

He said to Jesus, cast thyself down. He could not cast him down, nor can he cast anyone down, they give way to the temptation and herein lies the sin. We spent the night in the camp and next day went on to another camp, some distance further in the bush. The weather was delightful, and though the roads were rough and steep, sometimes down in ravines and then over rocky hills, through land almost denuded of timber by fire, and then through dense forests of pine and fir. It was noon when we reached the camp and after permission from the manager, we gave notice for church the next evening. We continued our way to the farthest shanty, where we arrived at supper time. This is a very large establishment, employing about sixty men. The dining shanty and sleeping camp were both very large, in fact the whole concern with stables, shops and offices, made quite a little village in the wild bush. We visited a sick man who had injured his foot while working with the logs. After supper preparations were made for service, which was largely attended. The majority of the men were Protestants and some were members of our church. The behaviour was exemplary and the attention during the sermon encouraging. One man thanked me and remarked that it was the only sermon he had heard for eight months. The next morning we paid a visit to the men in the bush to watch the lumbering operations. Everything was interesting—the good roads—the big loads, some of them eight or ten tons in weight, the logs piled up so that the driver seemed to be sitting on a line with the tops of the trees—the snow, some four feet and a half deep—the machinery so arranged that the horses can load the sleighs as well as draw it when it is loaded. I stayed with the men till noon and then returned with them to dinner. In the evening we were at the next camp, according to appointment. It was too early for the return of the men from work, so we called on the blacksmith, who, by the way is a Dutch man, not many years out from Holland. He was very civil and repaired our sleigh, which was a good deal shaken up by the rough roads. Our service at night was well attended, and though the men were very rough in appearance, more so, I think, than at the other places, yet they behaved well, and sang and responded to the utmost of their ability. The next day we stopped at the Sable Landing for dinner, stayed a while with the people there, and went, in the afternoon, to the Indian Village, where I had made an appointment to preach. It seemed that my notice had not been circulated, so that there were not so many at home as would otherwise have been the case. Still a goodly number gathered in one of the Indian cabins. I stayed that evening and preached at La Cloche, the Hudson Bay Co. Post. Next morning I returned home to prepare for the four Sunday services on the Island. May God prosper this work and grant that the seed sown beside all water may spring up and bring forth fruit to the praise and glory of His name. F. F.

PARRY SOUND.—The Rev. G. H. Gaviller begs to acknowledge, with hearty thanks, two packages of Church papers from the Rev. C. B. Pocock, of Toronto.

The Treasurer acknowledges with many thanks the receipt of the following contributions: Women's Auxiliary, New St. Paul's, Woodstock, per Mrs. Erskine, \$52.50; St. James' Church, St. John, N.B., per Rev. James, \$150.50; C. Fertory, Missionary Meeting, All Saints', Hamilton, per Rev. Geo. Forneret, M.A., \$10. Three Little Children, do. do. \$1; Two Sisters, Toronto, \$2; Miss Lowe, \$24; Mrs. James Henderson, \$5; Mr. Butler, \$1; Mr. Henry Hutchison, \$5, per Mr. Rowe; D. H. Charles, Esq., \$10.

For Nepigon Mission, 70 miles from Red Rock, from R. J., Cookstown, \$3. Mrs. A. E. Williamson is sure that friends of this mission will be pleased to learn that contributions amounting to \$54 have already been received in response to her appeal in the Church papers; unless specially marked for any particular object, further contributions with the sums already sent in, will be devoted to the repairing of the Missionary's house (at present scarcely better than a dilapidated shed) and the purchase of winter provisions for the Indians. This mission is 70 miles from the nearest station of the C.P.R. Readers of this paper who have travelled by canoe in summer and dog team in winter in the Nepigon district, know that large loads are an impossibility, hence the cost of all provisions is greatly increased. Tea is a special luxury in cases of illness, and gifts of 1 lb. or half lb. with any clothing or money will be most gratefully received by Mrs. A. E. Williamson, 83 Wellesley st., Toronto.

BRUCE MINES.—The annual vestry meeting in connection with the Episcopal Church in this place was held on Tuesday evening, April 12th, at which there was a very fair attendance. The accounts of the

building committee were examined, and it was found that there was a balance of \$71 yet due to relieve the Church entirely of debt; this was still a very good showing for a small congregation in the wilds of Algoma to have raised by their own efforts in a little over a year—about \$1,400 towards the erection of a church of their own, showing that both pastor and members must have taken a lively interest in it. The missionary in charge, the Rev. F. C. Berry, stated briefly his satisfaction with the progress church matters were making in their midst, owing in a great measure to the efforts of the people, and their readiness at all times to help him, in attending to their church, and warmly congratulated them on their effectual efforts to pay off the debt in such a short time; stating that not only was he pleased and encouraged by their exertions, but that the Bishop of Algoma, writing from Toronto 1st April, says, "I was not a little gratified to learn that the congregation had accomplished so much during the winter, you can say to them from me that I don't know of any other 'little flock' of the same size in the diocese that has done so much, it certainly shows that they take a very warm and active interest in their church and its welfare." The Rev. Mr. Berry then rather surprised the meeting by stating that he had recently tendered his resignation to the Bishop, purposing to discontinue his connection with the Diocese; this announcement was heard with great regret by every one present; and as the Bishop by his letter, a part of which was read to the meeting, appeared to be unwilling that Mr. Berry should persist in his determination to leave the diocese, as it would, as he stated, add another to the five vacant parishes then on his hands; it is to be hoped that Mr. Berry may change his mind and decide to cast in his lot with the pioneers of this new district now being carved out of the wilderness, where, although the scope for advancement is not so good as in the older and richer parts of the Province, the field for the work of the Church is fully as promising in the future. "The Vineyard is large and the labourers few." A motion was made and carried unanimously, "that this Vestry hears with regret that the Rev. Mr. Berry has tendered his resignation to the Bishop, and hopes that he may find it consistent with his own interests and the welfare of the Church to reconsider and if possible to withdraw his resignation."

The meeting resolved itself into a committee of ways, and a subscription was at once started to increase Mr. Berry's salary, if possible, by at least \$100, the result being so successful that \$125, if not more, will be realised.

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.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

SIR,—The importance of having religious instruction given in our Public Schools, must be my excuse for asking a small portion of your space to make known to others what we have done in this matter in the village of Shelburne. Every time I read the Rules and Regulations pertaining to religious instruction in the Public Schools of Ontario, I was struck with one clause which gives power to the trustees to shorten the hours of secular instruction, in order to give an opportunity to the clergy of the different denominations or their representatives, to give religious instruction to the children belonging to their own communion. I thought what is there to prevent me asking the trustees of our village school to allow me to teach our Church children the principles of the Christian faith. Accordingly I got up a petition and had it signed by nearly all our members who pay school rate, asking that the school hours may be shortened by 20 minutes, one day in each week, that thus I might have an opportunity of giving religious instruction to those pupils attending the Public School who are members of the English Church.

I personally presented this petition to the trustees, and was very much pleased with the willingness they displayed in carrying out my suggestions. They at once passed a resolution shortening the school hours by 30 minutes every Friday afternoon, so as to give an opportunity to the ministers of the different denominations to give religious instruction to their own children. I now therefore visit the school every week for the purpose of giving religious instruction.

Two thoughts suggest themselves to me on this matter. 1. Most of the clergy in Canada have their out stations to attend to on Sunday afternoons, so it is the exception for a clergyman to be habitually present in his Sunday school. Is not this an inval-

able opportunity afforded us of seeing and teaching the young of our flocks? 2. Here is a common platform, on which all of us, high or low, can meet and forget our little differences, while carrying out the Great Shepherd's command: "Feed my Lambs." Yours Faithfully,
Shelburne, Ont.,
April 29th, 1887.
HENRY G. MOORE.

TOTAL ABSTINENCE THE TRUE TEMPERANCE.

SIR,—My friend Mr. Harrison says: "The Church of England Temperance Society here, is in a very critical condition, owing, I believe, to our failure to preserve the double basis principles upon which it is founded. It has been managed too much in the interest of the total abstainer section, &c."

What is the true, or the only principles upon which the evil of drunkenness can be successfully met and completely overthrown? We answer, *total abstinence*. The moderate drinking pledge is looked upon by most people as a *farce*. If abstinence is to be practised at all as a prudential or charitable act, it cannot have much practical value unless it be *abstinence from all that intoxicates*. Dr. Snelling says: "The clergy should of necessity be total abstainers, that they may better enforce, by example, their exhortations to Temperance from their pulpits. My conviction is that all the active officers of every parochial association should from the start be total abstainers." It is said that there is no harm in the temperate use of liquor. It has been proved by thousands that it is from the temperate use that all the evils result. From the moderate drinkers all the drunkards come. The moderate drinker is walking upon an inclined plane, where every step increases his momentum; he is approaching a precipice over which millions have staggered; he is toying with that which "at last biteth like a serpent, and stingeth like an adder." Moderate drinking is endorsed by every drunkard and tippler, and received with acclamation in every grog shop, saloon and brothel. No individual becomes a drunkard at once; it is by the moderate use of liquor that intemperance steals upon us by slow and almost imperceptible degrees. The Bible teaches us to lay the axe to the root of the tree which we wish to destroy. Hitherto our efforts have been directed to the fruit of this mighty tree of evil, instead of its root. We have aimed chiefly to mitigate the consequences, rather than annihilate the causes of intemperance. We have not hewn down this Upas tree; it still grows, sending its withering influence over the world. Why is this? It is because we have not used temperance on a basis of total abstinence. See a pamphlet entitled "Alcohol in Health and Disease," published in England, Canada, and the United States by my clever friend Dr. Bucke, medical superintendent of the asylum for the insane, London, Ontario, author of "Man's Moral Nature." P. Tocque.
April 25th, 1887.

OXFORD.

SIR,—I see by the daily papers that you are "ever and anon" troubled by questions educational in this Dominion of ours. The following extract from a critique, by the editor of the *Guardian*, e.g., on the "History of the University of Oxford," by the Hon. G. C. Brodrick, D.C.L., warden of Merton College, may be of interest to some of your University Dons.
I am, Sir, yours, X

To none ought the plain statements of this book to be more commended than to those contemporary reformers whose boast is that they are restoring Oxford to its historical position. It is said, the old Oxford was the home of all learning—scholars of every type and nation flocked to it during its mediæval prosperity. Its object was to induce the study of universal learning, therefore, we ought now to throw the university open to the teaching of all branches of science and literature, and by breaking down the old English ideal of scholarship encourage students to come even from the dusky East. Of course, this is in no sense restoring Oxford to a former condition. The real restoration would be to reinstate theology—the *scientia prima*—with its attendants astrology and alchemy. That was the "universal learning"—precisely the opposite of that collection in one place of every different branch of natural science and philology which seems to be the ideal of Oxford reform. The one science meant concentration, the other means diffusion of study. The restoration of theology would scarcely suit the Congregation of to-day. Equally fails the analogy between the opening of mediæval Oxford to every race and tongue, and the similar opening of modern Oxford. Those were the days of the *communitas litterarum*, when an Italian and an English scholar spoke the one learned language, belonged to the one Church, accepted the same philosophical method, were devoted to the same supreme theology. They had one spirit; they expressed it in one form. The strength, therefore, which comes