

tion of this stage of the case the archbishop reserved his decision.

Two Scotch worthies were lately criticising the new minister very severely. Said John, the discontented, about the reverend gentleman, "Well, ye see, frae Monday to Saturday, he's inveesible, and on Sabbath he's incomprehensible!"—*Ex.*

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

ATHABASCA.

SIR.—Some information about this Diocese may be acceptable to your readers. It is the southern portion of the original diocese of Athabasca. At the request of Bishop Bompas he was relieved of this portion by resolution of the Provincial Synod of Rupert's Land which met in 1888. At my consecration, Oct., 1884, there were three clergymen, the Ven. Archdeacon Reeve, at St. Paul's Mission, Chipewyan; the Rev. A. C. Garriocet, at Vermilion; and the Rev. J. G. Brick, at Dunnegan. At present the following are the clergy and their several charges: Archdeacon Reeve, at Chipewyan; the Rev. A. C. Garriocet, at St. Saviour's Mission, Dunnegan; the Rev. J. G. Brick, at the Christ Church Mission, Shaftesbury, Smoky River; the Rev. M. Scott, at St. Luke's, Vermilion; the Rev. G. Holmes, St. Peter's Mission, Lesser Slave Lake. The lay readers are Mr. E. J. Lawrence, Principal of the "Irene" training school and Mission Farm at Vermilion; Mr. Henry Robinson at present assisting the Rev. G. Holmes, and Mr. Beerton with me at Vermilion.

A mere enumeration of Mission stations will give your readers a very inadequate idea of the extent of country occupied. The average distance between each Mission is about 250 miles. And each entails considerable distances in reaching Indians and trading posts under their charge. Such points being often from 50 to 100 miles away.

The Indians among whom we are labouring are Beavers, the aborigines of this country; the Wood Crees, who seem to have gradually penetrated from further south, the Chipewyans and Slave Indians to the east and north.

The Beaver, Chipewyan, and Slave languages are more or less akin, the Cree is the same as that spoken to the south of the Saskatchewan but not so pure.

We possess two good churches, that of St. Paul's, Chipewyan, and St. Luke's, Vermilion. We were aided in the erection of the latter by a grant from the S. P. C. K. Society of England.

I have chosen Vermilion as my residence for the present, for though more isolated than either Chipewyan or Slave Lake, it is the most central spot in the Diocese, lying half way between the eastern and western Missions.

I have secured another grant in aid from the S. P. C. K. under certain conditions, which I trust we shall be able to fulfil, for a Church at Shaftesbury, and I hope before the end of the year to have a small log church built at St. Peter's Mission.

The following ordinations have been held by me. August 7th, 1886, the Revs. A. C. Garriocet and J. G. Brick, to Priest's orders, at St. Saviour's Mission. April 3rd, 1887, Rev. Mr. Scott at St. Luke's to Priest's orders. June 4th, 1887, the Rev. G. Holmes at St. Saviour's, to Deacon's orders. July 6th, 1888, at St. Luke's to Priest's orders. Confirmations have been held at the following times and places. April, 1887, at St. Luke's. July, 1888, at St. Paul's. Sept. 1888, at St. Peter's, and January, 1888 at St. Luke's.

We have had some hopeful baptisms. One of a noted hunter and medicine man, "Keewatin" and his wife at this Mission. It was evident he did not consent to abandon his old craft without a struggle. He and his wife with several other Indians were assembled at the Mission the day previous to his baptism, when we had carefully gone over the instruction based on the Apostle's Creed, Lord's Prayer and Ten Commandments, which for some weeks previously we had been teaching them. We urged the need of a new heart and a new life, and when Keewatin was directly asked whether he would abandon his conjuring and medicine, there was a long pause. Matt. vi. 24, "Ye cannot serve two masters" was read to him. At last he said, "I want to do what is right, I will do what you tell me." He and his wife were baptized the following Sunday during an impressive and deeply interesting service. Last June a young Beaver woman who had been frequently at the Mission during the previous winter, but whom we had not seen for

several months, came in one pouring wet afternoon. Her husband had come in with her to the Fort, and see had come down at once.

She sat down silently by the kitchen stove, and after a while drew from the dripping folds of her blanket her first baby. She had brought it to be baptized. Archdeacon Reeve, who was with us at the time, and Mrs. Young stood sponsors, and he was baptized by the name of Samuel. Another interesting and encouraging case occurred at Lesser Slave Lake. An Indian there came under deep concern during an illness, he sent for Mr. Holmes and desired baptism. After careful instruction Mr. Holmes baptized him his wife and four daughters. Though often absent, yet when he attends the Mission services. He, his wife and family were among the number of these confirmed last Sept. at St. Luke's.

Last July we held our first Synod of the divided diocese rendered necessary by fulfilling requirements springing out of our promotion as part of the Province of Rupert's Land. It was the day of small things, but to our scattered band of workers it was felt to be both profitable and helpful. Such gatherings must, however, in the present condition of the country remain to us a luxury in which we can rarely indulge. On this occasion in each case, except of residents at Vermilion itself, it necessitated a journey of about 300 miles. The only conveyance rafts down stream and canoes up, and overland the saddle or country carts. Archdeacon Reeve, as Secretary of Synod, will have supplied you with a copy of the proceedings.

I would take the opportunity of acknowledging through your paper the generous support accorded J. G. Brick towards the erection and commencing of his Mission at "Shaftesbury," Smoky River. By last advice it amounted to \$2978.68, of which \$1958 had been expended on the purchase of a carefully selected outfit. The freight charges and other expenses in getting it out will probably amount to some \$600 to \$700. Mr. Brick has evidently aroused much interest in the work out here and in his Mission especially. I would be only too glad if the Church in Canada would entirely undertake the support of the Shaftesbury Mission, \$800 per annum would meet its needs. My commissary in Manitoba, the Rev. W. A. Beerman, Principal of the Government Indian Industrial School, St. Paul's, near Winnipeg, will gladly receive subscriptions for this purpose.

At present the Church Missionary Society of England is supporting our work in this Diocese, but only barely enabling us to support existing Missions. There are several points in this diocese that sorely need occupying, and we need all the help the Church in Canada can give us properly to occupy the country.

I have also to thank the Woman's Mission Auxiliary of Canada for two bales sent to my care, one from the Montreal branch received Oct. 1887, and used to meet the needs of the Indians of the St. Peter's Mission. One, presumably from the same branch, received this Oct., and made useful in enabling us to supply much needed articles of clothing to the more destitute Beaver and Cree Indians of this neighbourhood. Also two sacks of clothing from the London branch, part of which I brought with me last October, but the major part of which had to be left at Slave Lake till next season. Through the liberality of friends both in Canada and England I hear of a sufficient number of bales now on the road to meet all reasonable requirements of this year. I will therefore ask our friends not to forward any more until they hear from us again, or receive a direct application for clothing from any of our Missionaries.

I remain, very sincerely yours,
RICHARD ATHABASCA.
St. Luke's Mission, Vermilion, Jan. 22nd, 1889.

SKETCH OF LESSON.

FIRST SUNDAY AFTER EASTER. APRIL 28TH, 1889.

The First Easter Day.

Passage to be read.—St. Luke xxiv. 1-11.

Having studied last Sunday the great fact of our blessed Lord's Resurrection, our object to-day is to impress on ourselves and on our scholars what His Resurrection has to do with us. Why it is so important, and why we rejoice at it.

I. *Because Jesus rose, we are sure that He was the Son of God.*—Why are we sure? See what Jesus claimed to be (S. John v. 18, x. 30, 38). What meaning did the Jews give to these statements? (See S. John x. 31, 38). He had said that no one could be saved except by believing in and obeying Him. (S. John iii. 16). He had shown it by His life and miracles. But the Jews demanded of Him a sign? What had He given? (S. Matt. xii. 38, 40; S. John ii. 16, 21). If He had not risen what would it have proved? Either that He was deluded or was deluding others. But His words proved true. He did rise. Would God let a man rise again who falsely "made Himself equal with God."

See what belief in this made of the poor timid disciples! (Acts iv. 10, 33; xvii. 31; xxv. 19).

II. *Because Jesus rose, we are sure there is Salvation for us.*—Suppose we saw a prisoner tried for an offence, condemned to be imprisoned for a term of years, and at the end of the term we met him in the street, we should say that he had paid the penalty. So Jesus went into the prison house of death for us, to pay the penalty of sin. Had He remained there, we could not have been certain; but His rising proved the certainty that God's justice is satisfied. (See 1 Cor. xv. 17, 20; Rom. iv. 25; viii. 1). (Compare "Te Deum," "When Thou hadst overcome," etc). Note how wide a salvation Christ offers! But all do not believe; therefore Christ's ministers still proclaim the Gospel message. (2 Cor. v. 20).

III. *Because Jesus rose, we must live as those who are "Alive Unto God."*—Suppose we saw a criminal who had been condemned to prison, and afterwards pardoned and released, immediately go and do the same thing for which he was imprisoned, we should say that he deserved to remain in prison; so it is not enough for us to say we accept the salvation offered to us by Christ, but we must live a new life. (See Rom. vi. 6, 13; Gal. ii. 20; Col. iii. 1, 3).

It is impossible to do this in our own strength. But see Phil. iv. 13, and compare Collects for ii. Sunday in Lent, Easter Day, ix. Sunday of Trinity, xix. Sunday after Trinity, etc.

IV. *Because Jesus rose, our bodies will rise too.*—This truth disbelieved by many; but what does S. Paul say in 1 Cor. xv. 20, 22. On the very morning on which Jesus rose, a remarkable ceremony took place in the temple. (See Lev. xxiii. 10, 11). As this was a pledge of the coming harvest, so is Jesus a pledge of the resurrection harvest. Is it quite certain that Jesus rose? Then is it equally certain that we shall rise too. What a harvest! (S. John v. 28; Rev. xx. 13). A joyful or a terrible prospect for each of us. We shall all meet Him one day. (Rom. xiv. 10). If then we would rejoice we must be like those who rejoiced when He rose from the grave. How? Repeat of our lives like S. Peter. (S. Matt. xxvii. 75). Believe in Him. (S. John xx. 8). Love Him, like Mary. (S. John xx. 18, 16). Worship Him. (S. Matt. xxviii. 9).

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

A CHANT OF THE ASSYRIAN CHURCH.

From the Office for "The Burial of a Priest."

The Lord hath summoned thee to rest,
Go, Brother, go in peace before,
In life thou hast His Cross confessed,
His Angel openeth the door,
Hereafter may'st thou rise and stand
At His right hand.

Depart, true Priest, 'tis thine to know
The bliss that faithful souls may share;
Thy record is with us below,
Thy name remembered in our prayer;
To that new City, God's abode,
Speed on thy road.

The white-robed band of Saints descend
To meet thee at the golden gate;
And Seraphim beside thee bend,
And spread their wings on thee to wait,
And cry, "'Tis not for thee to fear,
Thy home is here."

O Jesu! grant him "on that day"
The mercy Love hath promised;
He ever sought the King's highway,
His feet were where the righteous tread;
May he then hear the quickening voice
That bids "Rejoice."

To Thy great pity we appeal,
Be, Lord, to us compassionate,
And when Thou shalt Thyself reveal
Enthroned in majestic state,
Guide him and us where we may be
For aye with Thee.

R. M. M.