

Association in England. The objects are: (1) To facilitate communication between the Bishop and Church-people in England. (2) To awake interest in the work of the Jamaica Church, and to give information about special needs as they arise. (3) To collect money in aid of Jamaica Church work, and the schools and institutions associated therewith. (4) To encourage intercessory prayer for the Church's work in Jamaica. All communications may be addressed to Miss F. Klein, 24 Belsize Park, N.W.

The Bishop of St. David's has offered the vacant rectory of Disserseth, Radnorshire, to the Rev. E. J. Wolfe, in acknowledgment of his good service as the Missions to Seamen chaplain for the Port of Swansea for upwards of eighteen years. The sailors and their local friends have, however, put so much pressure upon Mr. Wolfe to remain with them that he has decided to continue in the more arduous post of chaplain to the shipping and to St. Nicholas' Seamen's Church, which is the oldest of the churches belonging to the Missions to Seamen. Mr. Wolfe has induced upwards of five thousand sailors, besides many of their immediate relatives, to become total abstaining members of the Missions to Seamen branch of the C.E.T.S.

Bishop Tucker, of Uganda, East Africa, has lately had some very unpleasant experiences. During his return journey to the coast from visiting the mission stations at Usagara, he suffered much discomfort from flooded rivers, storms of rain, swamps and mud. He had, too, several attacks of fever, and arrived at Zanzibar quite invalided. He was, however, kindly nursed in the hospital there connected with the Universities' Mission, and after a time he was able to remove to Mombasa, but at the date the last letter was despatched he was under treatment in the hospital of the British East Africa Company at Mombasa.

The Rev. Duncan Travers, of the Universities' Mission to Central Africa, writes: From all parts of our mission we hear of raids made by locusts, and the destruction of crops. We have been trying to do what we can to relieve the distress of the natives. Bishop Tucker, of the C.M.S., has written to say that in some parts starvation has reached such a pitch that cannibalism has been resorted to. During the last two months the mission has shipped from Zanzibar 1,554 bags of grain, each weighing 80 lbs., consisting of 116,000 lbs. of rice, 5,360 lbs. of Indian corn, 3,200 lbs. of millet. Now we hear that one dhow, containing 312 loads for Magila, has been wrecked; and we are told that as there is no actual insurance system of goods by dhows, it means a total loss to the mission of £113.

## 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### More Bishops.

SIR,—Of course the Canadian Church needs new dioceses and has needed them for the past five years, but that there must be enough of them created as to do as some people would wish to do, is simply to fail to meet real needs. Quebec Province needs two more, Ontario needs four, the Maritime Provinces two, the North-West four, and the Pacific two. In other words the Church needs fourteen new dioceses if the work is ever to be done satisfactorily. There is no reason why we need to wait for thousands of dollars as endowments. Let the Provincial Synods elect fourteen good and faithful clergy to be Missionary Bishops, and let them be rectors of large parishes until their jurisdictions become self-supporting, and when such is the case let them become regular dioceses equal in dignity with the older dioceses. There is no reason why our Bishops need thousands and thousands per annum, and there is no reason why fourteen of our influential rectors could not be consecrated to-morrow and thus build up new dioceses. The Church needs young men and Canadians for these bishoprics, and not the old men who belong to the by-gone ages. Let us increase our Episcopate, relying on the help of Almighty God; let our Canadian people see that the Church possesses men who are prepared to exercise the Episcopal office without needing the price for a mitre to be on every button of their servants' livery; let such men go amongst our Canadian people, and we shall find that they will gradually collect enough to adequately endow the particular fields over which they exercise

Episcopal jurisdiction. We have fourteen such able men, and the Church should see they are consecrated without delay.

CHURCHMAN.

### The Kissock Homes.

SIR,—Could you kindly find room in your valuable paper for the following statement for year ending Dec. 31st, 1894:

Receipts.	
Jan., 1894, Balance.....	\$ 24 33
Dec. 1894, Government.....	2,119 81
" " England.....	3,927 62
" " Canada.....	630 39
" " Calgary Diocese.....	162 60
" " Balance against.....	20 95
Total.....	\$6,885 70

Expenditure.	
Building.....	\$1,194 86
Provisions.....	1,587 63
Salaries.....	1,470 93
Furniture.....	906 55
Fuel and Light.....	317 00
Repairs.....	98 20
Garden.....	6 25
Medical.....	94 70
Correspondence.....	122 42
Laundry.....	20 00
Clothing.....	109 90
Farm and Stable.....	528 60
Interest and Discount.....	6 90
Sundries, including Fire Insurance.....	421 76
Total.....	\$6,885 70

In sending this yearly statement I would once more appeal for assistance to enable me to continue the work of these homes, which are proving such a blessing to these poor Indian children. The work requires no apology, as eye-witnesses can prove. We are trying to raise these little ones from a life of degradation and heathenism, obeying the words of Christ, who said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." I need help more now than ever before, and to all who are disposed to assist I will gladly furnish information. If those who are unable to send cash would forward stamps, we would be grateful. Medicines, tea, sugar and any gifts in kind, appreciated.

PRINCIPAL REV. FRANK SWAINSON,  
C.M.S. Missionary.

St. Paul's Mission, Blood Reserve,  
Macleod, Alberta, N.W.T.

### An Important Point not Touched on.

SIR,—A very important point connected with Mr. Thom's crusade against the Athanasian Creed, has not been touched on as yet. Mr. Thom really asks the Canadian Church to alter the Prayer Book. This is a very serious matter. The Prayer Book is a bond of union among Churchmen of all schools of thought, and nothing would do more to break up the Church than tampering with the Prayer Book. It is idle to say that only the Athanasian Creed need be altered. Once begin "tinkering" and no one can say where the end will be. Here it would be well to keep in mind the caution of a committee of the last Lambeth Conference: "The Book of Common Prayer is not the possession of one diocese or province . . . and it is not just that any particular portion should undertake revision without consultation with other portions, and especially with the Church at home." And the very committee which says that it would be well to revise the English version of the Nicene Creed and of the *Quicumque Vult*, says also, "We accept the hymn *Quicumque Vult*, as resting upon certain warrant of Scripture and as most useful in ascertaining and defining the fundamental mysteries of the Holy Trinity, and of the Incarnation of our Blessed Lord, and thus guarding believers from lapsing into heresy."

It is a pity that this question cannot be discussed without such imputations as have been thrown out against the upholders of the existing law of the Church. To charge them with a love of cursing their neighbours is surely a breach of the command to "judge nothing before the time." The upholders of the falsely called "damnatory clauses" regard them simply as warnings that there is such a sin as heresy, and that like all other sins, it is, unless forsaken, perilous to salvation. Did not our Blessed Lord say, "If ye believe not that I am He, ye shall die in your sins." Charity is shown by warning against danger, not hiding it. Does Mr. Thom and his supporters believe that faith is necessary for salvation? If so, faith in whom? In the Christ of Renan and Strauss, or in Him Who is "Perfect God and perfect Man." The American Church is cited as an example, showing how well the *Quicumque Vult* can be dispensed with. But if so, why the very emphatic declarations in the late manifesto of the

American Bishops (published recently in two of your numbers) on the subjects of the Incarnation and Resurrection? No doubt the Bishops find that there is much false teaching on these important subjects. They do not beat the air. Why attack the clergy? Probably they give as much doctrinal teaching as would be borne with. Above all, why agitate? The Church needs to put all her strength into prayer and work. Some of the company Mr. Thom now finds himself in, especially your correspondent who does not believe in the personality of the Holy Ghost, may well "give him pause." J. W. C.

### Church Work in Qu'Appelle Diocese.

SIR,—In your issue of the 23rd ult. I notice an article regarding the Diocese of Qu'Appelle. The intention of the writer was, no doubt, a very noble one; but at the present moment it is very desirable that only accurate reports should come before Churchmen. Qu'Appelle and Fort Qu'Appelle are not the two most important towns in the diocese. The capital of the Province is Regina. Here is the seat of government and the headquarters of the Northwest Mounted Police. This mission is self-supporting. Further east are Moosejaw and Medicine Hat, both important railway centres. Moosomin is also an important place, somewhat to the east of Qu'Appelle. Miss Smythe states that the clergy live with the Bishop. This was the case, to a certain extent, in the early days, when Bishop Anson resided at Regina; but since that time the clergy have resided in their respective parishes. The college at Qu'Appelle has now passed out of our hands, while the Brotherhood ceased to exist some four years ago. This college had three departments: Agricultural, boys' school and theological. I place the theological department last as it was of less importance than either of the others. So far as my memory carries me, I do not remember any student who received his entire training there. A few came from English colleges, who read for a few weeks prior to ordination. The agricultural college was in working order for some time, and would, no doubt, have been a success had the productive powers of the country been better. The boys' school had a very successful course under the Rev. W. Nicols. The hindrance, however, to further development was the financial condition of the country. Successive bad seasons had brought about a serious depression, and the few farmers who were able to send their sons to such an institution availed themselves of St. John's College, Winnipeg. The Indian work in the diocese is very small. It is sad that such should be the case; but whereas we receive only hundreds from our brethren in the east to carry on this work, the Presbyterians send their thousands. Miss Smythe says we have three priests working among the Indians. At present we have only one. The Rev. Owen Owens has been working at Touchwood for many years, and has done an excellent work. The W.A. has greatly assisted him, and we must feel grateful to that noble society. The Rev. Leonard Dawson, who was for some time priest in charge at Regina, took up Indian work at the C.M.S. mission at Touchwood, which had been left on the resignation of the Rev. Gilbert Cook, C.M.S. missionary. Mr. Dawson would have greatly extended the work had it been possible for him to remain there. He visited several bands of Indians to the north and west with some success. The C.M.S. Board in Winnipeg, however, sent one of their own men—the Rev. Alfred Cook—and Mr. Dawson was obliged to give up the work. There is great need of more Indian workers, but the great question is, "How are we to obtain funds?" The mission at Fort Peleg was commenced by the Rev. Shafto Agassis, who by his self-denying life won the hearts of his people. Miss Smythe attributes this work to C.M.S. missionaries. They certainly may have visited the place, but I can find no record of any permanent work having been done by them. The work is carried on at present by an earnest and faithful layman, whom I visit every two months. The area of the diocese is 96,000 square miles. We have only sixteen priests to work over this area. With such a small staff it is quite impossible to do justice to the work. Many important places are unattended and many others receive only scanty ministrations. If the Church in the West is to prosper, we must have more men, and this means more money. Is it not time that the Church people of the East awakened to their responsibility? Have they forgotten how the Mother Church of England helped them for many days in their infancy? The Church in the West is a young and struggling branch. Her members are fighting against many difficulties and adverse circumstances, but they are loyally doing what they can to support the Church. The Bishop of Qu'Appelle (Dr. Burn) says: "We are a young diocese—just ten years old—but our short history is full of the record of kindness of friends, both in England and Canada. It is that kindness that has enabled us to do even what we have done, in spite of many difficulties, and I feel

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