

the casing of the building, Seats, Communion Table and Prayer Desk promised. Also subscriptions to the amount of \$400. The stone for the foundation is on the ground. We still require the sum of \$600 to enable us to proceed with the work.

Will you kindly help us by sending a small subscription at your earliest convenience, and you will greatly oblige Yours very truly,

HENRY SOFTLEY,
Curate in charge.

37 Woolsley Street, City.

I have pleasure in endorsing Mr. Softley's appeal for the building of St. Jude's Mission Church.

ARTHUR TORONTO.

February 7th, 1889.

IMPRESSIONS OF A VISIT TO THE UPPER OTTAWA MISSION.

SIR,—It has been the custom of Deputations visiting the Upper Ottawa to express in the "DOMINION CHURCHMAN" the impressions derived from their visit. May I ask the same indulgence?

On the 16th February, I went to Mattawa, whence the campaign was to begin. Seven years ago the Rev. Forster Bliss began his ministrations here, and now there are not in the place two families of his original congregation remaining, so fluctuating is the population. At present the congregation comprises twenty-two Church families—the most distant reside about 7 miles away—and the congregation consists, on an average, of thirty-two at each Sunday Service, morning and evening; and fifty-six communicants. The poor building in which the Church worshipped for a few months has given way to a very pretty brick building, with all the accessories of reverent worship, and an excellent parsonage stands alongside. On this property has been spent over five thousand dollars, but on it remains a debt of two thousand, of which a portion is provided by subscriptions promised—and I desire to call attention to a fact which is not as well known as it ought to be: that this is the *only* debt due on any of the Mission property, which in addition consists of churches at Lake Tallow, Deux Rivières, Petawawa, and Alice. I was under the impression that a large debt remained—such a totally false impression, and I am filled with wonder and sympathy with the labour and anxiety which has attained so great an end in such a country of rocks and stumps. The population of Mattawa is about 1200, of whom, roughly we may say eight hundred are Roman Catholics, three hundred Presbyterians, Methodists, and others, leaving one hundred Church people. In Mattawa the united strength of various religious communities is greater than that of the Church, but taking this enormous Mission as a whole, it is, thank God, quite the reverse. On the Sunday I was present there were two celebrations, and Matins and Evensong, with an aggregate of one hundred Church people present. Let me earnestly press on Church people the duty of helping this hard-working priest to wipe off the sole debt on his Mission, which so oppresses his work. We went on Tuesday to Lake Tallow, a dreary looking spot. The Railway Station, an old shanty and two other buildings, with the church and a lot of stumps, forms the landscape. Service was arranged for 10 a.m., but the line being blocked we only got there for 3 p.m., when, to my astonishment, I found thirty-five people assembled—they having gone home, had their dinner, and come back again. The weather was infamous, and I do not know many congregations who would have done the like. They are spread over a radius of about five miles, within which live, or try to live, twenty-five families, giving an average congregation of thirty-five morning and evening, and communicants twenty-nine. There are in the vicinity a few Roman Catholics and Methodists, the latter having regular services. The next day we went to Deux Rivières. Here service is only on alternate Sundays, an arrangement manifestly disadvantageous. There are about fifty families in this hamlet, of whom all but fifteen are Roman Catholics, these fifteen, with three exceptions, belonging to the Church. The congregations average twenty-five, with also ten communicants. Thence to Chalk River, where are two congregations, distant about six miles from each other. The further of the two we did not reach by reason of snow, but I learn that the families in its vicinity are fifteen, of whom ten are Church people, with an average congregation of thirty. Service is held in a private house, but a church is now talked of by the people as a necessity. We had afternoon and evening service in the school near the Railway. This is, of necessity, a very fluctuating congregation, mostly made up of railway employees, with an average congregation of thirty-five. Ten families belong to the Church, the rest being Presbyterians and Roman Catholics, each having regular services. Our next visit was to Petawawa, a place cruelly neglected by the Church for years; but with dogged determination the people held fast to their neglectful mother. When Mr. Bliss came among them just two years ago, they at once rallied round

him, and now they have regular services in the pretty little church of All Saints. In a radius of about four miles, reside twenty-five families, exclusive of Germans. Sixteen families of Church people give a congregation of forty, with twenty-three communicants, and an offertory of about \$125 a year. In prospect of a division of this overgrown Mission, a parsonage is to be built here, towards which the parishioners will contribute about five hundred dollars, and I heartily echo to the Church in the Diocese their request for assistance in raising the necessary balance of one thousand dollars to complete the work. Two other congregations I was unable to visit: Eau Claire (opened about two months ago) and Vlock's Mills. In both of them there is the nucleus of a congregation, which only requires attention to improve—which the staff of the Mission is unable to give as at present constituted. The township of Alice, where a church was built by the Rev. Mr. Nesbitt while Incumbent of Pembroke, could not, owing to the increase of work in Pembroke, be properly looked after by the Incumbent of that parish. It will now, with Chalk River and Petawawa, form the new division of the Upper Ottawa Mission. Of necessity, Alice will soon form two centres of congregations, whereas now there is but one. With all submission I would give my impression of this visit—I think a great and good work has been done and is going on. The people are sparse and poor, yet I know no place where they have been trained so well on real Church principles, and "Why am I a Churchman?" could be replied to satisfactorily by many. The district can never be self-supporting; the people are poor, and will remain so to the end of the chapter. Well, the poor have the Gospel preached to them—they are the heritage of the Church. It is intended as soon as the parsonage is built, for Mr. Bliss to remove to Petawawa; and a grant of \$350 will be made to each Mission (which is really the equal division of the present grant). The two priests will each have a lay reader. My impression is that the grants are *insufficient*, and to make good work another lay reader is wanted, if not two, for there are other points to be touched. The Church should help this Mission not grudgingly. The field is open to the Church, and is capable of being made really the patrimony of the Church. Given an enormous area—really poor people, either Church or quite friendly to the Church and glad of her ministrations—a sound foundation—overworked Missions—where can there be a better outlet for the duties of Church people in more comfortable lines? I went up not prepared to bless, but I came home with convictions I have expressed. Yours faithfully, W. Y. DAYKIN,
Holy Trinity Parsonage, Incumbent.
Pembroke, Feb. 26th, 1889.

SKETCH OF LESSON.

2ND SUNDAY IN LENT. MARCH 17TH, 1889.

A Sunday at Capernaum.

Passage to be read.—St. Matt. i. 21-25.

To day, we are to see Jesus in Capernaum, a town the site of which is the subject of much dispute, perhaps on the N. E. or N. W. border of the Lake Genesareth. (St. Matt. iv. 13). In this place He lived a long while, making it His headquarters of a district through which he went about doing good—preaching, teaching, and healing throughout Galilee, never wearying in well-doing. Hence, it was because of the many opportunities its inhabitants had of hearing His gracious words and seeing His signs and wonders which benefited them in so slight a degree, that He pronounced against them the bitter words of St. Matt. chap. xi. 23, and iv. 14-16. It will be interesting for us to follow the events of a single day in the busy life of our Blessed Lord. So we shall look at those of a Sabbath day which are recorded for us by the Evangelist St. Mark.

Let us observe,

I. *The Words of Jesus.*

We notice that they were those of a Teacher of men, Who knew whereof He taught, and who laid down His precepts with authority. (See v. 22). It is not difficult to imagine the astonishment of the assembled worshippers in the Synagogue that Sabbath. The rulers and elders in their seats and the ordinary congregation in their places, listened to what was new to them. A plain working man, whose origin and connection was probably known to all, expounding the law and the prophets, with an authority all His own, and in a way wholly different from that of the Scribes which they were accustomed to. (v. 22). We notice, too, that His words were those of the conqueror of devils. Not only were they "gracious," such as those spoken in the synagogue of Nazareth, (St. Luke iv. 18), but also they were words of an awful power. Suddenly in the midst of the service is heard a loud cry of hatred and terror. A man's voice, but it is the Evil One who speaks through it, who even dwelt within Him. How dreadful his case.

He says, "I know Thee Who thou art, the Holy One of God."

The Evil Spirit hates God's Holy One. He fears Him, because he knows "the Son of God was manifested that he might destroy the works of the devil." (St. John iii. 8).

The reply of Jesus is directly to the Evil Spirit; the man He pities, the Spirit He rebukes (v. 25). He will not have devils testify to Him. There can be no alliance formed between those who are at deadly enmity with each other (Gen. iii. 15). Christ rebukes, with authority, with power, the authority of One who has the right to command, the power of One who can compel obedience. Behold the result (v. 26). Here indeed is the promised "liberty to the bound" realized. (See Isaiah lxi. 1). But passing from these words of Jesus on this day, let us look also at His works.

II. *The works of Jesus* are just as wonderful as His powerful words. Not only have we this scene in the synagogue, the casting out of the unclean Spirit, but others of an equally wonderful character. Let us follow Jesus from the Synagogue into the house. It is Simon's home. There is sickness here, (Comp. St. Luke iv. 38). Behold Jesus at the bedside. See what He does! Behold the cure, the fever gone like the evil spirit, and the woman now strong as ever serves the Sabbath day meal. Is it any wonder that when the fame of these things was spread abroad, that that same day, as the sun was setting, (that the Sabbath might not be broken), the street of the city presented so unwonted and strange a sight, filled with sick and infirm, and devil-possessed people (v. 34), and those drawn by curiosity till, as it were, "all the city was gathered together at the door?" What a busy evening for Jesus? Every one cured, none to return to his house with his old sickness or infirmity upon him. To appreciate the work of Jesus read St. Matt. viii. 17. He knew sin to be at the bottom of all man's ills, it therefore cost Him something to work these works of Him that sent Him.

T. GRANGER STEWART, M.D., F.R.S.E., Ordinary Physician to H. M. the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, in an article on Bright's disease, says, "Dyspnoea (difficult breathing) is frequently met with in the inflammatory and cirrhotic forms of the disease, and may be independent of any local lesion, being probably a result of uræmic poisoning." And it is well known that uræmic poisoning arises from kidney disease. So much known, it remains to recognize the fact that, to remedy an effect the cause must be removed, and it is universally acknowledged that Warner's Safe Cure is the only reliable remedy for kidney disease.

"PEACE BE WITH YOU."

Softly as the dew of even
Falls upon the drooping flowers,
Gently as the calm of Heaven
In the hush of twilight hours,
As the still and solemn starlight,
After glow of summer day,
Loving Saviour! on our spirits
Bid Thy peace, celestial stay.

We are weak and helpless feeling,
Strengthen us, O God of Love;
May Thy Spirit's blest revealing
Bring us comfort from above:
Though we know not the repleteness
Of that wondrous Presence near,
Let a portion of His sweetness
Fall upon us, even here.

Whilst the restless world unceasing
Over us would cast its power,
Let Thy watchful care increasing
Keep us near Thee, hour by hour;
Give us strength from all to sever
That would win our love from Thee;
May Thy grace be with us ever,
And Thy peace continually.

Peace within our bosoms reigning
When our path is bright with flowers,
With a chastened joy unwaning
Calming its delightful hours:
Peace within our spirits dwelling
When our pleasures fade away,
In soft whispers gently telling,
"Still, and heart, I with thee stay."

Peace when life for us is dreary,
And our souls with sorrow fill,
Though the way be steep and weary,
Blessed peace! be with us still.
Heavenly peace be ours, that never
More shall leave—when breath shall cease.
May we enter that "for ever,"
Which is everlasting peace.