

The repentant sinner may be permitted to remember the past in the light of God's amazing mercy and grace—Himself saved by that grace, from Himself, from His destructive sins.

These facts should lead us to holy, true and noble living. Let us fill up our lives with earnest, loving benevolent deeds, so that the memory of these may be pleasant to us as the winter of life comes on, and in the eternity which we are to spend. Do in Jesus' name, and for his sake, and if it be but to "give a cup of cold water" to one of Christ's followers in the name of a disciple, the memory of that act will bring joy. For one also with settled convictions can say, "For me to live is Christ," may add, "and to die is gain." X. Y. Z.

EARLY MISSIONS AMONG THE CREEKS.

Rev. Lee Compere commenced work as a missionary to the Creeks in the year 1822, under the appointment of the American Baptist Board of Foreign Missions. The mission had many discouraging circumstances to contend with, and, owing to the unsettled state of affairs, it was for a time suspended. The work was resumed west of the Mississippi in 1850 by the appointment of John Davis, a Creek Indian, converted through the instrumentality of Mr. Compere. In 1832 Rev. David Lewis joined him in his work. A church was soon organized and a school established, containing thirty pupils. Three hundred Creeks frequently attended the preaching of the missionaries on the Sabbath. Many of the leading chiefs were hostile to the introduction of Christianity among them. Their fierce opposition finally again broke up the mission. In the year 1843 Rev. Eben Tucker was appointed as a missionary to the Creeks. The Lord blessed his labors. During the two years that he remained he baptized more than a hundred of the tribe and organized another church, which soon numbered two hundred and twenty members. From that time marked success has followed missionary work among the Creeks. * * * * *

During the time the opposition to the Creek Indians there was a colored Baptist minister by the name of Mundy Marshall. He was a large, strong man, of fine physical proportions. He readily spoke the Creek language, and commenced preaching to the Indians when a young man.

At one time a drunken Indian came to his house while he was at dinner, armed with a knife about one foot long. Mundy arose and shut the door and fastened it. The Indian attempting to force an entrance, slipped and fell, dropping his knife in the fall. Mundy stepped out, secured the knife and laid it away. He then seized the Indian, who had risen to his feet, threw him down and took him by the throat. Then he thought: "This will not do for me, a Christian. It is not right for me to hurt the man." So he took him in his arms, despite the struggles of the Indian to extricate himself, and carefully put him over the yard fence and told him to go home. The Indian arose, and, with a surprised look, said: "I thought you Christian people were weak, but you are too strong for me."

At another time while Mundy was praying at a meeting, the same Indian came along and struck him on the head. Mundy arose from his knees, seized the Indian, threw him down and tied him, but did not hurt him, as he felt that this would be wrong. He only wanted to keep him from hurting the others while he was drunk. Afterwards this same Indian became an earnest seeker. The Band Chief told Mundy to go on and help his people if he could, for he did not know of anything else that would keep them from doing bad things. Through Uncle Mundy's influence many Indians were converted. Before his death, which occurred only about two years ago, he witnessed great changes among the Creek Indians. The strong opposition to Christianity that was manifested in his early life passed away, and now the Creeks are peaceable people. There are many churches among them and many faithful, consistent Christians.

This incident may serve to illustrate the power and influence of Christian principles. It is not right to injure another, but to do them all the good that is possible; this is the principle of Christian living. Self-protection can, in many instances, be brought about without resort to the taking of one's life. Munday used his physical strength; others may use tact. All, in times of danger from others, should resort to every legitimate means before personal violence, and trust the Lord for overruling power.—*Missionary.*

THE ALGOMA DIOCESE.

VISIT OF LORD BISHOP TO GARDEN RIVER—SERMONS TO THE INDIANS.

The Lord Bishop of Algoma paid his third visit this season to Garden river on Saturday, Sept. 26th, immediately after his return from Lake Superior, Port Arthur, Nepigon, etc. The Evangeline brought his Lordship, with Mrs. Sullivan, Miss Sullivan, and Miss Wilson, early in the day to Garden river. The bishop and his party then proceeded to visit the Indians in their houses, and were indefatigable in giving and receiving visits till some hours after night had supervened, when almost all the Indians who were at home had the rare honour and privilege of a special visit from the bishop himself and his fair party, who also graced each house with their presence. This has already had one good effect. It brought the Indians out in full numbers, on the following Lord's day, to the morning and evening services, at both of which the Bishop took the chief parts in Indian, and preached through an interpreter to unusually large congregations. There was also a celebration of the Holy Communion. Both sermons being sublimely simple, were well suited to the comprehension of the audience, and were listened to with unwearied attention. Hebrews ii., 18, was the morning text. The sermon touched upon idleness as one great temptation, and ended with a valuable exhortation on the blessings

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and the great sin against God, and against the children, on the part of those parents who neglect it wilfully. Genesis iv., 2, was the evening text. The sin of idleness was again one of the leading ideas. The fact that Adam and Cain and Abel were not idle was prominently

brought forward. The whole beautiful discourse was specially calculated to inspire the Indians, who do not take to farming, with a love not only for that holiness which has the promise of both lives, but also for those original and honourable pursuits so needful for bodily sustentation. The fact also that Cain took to farming, though he had no plough, etc., was forcibly put by his lordship. It was a day of great refreshing from the presence of the Lord. On Wednesday, September 30th Evangeline again brought the Bishop and Mrs. Sullivan, Rev. Mr. Frost, Misses Sullivan, Misses Wilson, and other ladies, to visit the remaining houses of the Garden river Indians. They also put up on the two side walls of the church, in large letters of blue, purple, and scarlet, the following Indian texts:—Sahgeewawin ahwe owh Kesha Muhndcoo; ahkahwahbeyook, kuya ahnuhmeahyook. Kenuhwind kesahgeahnaun Jesus Christ, ween mah netum kesahgeegoonau; ahnuhmeathuwik Kesha Muhndcoo emah menoczhewabizewining." This done, the Bishop and Mrs. Sullivan having gladdened the hearts of each and all the people by their public and private ministrations, and night supervening, all went on their way rejoicing.

CORRESPONDENCE.

FROM THE RESERVES.

ONEIDA RESERVATION—(RIVER THAMES.)

The Oneida Orange Lodge, No. 953, marched in the forenoon of the 12th to the C. M. Church where the Rev. E. Hurlbert preached an appropriate sermon from the text Matt. xvi 18: "And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." After the sermon the Orangemen went to a picnic at Port Stanley. The Muncey and Oneida bands furnished music for the occasion.

John Lickers is putting up a large barn, it being 30x50. Baptist Powless had his foot badly smashed by a post falling on it at the raising.

Abraham Cornelius was the first man to cut wheat on the reserve this year

We are getting a fine lot of gravel on the Oneida road.

Dry weather prevails here just now. Some of the crops are parched for want of rain.

The Inspector of Indian Agencies, Mr. Dingman, has been visiting the Oneida Reserve.

The Mount Elgin Institute was closed on the 21st of July.

The Oneida Medicine Co. is doing well, having completely cured several patients lately.

A. S.

MORAVIANTOWN RESERVE.

A grand harvest festival will be held on the 1st of September next. Proceeds in aid of St. Peter's Church on this reserve. Several talented speakers are expected to be present.

J. B. N.