

A very popular mode of celebrating the Queen's Jubilee in country parishes is to restore the church bells. In the diocese of Chichester, the bells of Lindfield church, which dates from Tudor times, and those in the village of Wick, near Littlehampton, are thus to be restored.

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.

INFORMATION WANTED.

SIR,—There are one or two matters in the theory and practice of the Church, upon which I cannot but think that it would be of use if some of your readers would give us the benefit of their views. Take the case of an unbaptized child. The Church building has been consecrated, the body of the person to be buried remains unconsecrated, for baptism, in one view is consecration, is it not? Should the earthly remains of such unbaptized person be taken into the Church for any service? Should the clergyman officiate in surplice or not at all? If he officiate what office should be used? The rubric does not actually prohibit or forbid his officiating nor declare plainly that he shall use no portion of the burial service; though these things may be implied. It would be well that the laity should understand the Church's theory and practice on this head. There is also a widely spread notion that we may be married in private houses, even in cases where a church is at hand. It would be well to have some plain utterance on this head also. The rubric seems plain enough; the only question would seem to be whether any canon of modern date has relaxed the rule which at ordination the clergy take the oath to follow. Yours, &c.,
Manitowaning, April 7, '87. INQUIRER.

ON TITHING.

SIR,—A business man who believes in, and practices tithing, would like to correspond with others of like faith and practice, for the purpose of comparing experiences and obtaining information as to the effect of tithing on a man's financial and spiritual prosperity. The same gentleman would also like to hear from any who give to the cause of God on any well defined system, whether it be the tithe or otherwise. Address in the first instance
Brantford, Ont.

"TITHE."

LABRADOR \$1.

SIR,—I am glad to see that my letter under the above caption has had the effect that I looked for, namely, to "stir up the fire a little and set the pot boiling." I meant no slur whatever on those good men who are labouring to make the Board of Dominion and Foreign Missions a success. My object was to help them rather than to hinder them. What I think is, that there are aims too low, that the aims of all workers for missions are too low, and I ask again why is the time of those good men wasted counting up cents when they ought to be counting up dollars? Why are they laboriously reckoning up the units and tens, when they could with equal or even greater facility be counting hundreds and thousands? And I say again, "To the winds with such a caricature of Christian religion and Christian liberality as this, and let us see some many Christ-like work." Your correspondent accuses me of unfairness in laying stress on the \$1 for Labrador, and the handful of silver for our N. W. Missions; and says I ought to have noticed that the whole contribution for the six months was \$5,100 odd. It seems to me, Sir, there is, if anything, more cause for shame in the whole amount for the six months being only \$5,100, than in the \$1 for Labrador, as the Canon truly states, may quite possibly be the gift of some poor widow who denied herself to give it, and in that case God's rich blessing will undoubtedly rest upon it; but why did not 10 men, who had the means, each lay \$100 beside it and make it \$1001? And, as to \$5,100 being the whole amount contributed for mission work by the Church of England in Canada during six months, I cry again shame on it! and I will cry shame on it till my voice is heard. Multiply it by a thousand! Make it \$500,000 a year! and then may we begin to hold up our heads a little, and thank God, and take courage. Pile on the sticks, build up the fire, set the pot boiling. Let the Church of England take her place in the van of the army, as her place by right, and lead on the hosts of the Lord against the enemy; determined that in every part of the great North-west her

temples shall be reared and her children cared for; and let her send her missionaries to China, and Africa, and India, and join with the United States and with England in converting the world.

E. F. W.

THE INDIAN HOMES.

SIR,—In your issue of March 31, just received, I see a letter under the heading "Please explain" which calls for a reply. An explanation is asked as to "Mr. Wilson's Government scheme in connection with the Indian Homes." My scheme, if scheme there is, is simply this: I want so see this plan of educating the rising generation of Indians in institutions, such as ours at Sault Ste Marie, taken up in a more thorough and systematic manner than has yet been done. Day schools among Indians have proved themselves to a great extent a failure. Pupils have frequently come to us from Indian reserves, where there are day schools, who could neither read nor write, the parents do not send their children, and the children do not care to go, and if they go they learn no English and are little the better for repeating lessons in a mechanical manner which they do not understand. I could give many more reasons, but fear to take up space, to show that the institution, quite away from the Indian reserve, is the best place to train Indian children and to fit them for leading a useful life. This being granted, the next thing is we want these existing institutions increased both in number and size. We want to see large institutions for Indian children and a number of them. They already have them in the States and we want to see them in Canada. But who is it to do it? For the past eleven or twelve years I have been doing my best to gain the interest of the Church of England Sunday schools in this work, and have travelled from east to west again and again—often taking one or two little Indian boys with me—holding meetings, and doing all I could to stir up interest. But, oh! how hard it has been. Just a few Sunday schools have been persuaded to give \$75 a year towards the support of an Indian child, others have given \$50. Some \$25 for one-half a child. Others \$10. It is very kind and good of these Sunday school children to do what they are doing—but how my head has ached and my hand has trembled over the pen trying to satisfy them with particulars about "the boy" or "the girl." Sometimes there comes a letter enclosing \$1 asking for full and minute particulars about everything. If anyone could take my place even for a week they would soon know what my work is. Now, kind reader, contrast this with what I saw the other day travelling in the States. A large institution—15 or 16 buildings, all conveniently connected—600 pupils—40 or more teachers—and Government paying at the rate of \$167 per annum, per capita. I can tell you it was a relief to me to spend three days at that school—all in such good order—no pinching and screwing to find the wherewithal, everything as handsomely provided as at the Blind institution at Brantford, or the Deaf and Dumb at Belleville; and this only one institution out of some 30 or 40 which have been started in the States within the past ten years or so. I tell you it is a little different to having the whole load on the shoulders of one man. I have to satisfy the Indian parents, I have to satisfy my employees, I have to satisfy the Sunday schools, I have to satisfy the public—yes—I see just under "Please explain" another letter signed "Amicus," and evidently "Amicus" has a friendly idea in his or her head of analyzing in a critical way the expenditure of our Indian homes. Let me just tell "Amicus" that if he or she will send me their address I will at once mail them a copy of our annual report, which gives the salary of the chief superintendent and other teachers, also the receipts and expenditure for the year in detail, and the name of every subscriber to the homes during the year with the amount remitted. This has been done every year since the homes were opened. All is above board and will bear the light of day. Kindly excuse, sir, this little divergence. I have only to explain now this scheme of mine in regard to handing over these homes to the Government. And I have simply to say that I have no intention whatever of doing so, provided the Church of England in Canada is prepared to take up the work. Certainly I have applied to Government to expend \$45,000 in putting up suitable buildings, and to grant us \$45,000 per annum toward the maintenance of 300 pupils. If I saw any prospect whatever of the Church of England undertaking this I would withdraw my application at once. But even if the Government does entertain my proposal, what will be the result? At present the 90 acres or so of land on which our buildings are erected is church property. I have had no thought or intention of handing this over to the Government. Indeed I could not do so without consent of the Bishop, who is trustee, and our committee in England. All that I am asking the Government to do is to do what it has done before in

reply to a similar request on my part—to make us a grant—a grant towards building, and a grant towards maintenance. And I have said that, should the Government accede to this proposal, I would be willing for my part that our homes should "become undenominational in so far that pupils not belonging to the Church of England be allowed to attend their own place of worship and be visited by their own ministers, provided only that the institution always continue to be distinctly Protestant." I hardly think the people of Canada would be willing for so large a grant to be given exclusively to the Church of England, and it scarcely seems to me a right thing to get all these Indian children together for the sake of roping them into the Church of England. Those who belong to our church will of course attend our services and Sunday school as hitherto, and can be supported in part as hitherto by Church of England Sunday schools. With the others, who are not members of our church, it will be optional to attend our service or to go to their own place of worship. It seems to me that this would be only fair and right. It should I think, be taken into account that in the Algoma Diocese there are not more than 300 or 400 Indians, men, women and children, belonging to the Church of England. There are far more Church of England Indians in Huron Diocese than in Algoma Diocese, and the consequence is that so long as our institution is only for Church of England Indians we get more pupils from Huron than elsewhere. Lately we have been getting a few from the North-West, of these some are Church of England others Presbyterian. We have very seldom succeeded in getting pagans; the children we get are generally those of professed Christians. Some people seem still to have the idea that all our pupils, when they first come to us, are wild little pagans, although we have frequently in letters and reports corrected this idea. If we could get wild little pagans we would most gladly take them, but they are as hard to get as partridges; the superstitious parents generally refuse doggedly to let them go. In the States—after a fight—the troops sometimes seize a batch of wild boys and girls, and they are sent by order of Government to an institution, but this has never been done in Canada. Our Government does not force the children to be educated against the parents' will. I must not take up any more of your valuable space. I trust I have made myself sufficiently clear. If not, I would say that I shall be only too glad to answer any and every question that may be put to me, only I prefer those put in a kind spirit, and with a real desire for information.
Yours, &c.,
EDWARD F. WILSON.

SKETCH OF LESSON.

2ND. SUNDAY EASTER. APRIL 24TH, 1887

The Law Proclaimed.

Passage to be read.—Exodus xx. 1-4.

Israel had lived so long in Egypt that they knew very little of the worship of the one true God. Their wonderful deliverance had taught them something of His greatness, power, and goodness. Now they were to learn what He required of them, and were to receive certain rules for their conduct as God's chosen people, spoken to them from the Mount of God by Himself. We, too, are called to be God's chosen people. We need, therefore, to know His will, so that as loving, obedient children of our Heavenly Father, it may be our delight to do His will.

I. *What the Law Required.* God prefaced the Decalogue by the declaration that He was the great "I AM"; their covenant God. He had brought them from slavery into liberty. So Christ, having rescued us from the bondage of sin, is entitled to our best service (St. Luke i. 74).

The first four commandments are all about God. The first tells us about Himself. He alone must be the object of our worship. Nothing must rival Him in our affections (St. Matt. vi. 24).

The second tells us about His worship. God is by nature invisible. He is a spirit, having no bodily form, (St. John iv. 24), therefore no image could be a likeness of God. The making of any idol or picture of God in any supposed form, to worship such, is absolutely forbidden. "Thou shalt not bow down thyself to them." All acts of adoration are excluded (1 Kings xix. 18). See who refused to break this command (Dan. iii. 12).

The third tells us about His Name, which is to be used at all times with love and reverence. False or rash oaths are not to be taken. All profane jesting with sacred things is forbidden.

The fourth tells us about His Day, which should be kept as a festival of joy and religious rest. (See Isaiah lviii. 13).

II. *Who are those who break the law.* It demands perfect obedience from all mankind, every omission is sin, and even if you did not outwardly break any (see 1 Sam. xvi. 7), could we say that our thoughts