

wife, who in reality was not a wife. This only angered the man, and getting his gun he went out one day saying, "I will shoot the missionary." But a better spirit prevailed; and presently God touched his heart. One Sunday night after service he waited in church and said to the missionary, "I am not happy. My son came to me and said, 'Father, I am a Christian and you a pagan, and I am troubled because you are going one way and I another. Would you not like to be a Christian, too, that when we die we may go to the same happy place?' Now," said the man, "I want to go where my son goes, and I will put away one of my wives and be baptized. I will put away the first." "Ah!" said the missionary, "I am glad God has touched your heart. But you must put away the last, not the first, because the first is your only true wife." He went away and thought it over. At last he came back and said, "I will do it, for I want to do what is right and to please God."

Such was the story. And that man to day is a model of gentleness and patience and Christian propriety. His behaviour during our trip would be a rebuke to many trained all their lives under Christian influence but hardened by the world.

It was late when we lay down for the night under our tent, with the Union Jack flying over us. But we awoke thoroughly refreshed next day, and were soon busy with the duties of our visitation. There were three candidates for Confirmation. They had to be carefully catechized. Then there was the solemn service, including the Rite of Confirmation administered to three young people, and the Holy Communion. The Indians throughout were most reverent and devout.

The services were followed by a feast and games. At one point in the proceedings the chief, gathering the band together and disposing them around the Bishop according to traditional custom, gave the chief pastor an Indian name. This he did in a flowery speech and by laying his hands on the Bishop's head. The name chosen for the Bishop is as significant as it is unpronounceable—Mezatawagezhgueshukung, meaning "the revolving sun," since it is the Bishop's duty to go about continually, diffusing the light of heaven. The name of Weduhkogawenene was given in like

manner to the Bishop's son. It means "the man who helps," and was no doubt intended, as it was taken, to be a great compliment.

War dances and the distribution of clothing concluded the ceremonies. The dances, which were not without a picturesque interest of their own, were performed to a monotonous tune sung by the young men and accompanied by the beating of a flat drum. In groups and singly, men and women alike, the dusky band with great glee and pride joined in these performances. The men's dances, as they writhed and twisted their bodies and made significant gestures, indicating their methods of warfare, stabbing, tomahawking or scalping their enemies, were very grotesque and striking.

At 7.30 in the evening, as the shades of night were falling, our tent was struck, hearty "boojhoos" were said, and amid the good wishes and kind words of the assembled band we set out over a dark and heavy sea on our way homewards.

Poor people, it was sad to turn away, not knowing what one could do for them. One's heart is heavy thinking of them and of their brethren scattered through the forest; a people we have dispossessed, yet for whom we are doing and can do so little. The Government is kindly and paternal in its dealings towards them, thank God; and would no doubt aid us in any reasonable plans for their benefit. It is a question of means. We are for lack of means compelled to leave the Indian mission work almost wholly in the hands of the Roman Catholics. Is this right? Are we contented to have this so?

After three days' delightful journeying we found ourselves again at Nepigon station, whence we had set out a week before. And as we said our final "boojhoos" to the men who had guided us so faithfully over the perils of the way, our hearts went out to them and silently we thanked them for their Christian example. Indians though they were, we had found them considerate, watchful, thoughtless of self and kind. And through all the journey up and down the river, though we often put them to the test by putting much labour upon them, and though they were often subjected to sudden and sharp interruptions and annoyances, never once, so far as we heard, did they utter an impatient word nor show,

so far as we saw, the slightest sign of irritation one with another! Surely Christian teaching has not been thrown away upon them! Would that our own people would "so learn Christ."

There are Indians, it is only too certain, who are worse, not better, after they become Christians. But it is not Christianity, it is the vices in people who are called Christians, which depraves them! These Indians of lonely Negwenenang show us what might be done if Christianity could be given to such people apart from contact with the wicked world.

It is not easy to decide as to the best method of carrying on this mission. Certainly something should be done, and at once. Perhaps the best arrangement we could make—certainly a possible arrangement—would be to place a suitable missionary at Nepigon station to minister throughout the year to the settlers along the line of railway, and during summer to make visitations and to minister to the Indians round the lake. Who will go for us? It should be a man who knows the language, and has the love of God burning like a flame in his heart!

Parry Sound Mission.

REV. WM. EVANS, INCUMBENT.

On Sunday, October 31st, Parry Sound received for the first time a visit from the present Bishop of Algoma. The Bishop arrived on Saturday evening from Rosseau, where he had preached the previous night. The trip from Rosseau to Parry Sound is now made partly by stage to Maple Lake station, partly by train to Rose Point station, and from thence, a distance of three miles, to Parry Sound by boat. Rev. Mr. Evans met the Bishop at the station, and several parishioners were at the dock to welcome him to Parry Sound. While in town his lordship was the guest of the incumbent at the parsonage.

On Sunday morning Trinity Church was crowded. The Bishop held a Confirmation, when eighteen candidates from Parry Sound and outstations were admitted as full members of Christ's Church. Before confirming the candidates, the Bishop explained to them the vows which they were about to take and the solemnity of the occasion. After the Confirmation he preached from 1 Peter v. 5, taking the words,