form of difficulty with which he has to contend:—

"Last summer," said Mr. Renison, "a message was brought to me that the pagan Indians at Nepigon Post, about forty miles off, were anxious that I should visit them. Interpreting this message as a call from God, I made my preparations, and started on the 29th of July, accompanied by Michael and his son John. We reached our destination by August 1st. The pagans received me kindly. I spent two days among them; instructed them as fully as was possible, and baptized a number who expressed their desire to become Christians. Among them was one woman of very diminutive stature, hump-backed, and carrying a child in her arms, who, while the instruction was going on, separated herself from the others and went down towards the edge of the lake, evidently anxious to get me to follow her. On doing so, and questioning her, she said she had been a bad woman, and had done many wicked things. Long ago, when she was young, she had a vision, which had troubled her all her life and made her afraid; and unless this fear could be taken away, and her sins forgiven, she did not want to be baptized. I told her the good news of the Gospel of Christ more fully, and afterwards admitted her to His fold. Shortly after I returned to the Mission, accompanied by Modawenene and his two sons, and a son of Penawenene, who were anxious to see for themselves and the rest of the band what the lands and houses at Negwenanang were like. On my arrival I surveyed three lots for three families. Our visitors, having made their observations, set out on their return, with the intention of coming back and building their houses this fall. Michael and his son went with them, taking with them a canoe large enough for the whole party, and a supply of flour, pork and tea. P. and his family set out in this canoe, but had scarcely covered three miles of the journey when they were overtaken by — and —, who told them that the Missionary only wanted to kidnap their children,

and threatened Michael with bodily violence if he attempted to take them away. This frightened the poor pagans, and they abandoned the idea of joining the Mission. The others were also told that if they joined us they could never again obtain anything from the store. Michael returned in seven days, disappointed in his errand, nothing being left of the supplies, which had cost about \$30."

Such is the plain, unvarnished story of our Nepigon Mission, its present condition, and the difficulties that hinder its progress. But none of these things move us, save to a greater faith and a more unflinching perseverance. With God nothing is impossible. Even in the apparently disappointing results of Mr. Renison's visit to those poor pagans there is this much to encourage us, that the good seed must have found lodgment in some of those who listened to it. It cannot, all of it, have been as water spilled upon the ground. Even in consciences as ignorant and minds as dark and degraded—and, from what we heard of some of their habits, a deeper degradation could hardly be conceived—there must have been something in the Gospel they heard to appeal to any lingering remnant of religious instinct that still remained in them, and if so, a beginning has been made, and that, for the present, suffices. Sooner or later—and if later, still soon enough for God's purpose—the tiny seed will germinate, and we shall see, as a thousand times already elsewhere, first the blade, then the ear, then the full corn in the ear. Meanwhile, our very confidence in the Divine promise forbids any slackening on our part. The words which Eliot, "the Apostle of the Red Indians," inscribed at the end of his own Indian grammar may well furnish our motto:—

"Prayer and pains, through faith in Jesus Christ, will do anything,"

while, as a pledge of success, we need none better or more inspiring than this word, in which we have been made to trust:—

"Ask of Me, and I shall give thee the heathen for thine inheritance."

E. A.

CONTEMPORARY CHURCH OPINION.

The *Church Times*, in an article on "Socialism," says:—

The weak point of Socialism, in all its forms, is that it supposes the abolition of religion would create an enthusiasm for Humanity, which in point of fact is not natural or possible to mankind, except as the direct result of belief in the Gospel. If a Secularist, or a Comtist, or a Socialist, professes zeal for the public good, or for the good of the human race, one of three things may be taken for granted—he retains Christian ideas, though in his case they have degenerated into a superstition; or he sees that public opinion is still Christian, and he seeks to gain profit or applause by talking as people think; or he is sincere, but an idiot. For while unselfishness is the common-sense of the Christian religion, it is the merest drivel in those who do not believe in a future reward. If our existence is bounded by this life only, it is stark folly to think of anything but how to make our little day yield us the greatest possible pleasure; and after all that is how it strikes, how it always has struck, and how it always will strike, mankind so far as its views are influenced by revealed religion.

The *Family Churchman* says:—

Often and often we are asked to bewail the lamentable ill-success of foreign missions. Sometimes we are even inclined to blasphemously think that the power of the Gospel is waning, or that its "proclamation" is of none effect. This feeling should be dispelled by one very pregnant fact. An Indian missionary recently

called the whole of Hinduism in evidence of the power of the Gospel. We have become so accustomed to hear Hindus, whether conservative idolaters or not, speak of the Supreme Being as the perfection of holiness, justice, goodness, and truth, that we forget that this conception of God has been adopted by them from Christianity. No such god is found in the Hindu pantheon. In point of fact, Hinduism has assimilated the Christian conception of God, and in consequence, a large measure of Christian morality. Thus inscrutable are the works of God! For did our missionary efforts yield direct and immediate fruit, assuredly it would cheapen and imperil our own faith.

The *Standard of the Cross* says:—

Now that the English elections are over, the friends of the established Church will probably find that they were unduly alarmed for her safety. The energy of the clergy indeed is named as one cause of the "Tory reaction." But even if the Liberals had succeeded to the fullest extent anticipated, there could have been no sweeping spoliation of the Church. An age of dishonesty, proclaiming itself by the misappropriation of trusts of every sort, might plunder the Church; but this is not such an age. There would be talk of some leading abuse; some place to begin the disendowment, if there were any present intention or definite tendency in that direction. For the sake of those who looked upon the contest as a struggle between religion and irreligion, however, it is a matter of rejoicing that the friends of the Church proved themselves so strong. If the clergy are credited with an important share of the result, it shows that they have influence with the people; the people would not vote to sustain the prerogatives of an arrogant order in which the laity have no interest.

The *New York Churchman*, in an article on the "Wills of the Living," speaks thus forcibly:—

It is to be admitted that legacies have no insignificant place in the support of religious work. In the Congregationalist American Home Missionary Society, for instance, whose total annual receipts are from \$350,000 to \$400,000, quite one-fifth is derived from legacies. With the Domestic Committee of our own Missionary Society, the legacies were one-sixth of the total receipts in 1880 and in 1881; in 1882 one-third, and in 1884 one-quarter. But large as they are, and great as is the help derived from them, there is a better dependence upon the systematic offerings of the living. *It is the wills of the living, not of the dead, on which the Church must rely. It is the wills of the living, their determinations to subject themselves, body and soul, to the service of Christ, that God expects and demands.*

Indeed, a man's stewardship ceases with his death, and after that others must take up the stewardship which he has exercised over any portion of the world's goods. Every one must labor and must give while he lives. Thus only can he bring himself into subjection to the will of Christ; thus only can he show his love for Christ.

The *Living Church* says:

If only Churchmen could be made to realize that if the Church is not missionary, she is not primitive, for the disciples went everywhere preaching the Word: she is not Apostolic, for the Great Commission given to the Church through them was missionary; she cannot be Catholic, for without missions she can never become universal. Hence, if Churchmen lock themselves up in *parish isolation and selfishness, if they turn coldly away from appeals for aid for mission work, or if they respond with only a fractional currency generosity, they not only retard the progress of the Church, but they also impeach its verity—practically unchurch it.*