

society." I was surprised, because Mr. Wilson has not scorned to seek the aid of this "figuring society" more than once; but, as it is well known, Mr. Wilson has not shown himself particularly amenable to Church missionary societies, but has preferred to carry on his Indian work on the "independent" system, and has even threatened to hand his Indian Homes over to the general public as "non-sectarian" institutions—making them and himself "independent" indeed. But Mr. Wilson surely must be aware of the fact that if the most "live society" in the world existed in Canada to-day, it would be a matter of grave doubt to what extent he would be helped by it, or, indeed, as to whether he would receive any assistance from it. Because, what is Mr. Wilson's work? The general idea of his work is that he seeks out children of pagan Indians, and bringing them into his Homes, teaches them the ways of Christ and the beauties of the Christian religion—a work which, of course, would be, in every sense of the word, missionary, and which should command the support of any right-minded missionary society. But that is not Mr. Wilson's work. He was very careful to tell our Board of Management last spring, in Ottawa, that such was not his work, and that it could not be considered direct evangelistic work. He does not seek for the children of pagan Indians, but takes the children of Indians already Christianized, and has them instructed in history, geography, arithmetic, and all such subjects taught in our public schools, and then has industrial departments where the boys are taught to be shoemakers, carpenters, tailors, &c., and the girls to be practical workers in such lines as may be open to them. Of course, along with this they receive religious instruction; but so do the boys at Dr. Bethane's school at Port Hope, who are being trained for lawyers, physicians, or other walks of life, and the girls at the Bishop Strachan school, who are fitting themselves for their future duties. In what sense should such schools be regarded as worthy of support by a missionary board or society?

This has been the real trouble with regard to Mr. Wilson and the Board of Management of the Domestic and Foreign Missionary Society. The members cannot see that his work comes really within the scope of their duties as a missionary organization, and I am afraid Mr. Wilson's ideal society would be troubled with the same question. In all his work Mr. Wilson seems to have acted entirely upon his own responsibility, and if, after undertaking work too extensive for him to continue, he finds himself face to face with financial difficulties, he surely ought not to find fault with missionary societies. The Board of Missions has voted a special grant at its session (just concluded in Kingston) to the Bishop of Algoma—Mr. Wilson's bishop—to be used in evangelizing the Indians in his diocese, leaving it to the bishop as to what use he will make of it, and every one knows that his Lordship will make a strict and proper use of it in the direction indicated. This is the nearest that I imagine any missionary society, however "live," could come to rendering assistance to Mr. Wilson, who receives large aid from the Government, for the very reason that his institutions are educational and industrial. Were they but evangelistic, what aid would he get from the Government?

I have not the slightest desire to depreciate Mr. Wilson's work. He has always had my greatest admiration, and, so far as it has gone, individual help; but I think it is scarcely fair for him to speak unkindly and slightly of the official missionary society of our Church in this country, simply because he does not get from it that aid which he seems to think he ought to get; and at the same time I may say that this mere "figuring society" has just arranged to send out and support a young married missionary for Japan, and to undertake other missionary work which the Church of England in Canada, before its existence, could not have undertaken. The funds coming in to our society are increasing every year. It is the authorized missionary society of the Church, and twice a year, through all the bishops of this ecclesiastical province, she appeals to the members of the Church for aid in prosecuting missionary work, both domestic and foreign. The greatest economy is practiced in the management of its affairs, and it already evidently has the confidence of the Canadian Church. The large and energetic band of workers known as the "Woman's Auxiliary" should alone shield it from being called what I am sure Mr. Wilson will some day regret having called it, a mere "figuring society." He evidently knows but little of its work. Instead of needing another missionary society, apparently for Mr. Wilson's benefit, we need more zeal and earnestness among the sons and daughters of the Church of England in Canada to make the existing one a tower of strength for all work of a truly missionary and evangelistic nature.

CHAS. H. MOCKRIDGE.

Honorary Secretary of the Domestic and Foreign Missionary Society.
Toronto, October 11th, 1890.

An Appeal.

SIR,—Will any kind friends help in the shape of books and magazines for a Church of England Sunday school at Dunchurch? We have at present no library of any kind, and all our efforts are being put forth in the building of a church which is already commenced. We are in great need of books, &c., as the nearest place for purchase is 30 miles away, even had the people the means of purchasing, which they have not. Any contributions thankfully received and acknowledged. This mission is in charge of Rev. A. J. Young, of Magnetawan.

W. MARKHAM.

Sunday School Superintendent.

Dunchurch, October 1st, 1890.

Tweedledum and Tweedledee.

SIR,—I send you an interesting editorial note from the Montreal Star of 4th October. Its concluding words are literally correct, to our infinite shame and the dishonour of God. Indeed, the case is much worse against the Christians, as the ground of contention is less. Tracts are written, and printed, and circulated in this diocese denouncing the pronouncement "Ah-men" as rank Popery, and insisting on "A-men" as the sure mark of "sound Protestantism"; and this shameful drivell is thrust into people's faces at the church doors on Sunday! Here is a difference far less than that between thundering out an Amen and breathing it. How would our strife look in a native Indian paper? Let us think of that, and be ashamed, and abandon our Protestant superstitions.

J. CARRY.

Port Perry, 6th October, 1890.

"Every day goes to prove the necessity and importance of British rule in India. Were the different races of the Indian Empire left to govern themselves, we should hear of nothing but interminable strife and bloodshed among them. Recently the British troops stationed in Delhi and other large cities in northern India have had to intervene between two rival Mohammedan sects, the Sunis and the Shias. It appears that the cause of the dangerous and exciting dispute was whether at the close of their worship the "amen" should be softly breathed out, or the mosque made to ring with a triumphant shout. After much trouble the British authorities managed to calm down their excitability and get them to compromise, but for a time, according to advices, the trouble looked serious. We are afraid that parallel cases are not rare, even in the records of the Christian church."

Sunday School Lesson.

21st Sunday after Trinity. Oct. 26th, 1890.

THE CHRISTIAN SACRAMENTS.

HOLY BAPTISM.—The conditions, and how infants fulfil them.

The present lesson brings before us a very important question, that of Infant Baptism. There are some who deny to children the right to share in the blessings of Christian Covenant. It would be impossible in one short lesson to answer all the objections made to Infant Baptism, but what is here set down will serve at least to confirm our scholars in the faith.

In our lesson on the first part of the Catechism we spoke of the Christian Covenant. The three blessings were explained (members of Christ, &c.), and the three duties (Renunciation, Faith, Obedience).

You will notice that what we have now to understand is somewhat different. Before, it was the duties of the baptized, now we have what is required in a person before he may be baptized. And first we are to consider those requirements in the case of an adult candidate for baptism.

The baptisms we read of in the New Testament are of necessity nearly all of persons of mature years. It was the beginning of the Church, and children could not be brought till there were grown up Christians to bring them to Baptism.

We read, then, that those who believed what the Baptist taught came and were baptized by him. And so those who believed on Jesus were baptized (S. John iv. 1, 2). He had a new life to give, and it was to be received, and begun in Baptism. Taking that new life would imply as its first condition the giving up of the old life of sin.

(i.) "Repentance, whereby, &c." When we spoke of the duties of a baptized Christian the first was Renunciation, that is, promising to have nothing to do with it for the future. Repentance has this meaning too, but it also means a deep sorrow for past sin. The Lord Jesus could renounce sin (S. Matt. iv. 10) but not repent, for He was without sin. The Apostles required repentance in those who came to be baptized (Acts ii. 38; iii. 19).

(ii.) "Faith, whereby, &c." Repentance (the sorrow for past sin and the resolve to sin no more) was not enough. Sorrow cannot of itself obtain forgiveness of past sin, nor will the strongest resolutions of themselves enable anyone to live a Christian life.

Faith is therefore also required—faith principally in Christ as the Saviour of the world, and faith in the fact that in Baptism we are made partakers of the gifts He has obtained for us (members of Christ, &c.) Both repentance and faith (see S. Mark xvi. 16; Acts xvi. 31-33) must as a matter of course be found in a candidate for baptism.

Why then are infants, &c. We know that little children have their place in Christ's kingdom, for He says Himself that they are far more worthy to be in it than grown up people, and that grown up people can only enter it by becoming like children (S. Matt. xviii. 1-4; S. Mark x. 13-16.) Baptism is the only way provided by Christ for entering His kingdom upon earth. What right has any man to forbid the children to come to Him in this sacrament?

It will be said, "Repentance and faith are required in candidates for baptism. How can children be admitted when too young to repent or believe?" Our answer is, that "they promise both these things by their sureties, their god-parents." It is the same as if some one were to say to a father, "I wish to give your little child a great fortune, only he must do certain things or he will lose the benefit." And the father replies, "I thank you for your kindness to the child; he is yet too young to answer for himself, or to make any promise, but I will promise for him that he will do what you require."

This is what is done when a child is baptized; the promises are made by the god-parents in the child's name; the child becomes a "member of Christ, &c," and then when he is old enough to understand, he is bound to carry out the promises; if he does not he forfeits the blessings of the covenant.

Family Reading.

Looking Beyond.

Sometimes we feel a longing for the pressure
Of hands grown cold and weary in the strife,
Hands in the quiet grave now calmly resting,
So full of loving service when in life.

Sometimes our hearts are filled with bitter anguish
Over some grief that seems too great to bear;
For one, to us more dear than life, has left us,
And all our future seems bereft and bare.

Sometimes we feel a deep and earnest longing
For something which in life has been denied,
And our vexed spirits make a low, sad wailing,
That we have missed those joys for which we sighed;

Missed them perchance within this earthly region—
But all we have is not our portion here,
No, our freed spirits have a wider kingdom;
A future lies before us bright and clear;

Bright with the radiance of a holy sunlight,
Clear with the clearness of the crystal sea,
Did not dark sin-mists cloud our earthly vision
Of the great Life Eternal yet to be.

But peace, faint heart! let faith spread broad her
pinions,
Soar to the upper realms of joy and light,
Look on the things unseen with earnest glances,
Look upwards, onward—walk no more by sight.

In the bright joy of that glad eastern morning—
The last, the grandest that our earth shall know,
What joy, what rapture in the grand re-union,
When bliss shall rise supreme o'er pain and woe

Let us walk onward through this lower region,
Through this deep valley where sin's shadow lies,
Looking beyond; where sunlight gilds the mountains,
E'en sometime now too bright for mortal eyes.

Great Sun of Righteousness, arise and guide us
Through all the dark and dreary ways of life;
In life and death, shed thy bright beams upon us,
And make us more than victors in the strife.

The Prayer-Book.

The following quotations from well-known writers may aid our appreciation of our Prayer-book:—

"One thing I note in comparing old prayers with modern ones, that however quaint, or however erring, they are always tenfold more condensed, comprehensive and to their purpose, whatever that may be. There is no dilution in them, no vain or monotonous phraseology. They ask for