

practical legislation, then, under high license, the giant intemperance would be smitten hip and thigh. But as long as there is division in the camp, liquorism and its benchman, Governor Hill, will have it all their own way.

Correspondence.

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

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

WORDS OF ENCOURAGEMENT.

Sir,—Can you make room for the enclosed words of encouragement and sympathy which have reached me in connection with the plea for the occasional education of children of our far away Missionaries? also for the extract from the letter of the Bishop of Algoma which cannot fail to prove that the need is a very real one.

Donations have reached me from Montreal and Ottawa, in addition to the prompt promise of action on the part of the Diocesan Branch of the Auxiliary at Quebec. I would like to say that it would perhaps be better for every such gift to be handed to the Treasurer of the Diocese from which it comes, to be dealt with by-and-by, in accordance with the decision arrived at by the assembled delegates in Montreal at the Triennial gathering in September. I have simply tried to bespeak an interest in this cause, before the important moment arrived for its full and free discussion, but only as a very humble and insignificant member, and with no official right to a hearing, have I asked my sisters of the W.A.M.A. to remember the claims upon us of the children of our self-sacrificing and devoted Missionaries. Yours gratefully,

H. A. BOOMER.

London, Ont., June 13, 1889.

Extract from a letter from the Bishop of Algoma: MY DEAR MRS. BOOMER,—I am so thankful that you keep hammering away upon the education question. The more I think of it the more I feel for our Missionaries and the position of their children in the matter. They feel it keenly themselves and are going to bring it up for discussion when we meet in Parry Sound. Any one understanding the circumstances would sympathize with them. Naturally they desire the advantages of a fair average education for their sons and daughters—but how is it to be secured? The city schools are entirely out of their reach. At the very lowest they would have to pay \$120 to \$150 for the board of one child, but what a tremendous hole this would make in an income of \$700 or \$800, and so nothing is left but to keep them at home, and give them such crumbs of instruction as the busy father, and even more careworn mother is able to bestow upon them. Well, I expect a good many of them will have to be content with this, and so, will fall to the level of mere "hewers of wood and drawers of water," though God has fitted and meant them for something better and more useful. Our Missionaries are talking of establishing some kind of a wee Church School of our own, but I do not see my way clearly. I am sure it could not be self-supporting. Perhaps it may come in the future. Meantime there are some 3 or 4 children I long to see provided for, two of them being thrown altogether into Indian companionship. I hate to see them losing their time and opportunities. I only wish I could run down to the Ontario Diocesan Annual Meeting and enforce your appeal by telling my own story. I would have done so but for an engagement to spend the 9th at the Rev. Mr. Frost's mission, en route to Parry Sound. I trust you will have most successful meetings, and with kind greetings to all, Believe me very faithfully yours,

E. ALGOMA.

Sault Ste. Marie, 1st June, 1889.

DEAR MRS. BOOMER,—At the Annual Meeting of the Diocesan Branch of the Women's Auxiliary lately held here, the ladies and members unanimously agreed to give \$30 annually towards the maintenance of a Missionary child. That amount will be forwarded to you as soon as possible by the Treasurer.

Yours truly, TILLIE SHAW,
Assistant Secretary Diocesan Branch.
Quebec, June 4th, 1889.

A message from the Rector of Carleton Place where the Annual Meeting of the Ontario W.A.M.A. Diocesan Branch was held. "The scheme, (i.e. the occasional education of a child of some of our far away missionaries), seems to have made much impression. Several have spoken of it. In my opinion the idea is a noble one, and I sincerely trust that the Triennial meeting will see its way to carrying it into effect. Many have expressed a regret that time did not permit a more general discussion of it. Could you not be

present at our regular monthly meeting to be held next week on any day you name. . . . I should like to rivet the impression made by the addresses, and endeavor to give a practical turn to the meetings as far as they may have affected this parish."

Resolution unanimously carried at the Ontario Diocesan Branch W.A.M.A. annual meeting, at Carleton Place.

"Moved by Miss B. Yielding, Ottawa, seconded by Mrs. Elliott, Camden East, that this meeting give an expression of their sympathy with the plea for the occasional education of the daughters of our far away Missionaries, and of their desire to further the object as soon as possible.

PARTY IN NIAGARA.

Sir,—In your issue of 27th June your Niagara correspondent makes a statement about the proposed division of All Saints' parish, Hamilton, which is somewhat misleading. He says, "The rector of All Saints' has consented to the division, but has qualified his assent by the condition that the missionary appointed to the new field meet his approval. Consequently the choice of appointees is limited somewhat to a certain school of thought. The work has been offered to several clergy who meet the rector's approval, but they have one and all declined the undertaking."

Now, the inference apparently intended is that the rector of All Saints' is a narrow partisan (of course "Evangelical") who cannot tolerate a brother worker who is not of his own way of thinking, and that none of his own stripe can be found to volunteer to work "without a guarantee of stipend" in the proposed new parish.

Now, Sir, kindly give me sufficient space to state the facts.

All that has been offered to anybody is the Western part of All Saints' parish, as a new parish without a building or building lot, without any promise of stipend—but with the promise of the goodwill of the rector and people of All Saints'—which, no doubt, would result in something more tangible than good wishes. All Saints', though prosperous, is not able to undertake a new mission of itself. It has all it can do to collect funds for building its own school-room and enlarging its church edifice. It is not able to afford a curate, and a clergyman is absolutely necessary to take Sunday work in the new district. The district contains about eighty nominally Church families—many of them very poor—and many lapsed. The population is, however, growing.

Let it not be supposed that the district is pastorally neglected. It receives exactly the same attention as the Eastern part of the parish, but a small free-seated church is needed in the new district to reach a good many people who cannot readily avail themselves of the present church, which happens to be "pewed," though full—and which is situated in the extreme East end of the parish. Now, the new district has been offered to the following gentlemen, viz., Revs. G. B. Cooke, F. E. Howitt, Moore (of Tapleystown) and Ardill. These are all married men who very naturally shrink from accepting a "starving." Is your Niagara correspondent bold enough to assert that these gentlemen are all of one stripe of Churchmanship? Ritualistic, Evangelical, and Broad Church are relative terms which have different meanings in different Dioceses. In some Dioceses All Saints' would be called Ritualistic, because a floral cross is tolerated on the Lord's Table, there is a credence table, the people stand at the offertory, there are early, but no evening Communion, the clergyman stands prayerwise in the pulpit during the ascription, and the church door is kept unlocked all week. In the Diocese of Niagara such Churchmanship is not quite Catholic, because the "six points" are not considered essential to a reverent and valid celebration of the Holy Communion, however they may be to an Anglican "Mass."

The tone of some of the debaters at our last Synod meeting was painful beyond measure. The truly apostolic statement that the Ritualists were now going to have their "innings" was received with thunders of applause. One Ritualist sneered at the refusal of some men to take the Western district without a guarantee—and asserted that a "Ritualist" would have to undertake it. To be candid, the rector of All Saints' would not care to hand over half his parish to any man who would endorse or applaud such sentiments. He wishes to remain an orthodox and tolerant Broad Churchman, and he steadily refuses to attend "conferences," but a few more Synod meetings such as the last will do much to kill his sympathy for avowed Ritualists, who are now going in for their "innings," and who leave no work in the Church to be done by any school of thought other than their own. Now I hope that what I have said will shew that my willingness to welcome as a neighbor any man of moderate Churchmanship who is not an avowed Ritualist or a Plymouth Brother, and that those gentlemen who have seen fit to decline my

district have had sufficient and honorable reasons for doing so,—quite apart from their very various types of Churchmanship.

Will not some earnest young clergyman who can tide over a couple of years of city pioneer work with little or no stipend volunteer for the work at hand? A hardworking priest in the East end of Hamilton, who has private means, is able to give his services at little or no cost to his parish. Will not such a one start the good work in the West end?

I shall be glad to correspond with a willing worker. GEORGE FORNBERG.

Hamilton, 1st July, 1889.

HEARTY THANKS.

Sir,—Kindly allow me space to acknowledge with hearty thanks the following contributions for our Indian Church not yet complete:—Miss Peache, England, \$100; John Summers, Esq., Carleton Place, Ont., \$10; Rev. E. F. Wilson, Sault Ste. Marie, a new church bell; (100 lbs) Mrs. John Roper, Caledonia, a Communion set and two Communion cloths. We have also to thank the same good friend for a valuable box of medicines for Missionary's family and Indians, handsome presents for Mrs. Renison and several beautiful floral cards with Scriptural texts for Mission house and houses of the Indians. Who will send us a carpet for chancel? I am, Dear Sir,

Your obedient servant,

R. RENISON.

Post office address, Nepigon, O.P.R.

CORRECTION.

Sir,—In my letter on the Commutation Fund Canon there is a mistake which is worth correcting.

The number of clergy present and voting on the question was forty-four per cent of all the clergy of the diocese, not sixty per cent.

The number of parishes present and voting bore exactly the same proportion, forty-four per cent, to the whole number of parishes.

So that the clergy were, in proportion to their numbers, just as conspicuous by their absence as the lay representatives of parishes were. Both orders were fairly represented.

Yours truly,

CHURCHMAN.

SKETCH OF LESSON.

FOURTH SUNDAY AFTER TRINITY, JULY 14TH, 1889.

Walking on the Sea.

Passage to be read.—St Matt ix 22—38

How wonderful the last miracle, that of feeding of 5,000. This is the greatest miracle they have ever seen Jesus do (recall the incidents of it to your class). All the people now are excited, and cry out that He is to be their King. They will make Him king at the great feast at Jerusalem. Even the Apostles, who ought to know better, are just as bad as the people, and Jesus has to send them away (ver. 22) before He can quiet the people, and get them to go home. The Apostles have themselves been working miracles, and feel very proud over it; now surely the time of their glory is at hand. The miracle should have taught them a lesson, but now they are to be taught indeed something of their weakness and of Jesus' real glory.

I. How Christ Looks upon His servants (vv. 22-25).—Getting dark now. The disciples get into a boat, and go (as ordered) towards the other shore; but a dreadful storm arises, and many hours afterwards when the night is almost over they are still in middle of the lake trying to reach the shore but unable to do so and in danger of being wrecked. They most likely remember the time before when so nearly wrecked, but then He was with them. Now He is absent, and they know how much they need and miss Him. But Jesus will show them that He is always near to take care of them. He came out for rest, and yet what has he been doing in the morning (S. Luke ix. 11), afternoon (v. 19), evening (v. 22), and now all night praying. But through all this He sees them (S. Mark vi. 18), and thinks of them with love and pity, and will come to help them when they have learned the necessary lesson. But not only does He as God see through the darkness (Psalm cxxxix. 12), His feet also control the water as God (Job ix. 8, Psalm xxix. 10). If He can do these wonderful things, how should He care for an earthly crown? He will use His great power, not to give honour to